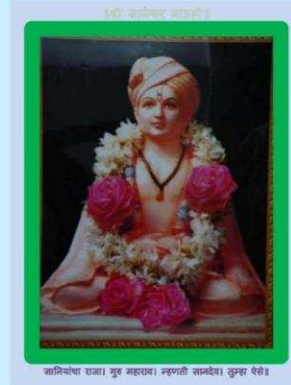




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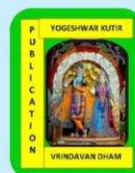
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❁ PROCESSES AND METHODS (PANTHARAJAJ) ❁
VIBHAKAR LELE



**INNER SECRETS
OF
RAJAYOGA**
**SAINT DNYANESHWAR ON
KUNDALINI YOGA PRACTICE**



SWAMI YOGESHWARANANDA
[VIBHAKAR LELE]



YOGA OF GITA
❄
EXPOUNDED BY
SAINT DNYANESHWAR
❄
INNER SECRETS

OF

RAJAYOGA

❄
SAINT DNYANESHWAR ON
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VIBHAKAR V. LELE
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**Revised Indian PRINT Edition 2016
An authorized publication of
YOGESHWAR KUTIR PUBLICATION
VRINDAVAN DHAM
Thane 400065
*Contact: Email: vibvitle@gmail.com***

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**DEDICATED
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SHRI KRISHNA
WHO DWELLS IN
OUR HEART
OF
HEARTS**

AUTHOR
VIBHAKAR LELE
BE, BSC, LLB



PROFESSIONAL ENGINEERING CONSULTANT

RESEARCHER WITH INTEREST IN MANY SUBJECTS

(Topics of interest: Mathematics, Astronomy, Cosmogony, Science, Engineering, Genetics, Physics, Chemistry, Molecular Sciences)

PROFICIENCY IN ENGLISH AND INDIAN LANGUAGES and in Literature

Researcher of Oriental Disciplines of Philosophy, Mysticism, Yoga, Jnana, Bhakti, Tantra, Vedas and the Upanishadas

Connoisseur of Saint Dnyaneshwar's Siddha-Maha-yoga/ Kundaliniyoga & Patanjali's Yoga

GURU Tradition: Main Line of Natha Siddha tradition from
Adinatha - Umadevi - Matsyendranatha - Gorakshanatha - Gahininatha -
Nivrittinatha - Dnyaneshwar - Satyamalanatha - Gaibinatha - Sadhvi Mai
Guptanatha - Udbodhanatha - Kesarinatha - Shivadeenanatha -
Naraharinatha - Mahipatinatha - Vasudevanatha

INHERITANCE:

1. Gaudapada's tradition from Shrimat Acharya Shankara –
Adwaitananda – Satyadevananda
2. Siddha tradition of Nityananda – Avadhutananda

Marathi Books by this author:

1. ‘Yogada Shri Dnyaneshwari’ - ‘योगदा श्रीज्ञानेश्वरी’ (and its 12 Parts).

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Pashchima Path and Shoonyas/Dehas/Samadhi/Mukti						
Samadhi State	Vishnu-teertha	Gopinatha Kaviraj	Woodroffe	Dnyaneswar	Deha	Mukti
Samprajnata	Ajna	Ajna	Ajna	First Shoonya - Trikuti	Sthoola	Salokata
	Bindu [Samprajnata Savitarka]	Bindu	Bindu	Second Shoonya – Shrilhata (Shrihata)	Sookshma	
	Ardhendu [Samprajnata Savichara]	Ardhendu	Ardhendu	-		Samepata
	Nirodhika [Samprajnata Nirvitarka]	Rodhini	Bodhini	-		Saropata
	Nada	Nada	Nada	-		Sayujya
	Nadanta	Nadanta [Mokshadvara]	Mahanada	-		
	Shakti	Shakti	Shakti			
	Vyapika [Sananda]	Vyapika	Vyapika	Third Shoonya – Golhata	Karana	

	Samani [Sasmita]	Samani	-	-		
Asampraj nata	Unmani	Unmana	Unmani [Shiva- tattwa- related]	Fourth Shoonya	Maha- karana Deha = Bhrama ra- gumpha	Jeeva n- mukti
	Pratisttha a	-	-	Autapeeth a		
	Guhya- chakra	-	-	-		
	-	Maha- bindu	-	-		
	Sahasrar a Chakra		-	-		
	Brahma- randhra	Brahma- randhra	Brahma- randhra	Maha- shoonya		
	Para Bindu [Parama Shiva]	-				
Nirashoonya					Kaivalya- Deha	Videha

Chakras In Various Systems			
System- 1	System- 2	System- 3	System- 4
Ajna Chakra		Ajna Chakra	Ajna Chakra
		Trikuta	Triveni Chakra [Bhroomadhya-sthana]
Chandra Chakra	Lalata Chakra	Shrihatta	Chandra Chakra [Lalata-sthana]
Brahma-randhra	Sahasradala-kamala		Brahma-randhra Chakra [Murdhni-sthana]
Talu Chakra	Talu chakra		Urdhwa-randhra Chakra [Talu-sthana]
Bhramara-guha	Bhramara-guha		Bhramara-gumpha [Alakshya Chakra]
Brahma Chakra			Punyagara Chakra
Kolhata Chakra		Kolhata	Kolhata Chakra
		Autapeetha	
		Bhramara-gumpha	
		Brahma-randhra	

Vihangama-Marga (Terminology)

Place	Chakras	Specific details	Kundalini
Pinda (The portion□ up to Bhroo- Madhya)	[Ajna-chakra is the limit of the Sthoola-deha.] Shat-chakras	Mooladhara, Svadhishthana, Manipur, Anahata, Vishuddhi and Ajna chakras (Two-petalled Lotus. It is the place of the Atman.)	Adhah Kundalini
Anda (Sook- shma Deha) (The Portion Above Bhroo- Madhya)	1.Four- petalled 2.Six- petalled 3.Eight- petalled 4.Ten- petalled 5.Twelve- petalled 6. Thousand- petalled (1) 7. Sixteen petalled 8. Trikuti (Two- petalled) White lotus	Third eye, Pancha-tattwas and the three Gunas. The place of the Jyot, the Niranjana, Shiv-Shakti and Nija Manasa. The place of OM, Pranava, Gagana-Brahman, Mahat, Mahakasha, Vedas and other divine scriptures, Brahman	Madhya Kundalini

Brahmanda (The Karan- deha)	1.Four- petalled 2. Six- petalled	Urdhwa Kundalini
	3. The Shoonya- sthana (The Brahma- randhra)	There are seven Shoonyas. The Ultimate is the Dashama-dvara, the Sushumna's mouth towards the Brahma- randhra. The seat of Atma-pad, The Para-brahman, Prakriti- Purusha (Moola)
(Kala Pradesha)	4.Eight- petalled 5.Ten- petalled 6.Twelve- Petalled	
	7.Maha Shoonya*	There are six Maha-shoonyas. *This is the ultimate Maha-shoonya.
	8.Sixteen Petalled	
	9.Bhramar Gumpha (two- petalled)	The place associated with the Anahata-nada.
	10.Sahaj-deep	

Vyala Desha (Maha- Karan Deha) (Dayala Desha)	1. Satya- loka	Brightly Illumined Chaitanya-maya, Pristine, the purest place: The saints' abode
	2. Alakshya (Alakha) Loka	Variously called The Divine Sahasrara, Urdhwa Sahasrara, or the Kolhata-Chakra)
	3. Agama-loka	It is the Thousand- Petalled lotus (2): The abode of the past Masters (Maha-santas)
	4. Anami Loka	Parama-Shiva

**YOGA OF GITA
EXPOUNDED BY
SAINT DNYANESHWAR**

INNER SECRETS OF RAJAYOGA



**SAINT DNYANESHWAR ON KUNDALINI YOGA
PRACTICE**



PROCESSES AND METHODS [PANTHARAJA]



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YOGA OF GITA

EXPOUNDED BY
SAINT DNYANESHWAR

INNER SECRETS OF RAJAYOGA

❁

SAINT DNYANESHWAR ON KUNDALINI YOGA
PRACTICE

❁

PROCESSES AND METHODS [PANTHARAJA]

❁

PREFACE

Dear Readers,

I am publishing this print-book on i. Pothi.com; and ii. Createspace, to be distributed through Amazon.com and its stores worldwide. This book bears an appropriate title of **INNER SECRETS OF RAJAYOGA ❁ SAINT DNYANESHWAR ON KUNDALINI YOGA PRACTICE ❁ PROCESSES AND METHODS [PANTHARAJA]**.

It is a four-in-one book of its own kind. It combines my earlier trilogy of kindle e-books on the subject of *Rajayoga* viz. **1. Introduction to Rajayoga of Gita and Dnyaneshwari** **2. Saint Dnyaneshwar's Rajayoga - Kundalini Yoga Practice - Processes and Methods [Pantharaja]**, **3. 'The Yogi's Mystic Universe – Saint Dnyaneshwar on Jeeva-Jagat-Ishwara'** and **4. 'Saint Dnyaneshwar's Yoga Explained - Yoga and Philosophy Of Gita And Dnyaneshwari**. Thus it is a complete presentation of the subject of these four books in one go.

The readers will be taken through the various aspects of *Rajayoga* via the basics that are expounded in the Great *Shrimad-Bhagavad Gita* and its mystic erudite commentary '*Dnyaneshwari*' by the greatest Indian *Yogi*, devotee and *Jnanin* Saint *Dnyaneshwar* of the 13th century India.

He was the preceptor of the *Kundalini Yoga* line of the *Natha Siddhas* to which I belong. This book is an exposition of the *Rajayoga* - the *Kundalini Yoga*, as explained by him, the Master *Rajayogi* of the

medieval times. It has bearings upon the theoretical knowledge and practical experience gained by me over more than three decades of perfected *Rajayoga* practice. It is born out of the secret knowledge that all the *Rajayogis* do possess¹.

This book will systematically introduce the readers to various concepts of the *Rajayoga* in the generalist *Yogis*' methodologies and thinking, along with special practices of *Yoga* discipline inherent to the *Natha Siddha*'s traditional ways as expounded through the writings of the *Yogi* Saint *Dnyaneshwar*.

I had earlier published an introductory e-book of this series viz. '**Philosophy and Yoga of Gita and Dnyaneshwari**'. I had sent its copy to a scholar friend, Prof. Dr. Rosalind O'Hanlon, of Oxford for her comments. She gave a favourable opinion on it.

The reason to request for her comments was to find out how far my first book in English on Gita and *Dnyaneshwari*, with its *Yoga* and philosophical background, is amenable to proper English speaking persons. By the way, fortunately I also got a detailed critical appreciation from her. I express my heartfelt thanks to Prof. Dr. Rosalind O'Hanlon for all that.

Enthused by her more than positive response, I have started publishing my other books on Gita and *Dnyaneshwari*, on their *Yoga* and philosophical aspects. By now, I have published 5 parts of the English language series and 12 parts of Marathi language series on the said subject as e-books and one mega-book in Marathi under the title of '**Yogada Shri Dnyaneshwari**'. These are variously available as e-books and in print at Pothi.com/Createspace.com/Amazon.com/Kindle e-books.

I had undertaken the voluminous work of commenting upon *Dnyaneshwari* basically from the *Yogic* angle that I deem is at its core, like *Gita*.

Dnyaneshwari, too, like its preceptor *Gita*, has found a vast audience of scholars and pundits who have delved into its various aspects like poetry, philosophy, *Yoga*, *Karma*, *Jnana* and *Bhakti* etc.

As we know, the *Jnana* is the attribute that bestows upon one the knowledge of one's identity with the *Brahman*. *Jnana* means knowledge. *Bhakti* means devotion to God.

The salient background of the philosophy and Yoga of *Gita* as expounded by saint *Dnyaneshwar* has been covered in this book. A glossary of various terms used in the book is attached at the end of this book, along with a very useful bibliography of books related to the subject of *Rajayoga/Kundalini Yoga* et al.

I have made it a point to present the works of Saint *Dnyaneshwar*, including his *Abhangas* and *Amritanubhava* basically from a *Yogi's* standpoint that sees a unique thread running through them. It is the thread of the *Rajayoga* which unites into one singular combination the fourfold path to liberation known individually as *Bhakti*, *Dhyana*, *Jnana* and *Karma*, weaving them through the mystic *Kundalini*.

It appears that there is a rising demand for hard copies of my books and I am trying to meet it. Therefore, I have made arrangements to print my books on Pothi.com and now at Createspace.

What Some Erudite Readers Say

There have been some highly satisfied readers of the underlying book 'Yogada Shri Dnyaneshwari' which hosts this portion. Their impromptu reviews are reproduced below in brief:

1. Mr. Sunil Hasabnis

'I am actually close to end of the volume-I of Yogada Shri Dnyaneshwari. In my view so far your book gives very in-depth understanding of Dnyaneshwari and Bhagavad-Gita. It also establishes very proper logical thread that runs back and forth in these books.'

'I am eager to continue to the volume II, to learn how it links to the individual's urge towards enlightenment.'

'One advantage I found of using your book as compared to normal editions of Dnyaneshwari is that as I am progressing I find that I can get gist of Saint Dnyaneshwar's language and essence very easily. With only pure Dnyaneshwari edition that I am having traditionally at home, it was somehow always difficult. Perhaps your book came at the proper time. Most places I find that Saint Dnyaneshwar's elaboration is even more

reader-friendly than in the Gita Shlokas. I am no expert but these are just some of my observations.'

'To end this unsolicited comment I must say that I was attracted to your book as you have said in your books to have experienced various spiritual stages by yourselves and for which I have lot of curiosity which aroused even further as I come to end of volume I.'

Mr. Sunil R. Hasabnis, from Pune, is a senior engineer and a CEO-MD in a Swiss company. He came in my contact on reading the free e-book of '**Autobiography of a Natha Siddha Yogi**'.

2. Prof. R. Y. Deshpande

Your book 'Yogada Shri Dnyaneshwari' is priceless. It is the result of erudite studies. Its depth ever increases as one delves deeper and deeper. Presently I am reading the portion on 'Philosophy and Yoga of Gita and Dnyaneshwari. It's non-compare! It reads like an eloquent thesis. Your book is an invaluable addition to the literature on Dnyaneshwari. Congratulations and thanks! [Rendered into English from original Marathi]

You have done yeoman service to the society as a whole and to the posterity in particular." That indeed is true, a landmark work on Jnaneshwari. I wish it also comes out in English in due course of time, if not as it is but with an approach suitable for this audience.

Prof. R.Y. Deshpande was a senior scientist in BARC, India, for twenty-five years. His specialty is Physics. For the past thirty years, he is at Aurobindo's Ashram at Pondicherry. He is a senior faculty there, a Professor in Physics. He is devoted to Dnyaneshwari and written many good books, including the topmost, '**Wager Of Ambrosia**' on Dnyaneshwari. He has studied Mahayogi Aurobindo's books in depth, especially 'Savitri' that is his life's love. He maintains his blog on esoteric subjects which is food for thoughts.

The author values his opinion the most. He is a very senior and really well studied person in Dnyaneshwari, and Aurobindo's Integral Yoga and other works. To me, his opinion is equivalent to my venerable ex-professor late Dr. V. R. Karandikar, and Chair for Saint Dnyaneshwar's

Studies, Poona University, had he been alive today to see my books on Dnyaneshwari and other constructs of the Saint, himself the foremost authority on Saint Dnyaneshwar's literature.

3. Mr. Madhavrao (Suresh) Ranade

I personally met Mr. V. V. Lele on 26th April, 2016. I am amazed to see his Herculean efforts in bringing about/publishing "YOGADA SHRI DNYANESHWARI ". He has done yeoman service to the society as a whole and to the posterity in particular.

Mr. Ranade is a retired officer of the rank of Commandant from BSF, India, equivalent to that of a Colonel in military. He hails from the extended family of the Desais of Pawas, Ratnagiri, deeply associated with the late Saint Swami Swaroopananda of Pawas. He received the Deeksha from the Swamijee. His studies of Dnyaneshwari and the books of the Swamijee are erudite. He knows Dnyaneshwari, line-by-line. He maintains his blog under 'SwamiMhane.com' on esoteric subjects. His blogging and books are thought-provoking.

He has voluntarily conveyed the blessings of Swami Swaroopananda to me. His review as above is impromptu. He contacted and met me in April 2016 after he got to read my book, Yogada Shri Dnyaneshwari, with this book as a portion in it.

My Dear Readers, I hope that I am able to add to your knowledge of *Yoga* and *Gita-Dnyaneshwari*, especially of *Rajayoga* aka *Kundalini Yoga*, and my efforts bear at least a modicum of fruit.

This is my literary tribute to *Lord Shri Krishna* and my patron Saint *Dnyaneshwar* and I hope that they would kindly accept it, howsoever good or bad my efforts may have been.

With this, the author would like to close this Preface to the book with a small prayer to the *Almighty* with great humility!

O Govinda!
This Work is Thy Own.
I offer it
To Thee.
By doing so,
I pray,
I May Forever,
Dwell in The Lotus
At Thy Feet!

With Best Wishes to All for their spiritual progress and uplifting, let us turn to the book '*Inner Secrets Of Rajayoga*'.

Vibhakar Lele
[Swami Yogeshwarananda]
Author



YOGA OF GITA



EXPOUNDED BY
SAINT DNYANESHWAR



INNER SECRETS OF RAJAYOGA



SAINT DNYANESHWAR
ON KUNDALINI YOGA PRACTICE



PROCESSES AND METHODS

[PANTHARAJA]



BOOK-1

INTRODUCTION

TO

GITA AND DNYANESHWARI



This is **Book-1**. It is the introduction to *Rajayoga* by the writer of 'Autobiography Of A Natha Siddha Yogi - A Mystique's Travails'. This book attracted 1200 reads and 200 *Downloads* during the past few months. It explores the basics of *Gita* and *Dnyaneshwari*. It lucidly explains the *Patanjala Yoga Sootras* and many other important and primary *Yoga* concepts while giving a systematic exposure to *Gita* and *Dnyaneshwari*, introducing the readers to various concepts of *Yoga*.

They are exposed to the primary knowledge of *Gita*; with special light on the *Rajayoga*, though the writings of the *Yogi* Saint *Dnyaneshwar* of medieval India who was a Master *Kundalini Yogi* and an erudite exponent of *Shrimad-Bhagavad Gita*.

This book and what follow are written with a total and in-depth understanding of the complex issue of *Yoga* and *Gita*. Those who are attracted to the subject of *Yoga* and *Gita* will find encouraged to read the words of the *Yogi* author who has painstakingly explained everything properly.

Gita and its *Yoga* are a treasure, not only of the *Hinduism*, but of the humanity as a whole. It is secular and religion-non-specific. One may call the God by any name, be from any religion and think of *Him* in his own way; and whatever may be the devotional aspects one sees to *Him*, at the centre of every devotion to *Him* is the individual's soul's integrity.

In its purest form, every soul is all-knowing about how to attain to God. The Schema of God has endowed every human being of every faith, and even an atheist, with an innate quasi-physiological system of the *Kundalini*, the *Chakras* and the *Nadis* that are very specific to the *Yoga-shastra*. Every human has this system in place but it lies dormant. Other denominations and faiths, too, recognize it, although calling it differently and keeping it secret from the rest of the humanity.

At the base of every religion is the secret of devotion in awakening the soul through this *Kundalini* system. The cognoscenti of all religions keep it privy and not open to the general masses that they think to be unprepared for the Great Revelation. They regard that secret knowledge as their own preserve. But *Gita* and *Dnyaneshwari*, in howsoever obscure ways, reveal that Great Secret to the majority of humanity for their spiritual uplift and attainment to the God-head.

The present *Yogi* author has no-holds-barred attitude in revealing these deepest secrets to all, let him be an ordinary run-of-the-mill guy or an erudite scholar. He sees it as a matter of compassion for fellow humans and gives them the knowledge how to travel on the Path of spirituality, in the light of his masters of the *Natha* tradition of the *Siddhas* that he has inherited from the Great Saint *Dnyaneshwar*.

All are welcome to his enlightening books on *Yoga* and *Gita* which are tailor-made for everyone to grasp the Gospel Truth. It is a must read for the devotees, the common man and scholars of every hue and ilk.

It is seen that most of the books on these topics are coached in a difficult to understand language dissuading enthusiasts from taking up the subject. Not so here with this author! He is explicit to the point of total understanding by the reader, be him anyone!

PROLOGUE ON RAJAYOGA

Before entering into the subject proper, let us see what we mean by *Rajayoga*. The Indian science of *Yoga*, called the *Yoga-shastra*, is most ancient. It is a practical science and involves a lifetime of discipline in training and understanding under the tutelage of a capable *Guru*. The object of *Yoga* is attaining to the *Paramatman* – Godhead in common parlance. The word ‘*Yoga*’ in *Sanskrit* is derived from the root word ‘*Yunja*’ meaning ‘to unite’.

The *Yogi* aims at the unity between his individual soul (*Atman*) and the Supreme Being (*Paramatman*). Some designate the Supreme by other names like *Brahman*, *Parabrahman*, *Shiva* and *Parashiva*, as also by personified names of the Lord like *Shri Krishna*, *Jagadamba* etc. Call the Ultimate Reality by any name but the object is the same i.e. realization of the Supreme Principle that is behind this scheme of things, the phenomenal world as we speak of.

There are many streams of *Yoga* with various names. To name a few, there is the *Patanjala Yoga*, the *Mahayoga*, the *Karma-yoga*, the *Bhakti-yoga*, the *Jnana-yoga*, the *Dhyana-yoga*, the *Kundalini-yoga*, the *Sahaja-yoga* and the *Laya-yoga* et al. These various *Yogas* are neither necessarily holistic, nor too distinct from one another. Mostly, these are certain facets of the holistic *Yoga* discipline and assume different hues under different *Gurus*. But we are not dealing with these types of *Yogas* in their individualistic perspective to the exclusion of all the rest.

Readers may kindly note that the ‘*Yoga*’ appellations appearing in the end of each *Gita* chapter, in what is called the *Mudra*², like ‘*Arjuna-vishada-yoga*’, ‘*Karma-sanyasa-yoga*’, ‘*Sankhya-yoga*’ and ‘*Moksha-sanyasa-yoga*’ et al are not always any references to the various *Yogas* as such but simply pointers to the topics that are dealt with in the respective chapters of *Gita*. ‘*Arjuna-vishada-yoga*’ is not any *Yoga* at all but this

use just indicates that the 1st *Gita* chapter to which it is so appellate is about the *Vishada* (anguish) of *Arjuna* at the vexing prospect of the all-round annihilation in the oncoming battle at *Kurukshetra* and attendant thoughts of sinning etc.

We are going to discuss in great details the *Rajayoga* which is the mother of all the *Yoga* systems. It is also called the *Maha-yoga* alternatively. It combines every type of *Yoga* for the best synthetic process that is easier to accomplish than all the rest individually. That is the reason why it is called the *Rajayoga*, meaning the Emperor of the *Yogas*, or the *Maha-yoga* - the greatest amongst the *Yogas*.

Lord *Shri Krishna* has pointed to it as the base of *Shrimad-Bhagavad-Gita* when he says that this *Rajayoga* is the '*Rajavidya Rajaguhyam Pavitramidamuttamam*' (9-2, *Gita*) i.e. it is the kingly discipline of *Yoga*; it is the most secret knowledge and the utmost sanctifier of the individual soul. It makes the *Jeevatman* (the individual soul, a being) to realize the *Paramatman* on the easiest guided path that is well-travelled by the saints and the *Rishis* whoever attained to the state of *Moksha* i.e. merger with the ultimate principle.

Rajayoga is the Cardinal Secret enshrined in *Shrimad-bhagavad-gita*, the most famous and exclusive dialogue on *Yoga* science between *Arjuna* and Lord *Shri Krishna*.

To begin with, in the Indian ethos of religion and mysticism, there have been around many *Hindu* religious scriptures, styled as '*Gita*'. To name a few and the better-known amongst the lot of 35 plus odd *Gitas* that have come down intact to the present-day, there are the *Ashtavakra-gita*, the *Avadhoota-gita*, the *Bhikshu-gita*, the *Uddhava-gita*, the *Guru-gita*, the *Ganesha-gita*, the *Shiva-gita* and the *Devi-gita* et al.

However, the one *Gita* that tops them all in popularity and esteem of the majority is the *Shrimad-bhagavad-gita*. It is the central piece of the religious discourse to *Mahabharata*, the great *Hindu* epic credited to its composer, the great *Maharishi Vyasa* of *Mahabharata* times.

Unless the context demands otherwise, the word '*Gita*' will be used in this book and other allied parts for *Shrimad-bhagavad-gita*.

At this juncture, the author would like to point out to the readers that the purview of the subject matter of *Rajayoga* is very vast and he has decided to give it an all-inclusive treatment. It is not like the inadequate treatment in a few pages. Hence all the related and important topics of essence to the understanding of the *Rajayoga* could not be dealt with at one stroke and in one place in this book.

The matter is, therefore, co-ordinated in the best possible fusion of the ideas and concepts involved. Still the readers may find some topics dealt with rather later, or earlier, than might be required. But that is inevitable considering the volume of this compendium on the *Rajayoga*.

For the purpose of printing and ease of handling a book, it has to be perforce divided into a few parts. The present book – '*Inner Secrets Of Rajayoga*', along with the already published '*Autobiography Of A Natha Siddha Yogi*', are two of the four parts planned under this series of '*Yoga Of Gita Expounded by Saint Dnyaneshwar*'. The rest two parts are on the anvil and in all likelihood, will be published soon.

Hence the readers are requested to be patient with the treatment of the subject. The author knows that they will kindly oblige him. After all they have been reading this compendium for better satisfaction of their curiosity and to gain the knowledge of this very interesting and mystical subject in as greater details as possible.

For the sake of clarity of understanding the central thread that runs through this book and the series, the readers are requested at this stage to glimpse through another part of this book before proceeding further. Their attention is invited to the following headings:

1. Philosophy And Yoga Of Gita And Dnyaneshwari:

[The *Yogic* Standpoint of *Gita*; The *Yoga* of *Gita* As Juxtaposed to its Philosophy; Interpretation of the *Gita's Yoga* by Scholars; *Yamunacharya's* reconciliation; *Acharya Shankara's* on the Matter; Summing Up; Our review]

2. The Kundalini And The Yoga Of Gita

3. Saint Dnyaneshwar's Philosophy And Yoga Methodology

[Heart Of *Gita*; The Extensive Simile Of *Akshara Ganesha*; The Pluralism]

4. The Genius Of Dnyanadeva

[*Dnyanadeva* And Gita; Saint *Dnyaneshwar*; The Great Integrationist]

Many *Sanskrit* words have to be perforce used in a book of this kind on the *Hindu* scriptures and *Yoga* science for lack of exact suitable words and synonyms in the English language. A glossary of many of the terms used is appended to this book as also to other part of this book for ease of reference. However, from this book onwards, an attempt is being made to give the meaning of such words, if possible, in the text itself, either showing it in a bracket or elaborating it elsewhere.

Still surely the readers will agree that it may not always be possible to stick to this scheme and it is left to the mature understanding of the reader to learn any difficult to understand words by himself or from dictionaries of Sanskrit into English, if possible. The author feels sorry for this inconvenience but otherwise there is no alternative with him for a volume of this kind.

It is noted that many eminent Indologists and exponents of the *Hindu* religious scriptures, philosophy and *Yoga* subjects just use the *Sanskrit* words all the same without necessarily explaining the meaning of the terms. That definitely is awkward for the lay English readers but many who have any interest in this subject will be familiar with the terms used in this book. It is hoped that the readers will excuse the author on this count.

SAINT DNYANESHWAR AND GITA

As stated, this book is under the series titled '*Yoga Of Gita Expounded by Saint Dnyaneshwar*'. Saint *Dnyaneshwar* was one of the most famous saints of the 13th century in medieval India from the present state of *Maharashtra*.

He was an attained *Yogi*. Many regard him as an *Avatara* of Lord *Shri Krishna*. He was born on the same *Krishnashtami* day as the Lord *Himself*. Even seven centuries after his times, there are millions of his followers, known as the *Varakaris* in the Indian states of *Maharashtra*, *Karnataka*, *Telangana* and *Andhra Pradesh*. Readers are requested to

refer for more details to his life-sketch and work given in this book elsewhere under the heading of ‘**Saint Dnyaneshwar**’.

The author of this book is from his tradition. He was inducted long ago into the main line of the *Natha Siddhas*. He is an ardent devotee of Saint *Dnyaneshwar*.

He has studied the Saint’s compositions. His understanding of *Gita* and *Rajayoga* is derived from the great epic work of Saint Dnyaneshwar, popularly known as *Dnyaneshwari*, though it was christened as *Bhavartha-deepika* by the Saint himself.

Dnyaneshwari is a unique and voluminous commentary on *Gita*. It is most erudite and one of the chief expositions of *Gita*. It has about 9000 *Ovis* (couplets), composed in archaic Marathi language of the 13th century. The language is not well understood in the present times by even the Marathi-speaking people and hence it is often translated into the modern-day Marathi for easier understanding of its text.

It is the pinnacle of revelations in great details by an attained *Yogi Saint* of the highest order, an accomplished *Kundalini Yogi*, a never-before, one may say. That is the very reason for selecting it for this exposition of *Rajayoga* of *Gita* by this author.

He was a *Kundalini-yoga* master and has revealed many of its secrets in *Dnyaneshwari* and his other compositions: *Amritanubhava* and his poetry, called the *Abhangas* of saint *Dnyaneshwar*. Full use of Saint *Dnyaneshwar*’s this great repository of *Yogic* knowledge is made in this and other related books, in addition to the author’s own experiences in *Yoga* and numerous books on *Yoga* science from the vernacular Marathi and Hindi languages as well as from English.

A bibliography of relevant books in English is appended to this book and its companion volumes for the readers enthusiastic to tap additional resources for enhancing their knowledge of *Rajayoga* and related subjects. With this in mind let us now turn to the subject of *Rajayoga* proper.

GURU AND KRIPA

The basic requirement for any practical discipline is that of a teacher with practical knowledge of the subject. We can easily find teachers of good ranking for many subjects that are learnt today. But it is not as easy to find a good teacher if one wants to be initiated into the *Rajayoga* discipline.

There are many who profess as the best teachers of *Yoga*. The teacher is called the *Guru* in Sanskrit. For the mystical disciplines like *Yoga* and *Brahmavidya* (the knowledge of the *Brahman*), one needs very special kind of *Gurus*. They are called as the *Sadgurus* generally, to indicate their specialty. Actually, finding one such is next to impossible in the present times and climes when materialism preponderates and fake jet-flying and globe-trotting *Gurus* masquerade as real ones.

However bleak may be the prospects of finding a real *Guru* for a *Rajayoga* enthusiast, but there is a silver lining to it. The *Almighty* very willingly acts as the *Guru* for the needy. That is known as *His 'Kripa'* – blessing. In fact there is the *Guru-tattwa* (Universal *Guru* Principle) which is at the base of this issue of *Sad-guru*. It is the *Paramatman Himself* as we will learn later on.

The *Patanjala Yoga-sootras* proclaim the *Ishwara* as the *Sadguru* most emphatically. It means that the person of a human *Guru* is just a secondary bit to *Him* who is the *Jagadguru* (Universal *Guru*) of every being. Therefore, *Gita*-enthusiasts call *Shri Krishna* as the *Jagad-guru* and salute to *Him* as their *Sad-guru*.³

Since we are learning the *Rajayoga* and *Gita* from Saint *Dnyaneshwar* and Lord *Shri Krishna*, they are our *Sadgurus* and there is as such little need right now to seek a personal human *Guru*. In fact, as we will learn later on, a *Sad-guru* walks along and teaches you most selflessly once you have progressed to a certain degree in *Rajayoga*.

When the *Sad-guru* arrives upon the scene of your *Sadhana*, he becomes your friend, guide and tutor of his own volition, without any necessity of prostrating before him in humble supplication to be accepted as a

disciple into his fold. The reader will witness the author's own experiences in this matter of a *Sadguru* from his other book of this series: '*Autobiography Of A Natha Siddha Yogi.*'

Dnyaneshwari is a very special kind of sacred book. It embodies the words of the *Siddha*, *Dnyanadeva* (another name of Saint *Dnyaneshwar*), which have the power to enlighten anyone who takes after it. In fact, *Dnyaneshwari* is the direct sermon of saint *Dnyanadeva*.

With this prelude, we will start our discourse with '*Kripa*', the blessing, of the *Almighty* on our way to *Rajayoga*. Let us explain it through Saint *Dnyaneshwar*.

INTRODUCTION

Adhyatmika Kripa

OM: That is the very first word of the first couplet of the epic *Dnyaneshwari*. **OM** is the essence of the *Paramatman* along with that of the Creation. *Dnyanadeva* has poured the nectar of his esoteric experiences in the very first *Ovi* of *Dnyaneshwari*. Saint *Namadeva* states that one should try to grasp the meaning of at least one *Ovi* of this great epic, which can lead to the state of *Moksha*.

There are about 9000 *Ovis* in *Dnyaneshwari*. Being a *Siddha*'s words, any one of these is as good as the others, either singly or taken together. By assimilating even one *Ovi* of *Dnyaneshwari*, the fortunate ones can experience the ultimate. Saint *Dnyaneshwar*'s every *Ovi*, even its single syllable, is the incarnation of the *Parama-tattwa*, the *OM*.

One embraces the *Paramatman* only by *His* grace, which *He* showers upon all through the saints, who are the *Avataras* of God. The saints are the greatest of all the catalysts in the process of granting of the grace of the *Paramatman*.

The *Shrutis*⁴ note that *Realization* and the *Godhead* are attainable only by the *Kripa* of the *Atma-raj*a. The *Narada-Bhakti-sootra* states that it is synonymous with the *Kripa* of the saints in this world. The saints are one with *Him*. Hence, one should try to seek the saints' blessings to attain the *Godhead*.

All the other paths, like following an ordinary *Guru*-given *Sadhana*, are but a small step in that direction. Nonetheless, these small steps are essential. These indicate the desire for attainment.

Adi Shankaracharya says in the *Viveka-chudamani* that one is born in the human body once in a million lifetimes. Even amongst the human beings, only the rarest ones desire for the attainment. From such millions striving for the *Mukti*, only the rarest few are bestowed with it.⁵

Depending upon the urge one has for attainment, the *Parama-tattwa* responds in kind, either through a personal *Guru* or the *Universal Guru-tattwa* and guides the *Sadhaka* upon the *Path*.

Even then, the *Kripa* of the *Atma-raj* is not subject to preconditions. One may get it or one may not get it. There are practically no known rules, which operate in this highly esoteric field. The logic and the intellect fail to grasp its modalities, if there were any.

However, as told in the *Narada-Bhakti-sootra*,⁶ if one is fortunate to be under the tutelage of a saint, one is assured of progress in the field.

Shri Krishna Kripa

Unless the saints adopt one, human beings are incapable of anything to do with the *Adhyatma*. One is indeed most fortunate if, even by chance, he has turned to *Gita* and *Dnyaneshwari*. It is an indication that *Shri Krishna* has arranged for his tutelage by saint *Dnyanadeva*. If we can see a little light in the province of the *Atman*, by the grace of the *Mahapurusha* like *Dnyanadeva*, it is indeed the greatest bestowal.

The grace of such super-human beings is really a powerful force, which is capable of endowing even an ordinary person with supra-human prowess. It is said that God acts through the saintly persons. One of *Gita Dhyana Shlokas*⁷ tells us that *God* is able to bestow unimaginable ability even to those deprived of ordinary capacity. The dumb by birth can become an erudite speaker. The lame can climb the mountaintops.

Saint Dnyanadeva's Kripa

Saint *Dnyanadeva* was an avatar of *Shri Krishna*. Like Him, he was born on the same day of the month of *Shravana*, on the eighth day of the waning moon. He is the alter ego of *Shri Krishna* and has a merciful heart.

A miracle occurred when the *Brahmins* had gathered at *Paithan* for adjudicating over whether *Dnyanadeva* and his siblings qualified to be treated as *Brahmins* like them. *Dnyanadeva's* grace enabled even a buffalo to utter the *Vedas* fluently, surprising all. Such is the *Adhyatmika* prowess of the Saints.

We should prostrate before him a thousand times daily to pay the obeisance he deserves! The nectar of his *Prajna* flows all over the Earth in the form of *Dnyaneshwari*. He lives in the *Sanjeevana Samadhi* eternally at *Alandi* to bestow grace upon all the humanity. *Dnyanadeva* is beyond all, time and space.

His *Guru* and elder brother: saint *Nivrittinatha* had given him the boon that he would be raining his bountiful mercy on all the beings endlessly, especially those tormented by the *Kali-yuga*. *Dnyanadeva* gives the *Jeevas* tired of the burden of the worldly cares respite from their trials. He opens for them the path of the *Mukti*. That is the grace flowing from his saintly presence amongst us: his lost children. His grace knows no bounds, especially when we take up *Dnyaneshwari*, which is his alter ego.

Therefore, without prejudice to other sacred books, I say that one would best adhere to *Dnyaneshwari* and saint *Dnyanadeva* to be guided in the *Adhyatmika* field.

The First Ovi

Let us now explore the meaning of the first *Ovi* of *Dnyaneshwari*.⁸ *Dnyanadeva* has been unreserved in telling us which the core of his *Gita* discourse is. In this first *Ovi* itself, he tells us the objective behind his narration on *Gita*.

= '**OM**' =

'The First One'

'**OM**' is the origin of the garland of *Sanskrit* letters. It is the *Akshara* form of the *Paramatman*. *Dnyanadeva* bows before *It*. In *Sanskrit*, the word for 'Bowing' is '*Na-man*'. It means 'absence of the mind'. The mind should cease to exist. That state: the *Amanaska*, is the hallmark of the *Yoga-shastra*. *Yoga-shastra* is the actual science behind *Yoga*: uniting the *Jeeva* with the *Paramatman*.

'**OM**' is the *Adi-tattwa*: the primordial principle of being ('*Adya*'). It is at the centre of the universe, the *One* invoked by the *Vedas*! *Dnyanadeva* hails *It*. The *Vedas* are the breath of the *Paramatman*. They point to *Him* who is behind them. It is their principal subject ('*Vedapratipadya*'). *Dnyanadeva* says that the *Paramatman* is the most auspicious of all.

The *Shrutis* say that *He* was alone in the beginning. *He* desired to become many and the universe was born out of this desire - '*Ekoham bahusyami*'. The universe is *Him* in action. *He* is who experiences. *He* is also the *One* who has become the experience. Unlike sugar which cannot experience its sweetness, the *Paramatman* can experience *Himself* in the many forms the *Tan-matras* take to form the universe.

By way of the *Shabda* - *Sparsha* - *Roopa* - *Rasa* - *Gandha*: the *Pancha-tanmatras* or the basic senses, *He* experiences *Himself*. That is how *He* is the *Swa-samvedya*. *He* is the *Atma-roopa*. *He* is none other than the *Atman*, whether alone, or in the form of the infinitude of the *Jeevas* that *He* takes upon *Himself*.

The Parama-vastu

By this first *Ovi*, *Dnyanadeva* points out the *Parama-vastu*: 'The *Ultimate Principle*'. Every word of this *Ovi* describes that *Principle*. He has praised that *One* in this *Ovi*. *Dnyanadeva* brings us nearer to *Him*, word by word, with this *Ovi*. That is the *path* of *Dnyanadeva*. He directly places us upon it. We need not go in search of the *path*, once we are with him. He takes us there, where every path leads and ends; where one forgets about the path he arrived by: whether it was the *Jnana-marga*, or the *Karma-marga*, the *Bhakti-marga* or any other so-called *Marga*.

Dnyanadeva subtly indicates that the *Parama-vastu* is important and not the *Path* by which you see *Him*. In fact, *Dnyanadeva* ultimately reveals that there are not as many paths in *Gita*, as the scholars make us believe. All these so-called paths are but the steps on the one and the only pathway that leads us to God.

Thus, as a matter of principle, we may drop the curtain on the multiple paths and cults, which each of them proclaims to be unique, claiming that it alone can take us to *Him*.

Dnyanadeva desires that we may understand this reality and not succumb to the lure of the false paths.

Realization of the Paramatman

According to the *Shrutis*, the fulfilment of every human being is in realizing and uniting with God. The efforts of everyone should be for attainment of this purpose. The *Dharma-shastra* prescribes many ways for attainment. However, those are but the simple toddler's steps a person may take in that direction.

As already said, the main path is service to the saints. One should surrender one's self to them. The saints are merciful and bestow their grace upon everyone who seeks them. They may adopt any number of ways to preach them and put them on the *path*. They help one in attainment.

A Saint's Sermon

Sermons are the usual method adopted by the saints for this purpose. They start with acquainting the seeker by pointing to the *Paramatman*. *Dnyanadeva* has adopted the same method. As we have seen, in the first *Ovi* of *Dnyaneshwari*, he has pointed out the *Paramatman* to the seekers. *Adi Shankaracharya's* commentary on the *Vishnu-sahasra-nama* is famous. The *Vishnu-sahasra-nama* points out the *Paramatman* to us by pronouncing the thousand names of the *Paramatman*, so that the seeker can see the nature of *Him*.

The *Dharma-shastra* points to *Him* in innumerable ways. The purpose of all is the same. The seeker's attention is drawn to the nature of the *Paramatman*. In order to find it, one has to know the nature of *That*, *Which* one is seeking.

Gita has also followed the same method. It speaks of the *Vibhutis*, especially, in its tenth chapter. It is for acquainting *Arjuna* of the multifarious nature of the *Paramatman*, so that he may understand what he is seeking.

Dnyanadeva's greatness

Dnyanadeva's greatness as a Guru is in pointing out to *Him* in the very beginning, in the first *Ovi*. That way, he has promised to the seeker that he will fulfil the quest of the seeker. The only condition is that he should adhere to him through *Dnyaneshwari*.

The direct mention of the *Paramatman* in the beginning of his sermon indicates that *Dnyanadeva* is a saint of the highest order. He is confident that whoever comes to him will be granted the realization of God. He does not use subterfuge for that purpose.

Adi Shankaracharya tells us in the *Viveka-chudamani* that three things which are essential to attain the *Godhead* are the rarest of all.⁹ In the order of rarity, these are: Being born as a human, being a seeker and obtaining the grace of the Saints, the *Mahapurushas*.

As already said, *Dnyaneshwari* is a very special sacred book. It embodies the words of the *Siddha*, *Dnyanadeva*, which has the power to enlighten anyone who takes after it. In fact, *Dnyaneshwari* is the direct sermon of saint *Dnyanadeva*. *Hindus* regard such Saints' words and compositions as capable of bestowing their *Kripa* i.e. grace upon those who read and follow them. That quality of their 'Word' is called '*Prasadika*' (bestower of Grace) in Sanskrit which is regarded as at par with the 'Word' of the *Shrutis*.

The recourse to *Dnyaneshwari* thus fulfils all the preconditions laid down by the *Viveka-chudamani*. It endows one with the grace of the greatest saint. It can happen only if one has been following the righteous path for millions of lifetimes.

The Mahavakya

Each *Veda* has a cardinal sentence which is known as the *Maha-Vakya*. It is the essence of its final sermon, which sets the goal of attainment before the seeker. The *Adi-tattwa*, known as *Narayan*, is their goal. *Dnyanadeva* has pointed to *Him* in a unique way in the first *Ovi* of *Dnyaneshwari*, as we can see.

That *Tattwa* is *Swa-samvedya* and *Atma-roopa*. This means that the *Tattwa* is the *Seeker's* own self and realizable by him.¹⁰ The *Shrutis* point it out thus: '*Aham Brahmasmi*' - 'I am the *Brahman*'. Thus *Dnyanadeva* has set the goal before the *Seeker*: 'Realize Thyself!' It is '*So-ham*' which one has to perceive: 'I am That'. This is the sermon of *Gita* in a nutshell.

Dnyanadeva does not stop at this. He goes on elucidating this principle, through his exposition of *Gita*. All throughout his work, we find him taking us systematically to the *Paramatman* and realization. In it is his greatness, distinct from all the others.

Looking at *Dnyaneshwari*, we find that *Dnyanadeva* has effectively handled the various allied topics viz. the portents and the states of the *Soham-bodha*, the state of the *Jeevatman* who has attained the *Soham-bodha* etc. He deals with the topics with a view to fortify the *Soham-bodha* of the seeker. In it is the true strength of *Dnyanadeva's* sermon. He begins and ends *Dnyaneshwari* upon the note of '*I am That*'.

The Alma Mater

Because of this unique method adopted by *Dnyanadeva* in his discourse, the seeker is saved many efforts. That is why the seekers call him '*Mauli*', their mother.

Dnyaneshwari is the *Alma Mater* where one can learn everything of the *Adhyatma*, from the theory to the practice of the *Yoga-shastra*. Everyone, irrespective of his standing as a seeker, is welcome to it. It accepts all with open arms and a loving heart.

The sermon of *Dnyaneshwari* gives the seeker the entire knowledge that the *Shrutis*, the *Smritis* and other sacred books can offer. As *Dnyanadeva* says, one who adheres to *Dnyaneshwari* gains the fruit of the wisdom of the *Vedas*.

Dnyanadeva is like a cow, which looks after her calf. He gives the simile of the love of a cow to the love *Shri Krishna* felt for *Arjuna*. If one looks upon *Dnyanadeva* like a calf toward the cow, *Dnyanadeva* opens his heart for him.

Arjuna had pledged everything to *Shri Krishna*. He was rewarded with the wisdom of *Gita*. *Gita* is the book of books. It is the *Grace* of *Shri Krishna* in action. Likewise, the seeker should surrender to *Dnyanadeva*. He is sure to get the same thing, via *Dnyaneshwari*.

Arjuna and Gita

Gita came out of Lord *Shri Krishna's* sermon to *Arjuna* on the battlefield of the *Kuru-Kshetra*. *Arjuna* became indisposed to fight owing to the affection he felt towards the warriors. There were his friends, brothers, *Gurus*, grandfathers and other relatives amongst them. They were either ranged against him or else on his side. The battle was going to be decisive, until only a few remained alive. Most of the armies were bound to perish in the fratricidal war. The thought of the death of all those who

were his kith and kin raised a storm in his mind. He was overcome with grief at the prospect of having to kill his near and dear ones.

Overcome by grief at the thought, he became tender of heart. He looked pitiable like a beautiful swan trapped in mire. Seeing his condition, *Shri Krishna* wanted to pacify him. He told him a few words of worldly wisdom.

However, those failed to lift the spirit of *Arjuna*. He became more confused. Hence, ultimately he surrendered himself to *Shri Krishna*, asking him what the best course was for him. He wanted *Shri Krishna* to resolve his dilemma of sinful action of the battle and the act of abdication of his duties if he fled the scene, either of which he faced.

Aptly, *Shri Krishna* starts to explore his dilemma and offers him the solution. It is *Gita*, as we know of. *Shri Krishna's* speech to him was like heavy rains pacifying a mountain burnt to ashes by wild fire. It started sprouting seeds anew, of right action, on the burnt earth of his mind. *Shri Krishna's* talk was like nectar, bringing life back in him.

Our Approach to Dnyaneshwari

Dnyanadeva says that to reap the fruit of *Dnyaneshwari*, we should approach with a tender heart, like the yearlings of a *Chakora*, a mythical bird, living off by picking up the morsels of moonlight.

Dnyaneshwari is to be experienced by the heart and not by the mind alone. One should be fully attentive and read it or hear it. It is for those who are attentive like *Arjuna*. We ought to be serious and tranquil of mind to listen to what *Dnyanadeva* says.

Dnyaneshwari leads one to the same state *Gita* eulogizes.¹¹ *Narada* describes it thus in the *Bhakti-sootra*¹²: There is no other achievement worth craving for but the *Oneness* with *Him*. One becomes the *Siddha*. He conquers the death; he sits in deep joy at the heart of hearts.

He is fully satiated. He desires nothing; grieves for none. He does not hate anything. He is not enamoured of anything. Unattached to things or persons, he enjoys living in his own space. *Shri Krishna* tells *Uddhava*, *Shri Krishna's* famous *Bhakta*, in the *Shri-Mad-Bhagavata* that *His* devotees do not desire anything, howsoever high it might be, except *Him*. Neither do they want to be sovereign, nor to be *Indra - the King of Gods*, nor the attainment of *Yoga-siddhi*, nor anything mundane.

Our approach while learning with the *Dnyanadeva* should be likewise. We should only aspire for this highest thing, '*Oneness With God*'.

The Goal of The Seeker

When one sets out on the path of *Gita-Dnyaneshwari*, he ought to know what the goal is. *Shri Krishna* lays stress on the *Vijnana* equally as the *Jnana*, to attain and know the achievement of the goal.¹³ We have seen concisely the nature of the goal in the preceding few paragraphs. Let us now hear what *Gita* says about the goal of the *Nih-shreyasa*.

The State Of Mukti

The *Mukta* attains the *Godhead*. God removes the obstacles from his path. He is devoid of desires, the *Ahankara* and self-awareness. Free of jealousy, he attains the *Shanti* i.e. the *Brahman*. The person, free of me and mine, fear and anger, attains unity with God. By the practice of the *Jnana*, he attains the purity of the highest order.

The *Godhead* is the highest attainment for which anyone can aspire. Even extreme sorrow and pain cannot stir the *Mukta*, called a *Sthita-prajna*, from the steady state of the *Samadhi* he has thus attained. Such a person is a fully attained *Yogi*. He is stainless of body and mind. United with God, he abides forever in the *Ananda-maya* state of the *Atman*. His *Atman* becomes all-pervading.

Assimilated by the *Chaitanya*, he is unbiased. He experiences the *Chaitanya* in everything. He sees the *Parama-tattwa*: *Vasudeva*, in everyone.¹⁴ However, attainment of such a state is most rare. Out of umpteen thousand men, a rare one aims for it. Out of such thousands of striving souls, just the rarest person fulfils his ambition and attains the *Godhead*. God *Himself* takes him to the height of his realization.

Such a soul has not to worry about his living. He is protected by the *Almighty* and provided for every mundane thing of his wants.¹⁵ Engrossed in his *Samadhi* state, he rarely wants anything, but remains always immersed in god.

This is what *Gita* says on the matter. When we study all these *Gita* aphorisms in their coherent entirety, it becomes clear that the *God Gita* talks of, is both the *Saguna* as well as the *Nirguna*.

In a nutshell, the *Yoga of Gita* is the attainment of the *Nirguna Nirakara* through devotion to the *Saguna Sakara*.

For sake of the *Mumukshus* i.e. the seekers, *Shri Krishna* has twice reiterated the following important message in *Gita*: ‘Remain devoted to me, whole and sole. That is how you will attain to me.’ This is the secret of the *Yoga* of *Gita*. This is the path to the union of the *Jeeva* with the *Shiva*, the *Pada* with the *Pinda* and the *Shakti* with the *Shiva*. It is the ultimate of the merging of the devotee with his *Lord*.¹⁶ *Gita* and *Dnyaneshwari* are exponents of this *Yoga*.

The Jnanin

Gita further tells us about the attributes of the attained one. He is a *Bhakta* of the topmost order. He is beloved of God. The *Lord* treats him as his own toddler and does whatever required for him like a mother to her child.

Needless to say, if he were to have to face enemies like *Arjuna* was besieged by, the *Almighty* would already have planned for his victory beforehand.

The *Lord* shows him the *Vishva-roopa* form as a proof of the *Bhakta*’s ultimate endowment with *His* grace. It is the rarest of the visions of God, which was beheld by *Arjuna* as a special case (cf. 11th chapter of *Gita*). He lights up the lamp of the *Tattwa-Jnana*, the knowledge, in his heart and by its light, his *Ajnana*, the darkness of the *Avidya*, is dispelled forever.

So also, being endeared to *Him*, *His* form as that of *Shri Krishna* or *Shri Vishnu* forever remains within the heart of the *Bhakta*, till he attains the *Videha-mukti*: The one with the crown upon *His* head, holding the *chakra*, the *Panchajanya* conch, the *Kaumudaki* mace and the *Divine Lotus* in one hand each. He is thus bestowed with the purest visions of the ‘*Principal Reality*’, both the *Saguna* and the *Nirguna*.

Shri Krishna says of him thus: ‘The *Jnanin Bhakta*, devoid of animus to all the *Bhootas*, free of the *Ahankara*, remains engrossed in devotion to me and merges finally in me.’¹⁷

The Jnana

The enlightened person knows first-hand what the *Jnana* is. *Gita* says that such a person knows what the *Kshetra* is, who is the *Kshetrajna*, what is the *Jnana* and the *Jneya*.¹⁸ The human body and mind complex is the *Kshetra*.

The *Kshetrastha* or the *Kshetrajna* (*Kootastha*) is the one who understands that the *Kshetra* bears the fruits of the actions - the *Karmas* - in the due course of time. He is stationed in the body and known as the *Jeevatman*. He is as primordial as the *Paramatman*.

The *Kshetra* and the *Kshetrajna* are the primordial couple of the *Prakriti* and the *Purusha*. The *Jnana* is to know this pair first-hand for what it actually is.

The *Kshetra* comprises of twenty-four *Tattwas* called the *Vikaras* of the *Prakriti*. These are: The five *Maha-bhootas*, The *Ahankara*, The *Buddhi*, The *Maya* which is the *Avyakta Moola-Prakriti* with its three *Gunas*, The five senses of knowing: the *Jnanendriyas*, The five senses of action: The *Karmendriyas*, *Ichchha*, *Dvesha*, *Sukha*, *Duhkha*, the *Sanghata* i.e. the *Pinda*, the gross mind-body complex and the *Chidabhasatmika Dharana-shakti* which synchronizes all these *Tattwas* so as to make them function as an organized whole.

Sanghata connotes the entire complex of all the above said 22 *Tattwas* which work coherently together as a co-ordinated whole organism. In other words it is the *Pinda* of the *Jeeva*.

Gita names the 24th *Tattwa* as the *Chetana*, the property of *Chaitanya*. The *Chetana* connotes the force required to endow life and activity to the *Sanghata* of 22 elements noted above. In other words, it is the *Chidabhasatmika Dharana-shakti*.

The *Adwaita* dogma of *Shrimat Shankaracharya* does not recognise that the *Chaitanya* actually comes into being in the form of a *Jeeva*. It regards the *Chetana* activating the *Pinda* as a mirror reflection, an *Abhasa*, of the *Chaitanya*, the *Chit*. Hence, in other words, *Chetana* is the *Chidabhasatmika Dharana-shakti*, sustaining the life and action in *Jeeva*.

Gita says that the *Jnanin* exhibits certain characteristics, which together are known as the *Jnana*. It is well known that the *Kshetra-Kshetrajna* complex gives rise to the *Abhimana* i.e. pride, the *Dambha* i.e. falsehood, *Himsa-vritti* or violence, craving for the pleasures of the worlds, the *Ahankara* i.e. egotism, the lust for women and wealth, and the desire to be a progenitor; the *Mamatva* i.e. attachment to 'me and mine'; and the camaraderie with worldly people given to the satisfaction of their lust and desires. These are characteristics of the *Ajnana*.

The *Jnanin* lacks these traits. He is full of forgiveness, straightforward in speech and mind. He serves the Guru with unstinted devotion. He is

stable of mind. He is duly cautious about the soul-engulfing nature of the cycles of births as denoted by the birth, the death, senility and diseases. He is equanimous in the states of pleasures and pains, fulfilment of the desires and their frustrations.

He seeks solitude. Remaining in a sacred place conducive to meditation, seeing the *Atman* as distinct from the *Anatman*, keeping his devotion pinned to the *Lord*, he always keeps his *Dhyana* attuned upon *Him*. He sees the *Paramatman* everywhere and in everyone. These are the signs of the *Jnanin*. The *Ajnanin*'s nature is their exact opposite.

The *Parabrahman* as the *Jnanin* can see is manifold. It is the *One* worthy of knowing. It is the *One* without any beginning and end. It is the *One* that can neither be described as the *Sat*, nor the *Asat*. By its full realized knowledge, the *Jeeva* is immersed in joy: the *Paramananda*.

The *Parabrahman* has arms, hands, feet, eyes, heads, mouths and ears everywhere in the world in the forms of *Jeevas*. It is the *One Which* can sense and enjoy everything and is involved in each and every action of the *Bhootas* i.e. beings. In spite of being so, it is devoid of lust and cravings. Paradoxically, it is devoid of the *Indriyas* i.e. senses that sense and act.

It is beyond the compass of the three *Gunas*. Even then, it gives rise to and succours the universe of the three *Gunas* by its *Yoga-maya* and enjoys their interplay, actively participating in the play that this world is. The *Parabrahman* pervades all the *Chara* i.e. moving and the *Achara* i.e. stationary *Bhootas*. It is in the heart of everyone. It is evident to the *Jnanin* who can see it but very distant to the *Ajnanin* who blinded by the world, does not see it, though so close by.

It is the *One* that procreates all in its *Avatara* of *Brahmadeva*, succours all in the form of *Vishnu* and destroys all in its all-annihilating *Avatars* as *Rudra*. It is finer than the *Mahakasha*, and indivisible by its very nature like it. Even then, it appears separately and distinctly, as divided in each *Bhoota*.

It is the *Jyoti* i.e. the Light beyond the *Jyotis* of the Sun, the Moon and fire. It is beyond the realms of the *Maya*. That *Para-Brahman* is known as:

❁ The *Jnanam* i.e. The *Ultimate Knowledge*;

❁ The *Jneyam* i.e. The *Ultimate*, worth knowing; and

✿ The *Jnana-gamyam* i.e. The *Ultimate* that is 'Knowable' only through the *Jnanam*.

It is The *Paramatman* that dwells in the heart of everyone.

The devotee of the *Paramatman* understands the intricacies of the *Kshetra*, the *Jnana* and the *Jneya* and knowing this first-hand, he attains to *Him*. He understands the *Purusha* as the *Kshetrastha* and the *Prakriti* with its tri-fold *Gunas*.

Knowing this secret of the worldly phenomenon and its being ephemeral, he keeps himself tuned to the *Paramatman*, the 'Final Singularity'. Thereby he is released from the bonds of the *Prakriti*. He knows that all the *Bhootas* have sprung up from the *Paramatman*.

He knows that the *Kshetra* is *Jada*, *Vikari* and fleeting in existence. The *Kshetrajna*, on the other hand, is *Chetan*, *Avikari*, primordial and indestructible. Knowing the way to free himself from the *Prakriti* and its *Vikaras*, he goes to the ultimate, the abode of the *Paramatman* by *His* grace and becomes one with *Him*.¹⁹

He is beyond the embrace of the *Gunas*. By attaining the knowledge that the *Gunas* interplay with their selves and create this world by the backing of the *Prakriti*, he sees the vanity of *Existence*. He is, therefore, able to transgress the cycle of birth, death, senility and diseases. He thus attains the state of *Naishkarmya*.

Adwaita State

Gita describes the state in the words of *Sanjaya* who is narrating the dialogue between *Arjuna* and *Shri Krishna* to the wily old king, *Dhritarashtra*.²⁰ He says that wherever the devotee is, there is *His Lord* with *His* entire prowess. There is no distinction between the *Lord* and him. This is the *Adwaita* state of the devotee. The devotee will always emerge as the victor in this battle of life with honour, embellished with all the trappings of power, spiritual wealth and virtue.

Stated in nutshell, this enviable state of the devotee is the ultimate result of following the preaching of *Gita*.

It is this state that the *Jeeva* hopes for and it is the ultimate state of the union of the *Jeeva* with *Shiva*, the devotee with his *Lord*. It is the pinnacle of *Bhakti*.

It is the state beyond the high state of *Soham*. In that state the devotee becomes free of the *Ajnana* that makes one see the world as real and the *Paramatman* as unreal. The *Jnana* lights up in him the true knowledge of this world and the *Lord* for what they really are. It is the perfected *Bhakti* that is the culmination of the *Bhakti* of the four kinds of *Bhaktas* narrated by *Gita*.

These four types are known as per their intentions in devoting to the *Lord* viz. The *Arta* i.e. those who want their suffering to be taken away by the *Lord*, the *Artharthi* i.e. those who desire some benefits from *Him*, The *Jijnasu* i.e. those who want to know *His Swaroopa* and the last is the *Jnanin* i.e. the one who knows the *Lord* for what *He* actually is.

The first three types of *Bhaktas* do attain the *Lord* who appears for them in the form of the objects of their desires. However, as they are overwhelmed by their pursuit of worldly attainments, they cannot understand *His* true nature for what it is. Actually, the *Ishwara* appears to them in the form of fulfilment of their desires. He is actually with them but in an intangible form. He appears to them by way of relief from suffering to the *Arta*, in the form of the objects of their wants and desires to the *Artharthi* and in the form of the knowledge of *His Swaroopa* sought for to the *Jijnasu*.

Only the *Jnanin Bhakta* perceives the truth that the *Ishwara Himself* is appearing in the nature of such objects gained, fulfilment of wants, desires, knowledge etc. attained through *His* grace. That is why *Shri Krishna* calls the *Jnanin* who really recognizes *Him* as *His* own self.²¹ It is the *Bhakti* state of the *Jnanin* which is known variously as the *Adwaya-bhakti*, the *Adwaita-bhakti*, the *Para-bhakti*, the *Jnana-bhakti*, the *Swasamvitti*, the *Shakti*, the *Parama-bhakti*, the *Sahaja-bhakti*, and the *Naishkarmya-siddhi* et al. It is the end of the paths of *Karma*, *Bhakti*, *Jnana* and *Yoga*.

Such a *Jnanin Bhakta* also knows the real nature of the *Paramatma-tattwa* through *Realization*. It is *Aja* i.e. without birth, *Ajara* i.e. without disease, *Akshaya* i.e. never eroding, never-depleting, *Apoorva* i.e. unparalleled, *Apara* i.e. endless, infinite, *Ananda-ghana* i.e. fullest of bliss, *Akshara* i.e. never changing, *Achala* i.e. never wavering, *Achyuta* i.e. never swaying, *Ananta* i.e. infinite, *Adwaita* i.e. *The Only One*, *Adya* i.e. *The Primordial*, *Avyakta* i.e. Non-manifested, as well as, *Vyakta* i.e. Manifested, *The Ishwara* i.e. The governor, as well as, the one subject to *Him*, *Ananda* i.e. Bliss, *Amara* i.e. *Immortal*, *Abhaya* i.e. fearless; and as also the one supporting all else, as well as, the one that is supported.

It is ever extant. It is *Sahaja Swaroopa* i.e. always in its own form. It is in everything, yet beyond everything. It is also the ever-novel universe. It is the *Adi-purusha* i.e. the first being. It is gross macrocosm, as well as, the microcosm, down to the lepton-like building blocks of the Universe.

It is the *Purushottama* i.e. the *Uttama Purusha*, unparalleled. Despite *Its* acting, *It* is without action. It is *Asanga* i.e. without companions. It is *Ashochya* i.e. Unthinkable. It is *Ashabda* i.e. Indescribable. It is *Ashrotra* i.e. without ears. It is *Aroopa* i.e. without any form. It is *Agotra* i.e. It has no relatives. It is *Sama* i.e. equitable in everything and everybody. It is *Swa-tatntra* i.e. Independent.

It pervades all and also the *One*, which is pervaded by *Itself*. It is everything: the *Brahman* and also the *Paramatman*. The *Jnanin* enjoys this kind of *Jnana*. His state is the state beyond the *Triputi* where it dissolves into the *Ultimate*. In whatever mundane state the world may find him, he is truly only in the state of oneness with the *Lord*: the state of the *Sahaja Samadhi*. The saints call it the state of *Jeevan-mukti*.

His mundane state is like that of an ornament made of gold. Whatever is its form, it is pure unalloyed gold. *Gita* and *Dnyaneshwari* aim at this state. It is to be had by the grace of the *Guru* who is but the incarnation of the *Ishwara*.

Dnyanadeva says that *Gita* is the essence of all the *Upanishadas*. It is the dwelling of the *Parama-hamsas*. With it, a *Jeeva* can become perfectly tuned to the *Ultimate*.

He also says that this great knowledge was expressed and passed on by *Adinatha Shiva* to *His Divine Concert, Bhavani*, in their dialogue.

The line of *Gurus* from that *Adinatha Shiva* down to himself narrated by *Dnyanadeva* is as follows: *Adinatha* - *Umadevi* - *Matsyendranatha* - *Gorakshanatha* – *Gahininatha* - *Nivriddhinatha* - *Dnyanadeva*.

As desired by his *Guru* Saint *Shri Nivriddhinatha*, *Dnyanadeva* has unfolded in *Dnyaneshwari* the great treasure of knowledge passed down by his *Guru* lineage for the benefit of the ordinary *Jeevas*. He says that he could understand the true meaning of *Gita* owing to the grace of his *Guru, Nivriddhinatha*.

Krama-yoga

The *Path* prescribed by Saint *Dnyaneshwar*, based upon his interpretation of *Gita* is known as *The Pantharaja*, alternatively called by the name of the *Krama-yoga* by him, in the 18th chapter of *Dnyaneshwari*. He says that one who follows this path is sure to end up being the beloved of Lord *Shri Krishna*. The term '*Pantharaja*' used by Saint *Dnyaneshwar*, literally, means the 'Kingly Path'. Figuratively it is used to denote the '*Rajayoga*'. Lord *Shri Krishna* alludes to this *Rajayoga* aka *Pantharaja* in the 9th *Gita* chapter by saying that it is the '*Rajavidya Rajaguhyam*', meaning that this *Yoga* of *Gita* is the emperor of all the *Vidyas*, i.e. it is the supreme *Jnana*, knowledge and the greatest secret of the *Yogis*, a kingly secret. It is aptly called *Rajayoga* by the generalist *Yogis*.

The *Yogi*, travelling by the banks of the river of the *Krama-yoga*, reaches the ultimate destination of *the Swananda Udadhi- the Ocean of The Purest Bliss of the Self*. When the *Lord* favours anyone, can there be a dearth of anything for him? *He*, who is *The Ultimate Glory*, automatically endows the devotee with all *His* powers. The *Lord* says that *He Himself* becomes the crown jewel of the *Krama-yogi* who attains to the throne of the blissful *Shanti*.

It is the *Avinasha-pada*, '*The Never-changing Seat of the Lord*'. In the final *Dnyaneshwari* chapter, the 18th, *Dnyaneshwar* says that *Shri Krishna* embraced *Arjuna* in order to *demonstrate* what that state really is. By doing so, *He* transformed *Arjuna's* mundane being into '*The One Supreme and Ultimate*' like *Himself*. It was like lighting one lamp from the other. In fact, *Shri Krishna* merged *Arjuna* into *His Being*, so that he could enjoy and experience the '*Absolute Bliss*' which *Gita's* and *Dnyaneshwari's* discourse is all about.

Gita Chapters

Before proceeding further, it is necessary to acquaint ourselves with the outline of *Gita* chapter-wise. *Dnyanadeva* says that *Gita* is a reflection of the *Vedas*. It has three separate divisions showing the three divisions just like the *Vedas*, called: the *Karma-kanda*, the *Upasana-kanda* and the *Jnana-kanda*.

The 1st chapter is about what *Shri Krishna* is to propound in *Gita*. The matter raised by *Arjuna* and his reactions to the war indicate it. The 2nd chapter is about the *Sankhya* principles. It also states the proposal of *Gita*

in a nutshell that the *Yoga-shastra* is self-sufficient to grant the *Moksha*. The philosophical axioms behind the *Yoga-shastra* are also pronounced therein. It enunciates that it is only the *Jnana* that leads to the *Moksha*.

The 3rd chapter is the *Karma-kanda*. It discourses upon the famous *Sadhana* of the *Karma-yoga* that is patent for the *Jeevas* bound by the *Ajnana*. The *Jeeva* should divest itself of the *Dehabhimana* i.e. literally, the pride over the body of self. Here '*Dehabhimana*' means the clinging to the desires and pleasures of the body-mind-*Chitta* complex and entertaining it.

The *Kamyas Karmas* (i.e. *Karmas* done out of the desire for attaining fulfilment of some desire) and the *Nishiddha Karmas* (i.e. *Karmas* forbidden by the *Vedas* and the *Shastras*) should not be performed. Instead, *Shri Krishna* lays stress upon performing only the *Karmas* as are sanctioned by the *Vedas* and the *Shastras*. This really is the starting point of the path for all the *Jeevas* to begin with the *Yoga* practice.

The 4th to the 11th chapters comprise the *Devata-kanda*, also called as the *Upasana-kanda* of *Gita*. Steadfastly following the path of the *Karma-kanda*, the *Ajnanin*, bound *Jeevas*, should start on this part of the path. When the *Jeeva* feels that it should be liberated from the bonds of the *Karmas*, it is advised to perform the same prescribed *Vedic Karmas* in such a way that those will not bind him to the fruits of his actions. All *Jeevas* have to do the *Karmas* for survival.

There is no let-up in the stream of the *Prakriti*. All beings have to abide by what the *Prakriti* dictates. Even the *Avataras* have to perform the *Karmas* assigned to them.

The way in which the *Karmas* are performed determines their effect upon the *Jeeva's* state. It should devote itself to the *Ishwara*, surrendering the fruits of all its actions to *Him*. All the *Karmas* done through its mind, body and speech, and in accordance with the *Shastras*, should be performed only for the sake of God, The *Almighty*.

The 12th to the 15th chapters form the *Jnana-kanda* of *Gita*. The 12th chapter narrates the virtues of a *Bhakta*. A part of the 13th chapter extolls the virtuous actions of the *Jnanin*. The character of the *Jnanins* narrated therein is the most desirable trait even for the *Mumukshus*. They also have to pursue it as an ideal to build by individual *Sadhana* i.e. practice of *Yoga*. These actions lead to the sprouting of the *Jnana*. The *Jnana* then arises due to the grace of the *Ishwara/Guru* is tender in the

beginning. How it matures into the full-fledged *Jnana* is the matter of discourse in the remaining part of this *Kanda*.

The remaining chapters of *Gita* are by way of appendices. The domain of the *Jnana* and *Ajnana*, *Daivi* and *Asuri* characteristics of various beings is delineated in the 16th chapter. The 17th chapter shows the way to defeat the *Ajnana* with the help of the *Shastra*. The *Vedas* are regarded as the sound of exhalation of the breath of Lord *Shri Vishnu*. The first seventeen chapters of *Gita* explore the three *Kandas* of the *Vedas*. The 18th chapter is the summing up of the wisdom of *Gita*.

Dnyanadeva likens *Gita* as the mother of the *Vedas*. He says that the *Vedas* are partial. They deny themselves to all except the topmost three *Varnas*. The others like the low-born, women and the *Shoodras* are not allowed even to hear the chanting of the *Vedas*. In order to atone for this partiality, they are born anew in the womb of *Gita*. *Gita* gives rebirth to the Divine Wisdom of the *Vedas*, which can be had by anyone who is capable of learning and following its advice, even by word of mouth.

The *Vedas* grant their fruit only to those who follow its rigorous discipline unflinchingly. However, *Gita*, being like a mother to all the humanity, allows them the privilege of its fruit in numerous simple to follow ways. These are its recital, hearing its discourse, writing it down, or just keeping its book with one. If one cannot do any of these, then he may remain just simply in the company of one learned in *Gita*. These are the ways *Gita* recommends to the *Ajnanin* children of hers who are incapable of any rigorous discipline like that of the *Vedas*, but the most simple.

There are many a *Shastra*. However, foremost amongst these are *Gita*, *Shrimad-bhagavata* and *Dnyaneshwari*. These show the path to the *Moksha* undisguised. These follow the traditional lineages of the *Guru-Shishyas*. All of these three are inseparably linked to an eminent pair of the *Guru-Shishyas*: *Gita* with *Shri Krishna* and *Arjuna*, *Shrimad-bhagavata* with *Shri Krishna* and *Uddhava*, and *Dnyaneshwari* with *Shri Nivrittinatha* and *Dnyanadeva*. The discourses of these *Divine* books are for the benefit of the common men which are given out of immense love for them by the *Ishwara*, Lord *Shri Krishna* and the saints like *Nivrittinatha-Dnyaneshwar*.

Their counterpart is the famous *Prasthanatrayi* of the *Vedantins*, namely, *Gita*, the *Brahma-sootras* and the *Upanishadas*. These are all the supreme divine sources of *Jnana*. The Lord: *Shri Hari* has opened all

these streams to the humankind in *His* utmost mercy. That is why *He* is regarded as the closest of all the relatives, kith and kin of humans, in fact everything that matters.²²

Ignorant of *Him*, The *Cosmic Overself*, man errs against *Him*, working at odds to *His* scheme of the world. *Arjuna* represents the sentiments of all the humanity in similar words in *Gita Shloka (11-44)*.²³

The Avataras of the Lord

An important concept in *Gita* is that of the *Avataras* of the *Lord*. *He* takes a form and appears from time to time in the world. After elaborating the *Sankhya-yoga* in its 2nd chapter, while taking up the matter of the *Karma-Yoga* in the 3rd chapter, *Shri Krishna* says that there are but two ways to reach *Him*,²⁴ viz. the *Jnana-yoga* for the followers of the path of *Sankhya* and the *karma-yoga* for those trading upon the path of *Yoga*. The *Jnana-yoga*, also called the *Sankhya-yoga*, is for but a few of the highly special intellectual category.

The other path, namely, the *Karma-yoga*, or simply the *Yoga* as it is called, is for the rest of the humanity. One should note specifically here that in the main opening *Shloka* of *Gita* (3- 3) stating which the paths of *Nishkreyasa* are, there is no mention of the other umpteen so-called paths, touted by some scholars as distinct, like *Bhakti*, *Sanyasa*, *Jnana-karma-sanyasa* etc. It does not mean that there is no place in *Gita* for *Bhakti*, *Jnana*, *Karma*, *Sanyasa* etc. But all the so-called different paths are but only some of the aspects, some even the main, of the two paths that are clearly stated in '*Jnanayogen Sankhyanam, Karmayogen Yoginam*'.

In the light of what is stated above about the two paths of *Gita*, we should henceforth clearly understand that by *Yoga*, we mean the *Karma-yoga*, (*Gita*, 3-3), unless the context otherwise suggests. *Karma-yoga*, as we will be learning with saint *Dnyaneshwar* in my books, is '*The Yoga of Gita*' that is also called by him by the names, the *Pantharaja* and the *Krama-yoga*.

This supreme topic of '*The Yoga of Gita*' is introduced in its fourth chapter by *Shri Krishna* when he says that he had preached it to *Vivasvana*. The said *Yoga* was passed down to *Manu*, *Ikshvaku*, et al.²⁵ *Arjuna* is stupefied by this utterance. After all, *Vivasvana* etc. were their ancestors in the long past antiquity.²⁶

He asks how it is that *Shri Krishna* could have taught it to their ancestors, *Vivasvana*, *Manu*, and *Ikshvaku* et al. How it was possible, considering the vast time gap between them and these ancestors of theirs. And then how it could have given rise to the tradition of the *Yoga*, so much before the present times.

To it, *Shri Krishna* replies that both of them have had many a birth before the present times. It was in one such birth that the *Lord* passed down the knowledge of the *Yoga* to *Vivasvana*. The *Lord* says that *He* retains memory of all those births by virtue of *His Divinity*. *Arjuna* is a mere mortal who lacks such a memory.²⁷

Principle of Cycles of Rebirth

Here another important principle of *Gita* emerges, that of the cycles of birth and rebirth, common to the three main Asian religions, the *Vedic*, the *Buddhism* and the *Jainism*. Stated simply, it means that the soul never dies. It changes the form and the body of its carriage from birth to birth. It undergoes development through all the 8.4 million *Yonis* before being born in the human body. It is given to it for attempting to attain to the state of *The Ultimate Principle*, called as *Kaivalya*, *Moksha*, *Nirvana* and *Kevali*, etc. in these religions.

The Avataras

Although the *Lord* is without births, *He* manifests into this world by recourse to *His Prakriti*. *His* births are divine and only the cognoscenti can recognize *Him* when *He* is here.²⁸ The purpose of *His* coming into the world is manifold.²⁹

Whenever the *Dharma* weakens, the pious persons suffer at the hands of the heretics. *He* then appears in person to destroy the evil to safeguard the righteous and to rekindle the spirit of the *Dharma*. *Lord Shri Krishna* says that in the present *Gita* times, too, *He* has manifested into the *Avatara* of *Shri Krishna*. To establish the *Dharma*, *He* is preaching *Gita* to the world, by way of *Arjuna*. Those who follow *His* words will be well rewarded.

Arjuna was frustrated by the immediate prospect of the *Kuru-kshetra* war and annihilation of all the kith and kin. He had various doubts as to the right course of action with respect to *Dharma* in the given situation. He could not decide his course of action in a righteous way. Stunned by the dilemma, he simply wanted to desist from the war. In fact he abandoned

his weapons and jumping down to the ground from the chariot, sat morosely. It is thus we find *Arjuna* at the end of the 1st chapter of *Gita*.

The *Lord* reckons his predicament and tries to sooth him by pointing out variously the illogic and impracticality of abandoning the battlefield. *Arjuna* would not only lose what is much dear to him but by abandoning his duty to fight the enemies, he will ultimately be sinning against the *Dharma* of a *Kshatriya* who he was by birth and training. Thus he would achieve nothing, neither glory in the war nor the *Svarga*.

Shri Krishna, as part of *His* mission as an *Avatara*, had planned to destroy much of the evil and its perpetrators in the world by their annihilation on the battlefield. As a divine companion, *Arjuna* was destined to aid *Him*. *Shri Krishna* thus indirectly reminded *Arjuna* that he was desisting from the sacred duty of destroying the evil by abandoning the war. The *Karma-Yoga* starts with performance of the assigned duties faithfully, the *Lord* hints.

Whosoever follows the path of *Karma-yoga*, or the *Sankhya-yoga*, will never be lost, Lord *Shri Krishna* has assured. Since the *Sankhya-yoga* path is restricted by its nature to a chosen few, the only path open to all the others is that of the *Karma-yoga*. Therefore, for the benefit of the majority, *Gita* concentrates mainly upon this path in the chapters from the 3rd onwards.

It is the main narrative of *Gita*, '*The Yoga of Gita*', that thereafter flows all over it meeting us in its various *Avataras*. Howsoever different we may think those *Avataras* of *Yoga* are, we must not forget the central theme that *Gita* is based upon but one *Yoga*, i.e. *The Karma-Yoga*, or simply the *Yoga*. We must never lose sight of the *Gita Shloka* (3-3), '*Lokesmin dvividha nishththa pura prokta mayanagha, jnanayogena sankhyanam, karmayogena yoginam*'.

Pasaya-dana

It may be remembered that apart from the ten major *Avataras* of the Lord, many a minor *Avatara* appear in the world at various times. They are in the forms of saints. When realized, the saints exhibit all the attributes of the *Lord*. They bestow *Kripa* upon all the *Jeevas*. Therefore, *Dnyanadeva* prays in the *Pasaya-dana* that such saints may appear ceaselessly upon the earth.

He likens them to a walking forest of *Kalpatarus* i.e. the wish-fulfilling celestial divine tree, a township of the wish-granting *Chintamani* gems, and an ocean of the celestial *Amrita*, fulfilling the *Jeevas* with the *Elixir* of their *Divine Discourse* on the *Atman*. He says that they are the *Moon*, without blemishes, granting the *Divine Light*; the *Suns* granting the *Light* of the *Atman* that do not scorch and the best comrades of all the *Jeevas*.

Dnyanadeva desires that the evil in the world be transformed into piousness. Let the people travel on the path to God. Let all the *Bhootas* feel empathy towards one another. Let the *Sun* of the *Svadharma* shine upon the world. Let all the *Jeevas* become happy and get their desires fulfilled. Contented to their hearts, let all the *Jeevas* become one with *Him*, the *Adi-purusha*, the *Primordial Being* of the whole Universe.

Such a grand prayer is offered by saint *Dnyanadeva* at the feet of his Guru, the *Adya*, and the *Swa-samvedya Atma-roopa Tattwa* propositioned by the *Vedas*. '*The Lord of the Universe*' (*Vishvaroop*) granted his prayer. It made *Dnyanadeva* most happy, having got what he had set out for by composing the *Divine Dnyaneshwari* viz. the ultimate benefaction for the *Jeevas*.

Basis of the Yoga of Gita

Shri Krishna has laid the foundation of the *Karma-yoga* in the first chapters of *Gita*. *Arjuna* asks *Him* the reason why men are laid astray from the path of righteousness.³⁰

The reason is pointed out to be the desires (*Kama*) and the unhappiness that results out of their frustrations (*Krodha*).³¹ These actions of the mind are owing to the predominance of the *Rajoguna*. They occlude the *Atma-tattwa*.³² These elements are like enemies on the path of *Realization*.

Hence they ought to be defeated by those who desire *Realization*. That is the first step on the *Yoga* path. The senses are the refuge of the *Kama* and the *Krodha*. The senses are subtle and they become more so as one proceeds from the gross senses to the deeper instincts. In the words of *Gita*,³³ the *Indriyas* are behind everything that happens. Subtler than them is their controller, the mind (*Manasa*). The *Buddhi* is behind the mind and it governs its actions. The *Jeevatman* is the final controller of every desire and the action of the mind that takes place for their fulfilment.

Hence in order to defeat the desires, the *Sadhaka* has to tread a path in which the *Yoga-sadhaka* has to control the *Indriyas*, the mind, the intellect and to reach to the inner core to attain the equanimity that results from attaining the *Yoga*.

Sadhaka is one who does the *Sadhana*, practice of something. Here it refers to the student of *Yoga* practice.

Dnyanadeva says that it is the senses, the mind and the intellect with the help of which the *Pravritti* breeds the *Karma* to engulf the *Jeeva* into its web. As such he says that one should first of all try to subjugate the desire-producing senses.

With it done, the rest i.e. the mind and the *Buddhi* will automatically come under one's control. While taking up the matter again, *Shri Krishna* tells *Arjuna* to control the senses first, as the initiating step to *Yoga*.³⁴

These four faculties viz. the senses (*Indriyas*), the mind, the *Buddhi* and the inner core of the Self i.e. the *Antahkarana* form the four pillars on which the *Yoga of Gita* is based.

It is interesting to examine how *Gita* utilizes these four faculties of a *Jeevatman* to reach the ultimate goal of the *Yoga* of reunion with the *Self*.

The *Indriyas* are trained and controlled by what is popularly called the *Yama- Niyama* parts of *Patanjali's Ashtanga-yoga*. The mind is trained and controlled by recourse to the part comprising of *Asana, Pranayama* and *Pratyahara* of the *Ashtanga-yoga*. The *Buddhi* is trained by focusing it on the *Self* by means of its image used as the object of *Dharana*.

The remaining *Ashtanga* parts of *Dhyana* and *Samadhi* are the culmination of the *Yoga of Gita* in which the *Antahkarana*, with the help of the refined *Buddhi*, identifies itself with the *Self*, which is alternatively called the *Purusha* in the *Patanjala (Ashtanga)-yoga*.

How Many Yogas Gita has?

It may be noted that *Gita* names a number of *Yogas* in the concluding parts of every chapter (*Mudra*) viz. *Dhyana-yoga, Karma-sanyasa-yoga*, etc. Even the 1st chapter bears the title of *Arjuna-vishada-yoga*. One must not confuse all these terms to mean that *Gita* preaches as many *Yogas* as so named at the end of the chapters and also elsewhere.

The nomenclature (appellation) attached to each chapter is just by way of a pointer to the main narration in that particular chapter. The *Arjuna-vishada-yoga* of the 1st chapter is not *Yoga* at all. This nomenclature is a pointer to the fact that *Arjuna's* reaction of dejection (*Vishada*) on the battlefield, when faced with the dilemma of *Dharma* and *Adharma*, is the main subject of narration in it. It is so elsewhere.

On a holistic reading of *Gita*, the reader will come to know that it has only the said two paths to offer. There are only two *Yogas* as per *Gita*: 1. The *Jnana-yoga*, for the *Sankhya-yogis*; 2. The *Karma-yoga* for the *Yogis*.

However, *Gita* text does mention variously *Karma-yoga* (3-3-7, 5-2, 13-24), *Buddhi-yoga* (2-49, 10-10, 18-57), *Bhakti-yoga* (14-26), *Sanyasa-yoga* and *Jnana-yoga* (3-3, 16-1). It also uses the terms *Karma-fala-tyagi*, *Bhakta* (4-3, 7-21, 9-31-33, 12-14, 20) and *Jnanin* (3-39, 4-34, 6-46, 7-16, 17, 18).

One may note that these are only the specific states of a *Yogi* upon the *Yoga* path that comprises of all the four substrata of *Karma*, *Bhakti*, *Yoga* (*Kundalini*, *Hatha*, *Dhyana*, *Ashtanga Yoga* etc.), and *Jnana*.

These states are referred to in *Gita* by specifying them with the suffix of 'Yoga' and 'Yogi'. *Gita* has used the general term of 'Yoga' many a times viz. (2-48-50-53, 3-3, 4-1-2-3-42, 5-1-5-24, 6-1-2-3-8-10-12-15-16-17-19-23-27-28-31-32-33-36-42-45-46-47, 7-1, 9-5, 8-25-27-28, 10-7-18, 9-8, 18-75).

Similarly it has used the term 'Yogi' in (4-25, 5-11, 6-19, 8-14-23, 10-17, 13-14, 15-11) and uses it at so many other places.

All these terms have to be invariably read with reference to the context of the place of their occurrence and the whole thread of *Gita*, especially so in view of the statement in the *Shloka* (3-3) cited above.

ATMA-ROOPA SADGURU

When one turns to *Dnyaneshwari* to see the light in which *Dnyanadeva* looks at *Gita*, one invariably notices his devotion to the *Sadguru* who is none other than the *Atman*. The secrets of the *Shrutis* and *Gita* cannot be fathomed unaided by a *Guru*.

This is a general truth about all esoteric matters. That is why so many commentators have been unable to grasp *Gita*, leave alone ordinary

pundits. That is why during his entire commentary, *Dnyanadeva* is seen to allude to the *Guru* and praises him in various ways for granting the illumination so necessary to understand the *Gita* in its entirety.

One may also note that *Shri Krishna Himself* started revealing the deeper secrets of *Gita* to *Arjuna* only after he begged of *Him* to take him up as a *Shishya* (a pupil).³⁵ Until that time, *Shri Krishna* was just telling him mundane and common-sense reasons for joining the battle. His real queries about *Dharma* and *Adharma* were addressed only after *Shri Krishna* accepted him as a disciple.

At times, *Dnyanadeva* also pays tributes to the person of his *Guru* who was *Nivrittinatha*. All this topic of the *Guru* covers almost as many as 700 *Ovis* of the total around 9000 *Ovis* of *Dnyaneshwari*. His endorsement of the *Guru*, by way of devoting a substantial portion, almost 1/10th of *Dnyaneshwari* to the subject, indicates how much he is enthralled by the *Guru*. We may have a passing look at what he says in this respect.

He says that once the *Guru* blesses the *Shishya*, the *Pada* (*Paramatman*) and the *Pinda* (*Jeeva*) meet. Once this takes place, the *Shishya* experiences the everlasting *Samadhi*. This state is variously known as the *Sanjeevana Samadhi*, the *Avyaya Samadhi*, the *Jeevan-mukti*, the *Parama-bhakti*, the *Samvitti*, the *Nija-bhakti*, the *Para-bhakti*, the *Shakti*, the *Adwaita-bhakti*, the *Jnana-bhakti*, the *Naishkarmya-siddhi*, the *Sahaja Samadhi* and the *Sahaja-bhakti* etc.

The simile of the *Akshara Ganesha* has been described in this book in the section on '*Philosophy and Yoga of Gita and Dnyaneshwari*'. The *Adi-beeja* or the *Primordial* principle is described by the *Mandukya Upanishada* as comprising of all the aspects including the persons and the world, the four *Padas* (syllables, parts, entities) of the primordial '*OM*' viz. *Vaishvanara-Virata-Prajna* and *Ishwara*; *Bahya-Antar-Ghana-Prajna*; the gross (*Sthoola*) - microcosmic (*Sookshma*) – *Ananda*, the enjoyer and the satiated etc.

It is the *Atman*, though exhibiting the three *Matras* of '*OM*' – '*A*', '*U*' and '*M*', who is really the *One* that is the *Brahman* which is way beyond the *Ardhamatra* or the *Amatra* or the *Turiya*.

The *Dhyana* of this *Ganesha* (called as the *Akshara Ganesha* by the scholars) is a state beyond the grasp of the *Indriyas*. It is possible only through the *Kripa* of the *Sad-guru* to grasp this *Akshara Ganesha*. At the

end of the first 19 *Ovis* of the 1st chapter of *Dnyaneshwari*, *Dnyanadeva* says that he was able to grasp the *Adi-beeja Ganesha's* divine principle so described only because of the grace of his *Guru*.

One may observe from the *Akshara Ganesha* simile that *Dnyanadeva* has directly hinted at the *Chidvilasa-vada* in it. Moreover, it will appear from his *Ovi 1-20* that the object of his composing *Dnyaneshwari* is to enable the reader to obtain the same experience of unity with *The Primordial Principle* that he himself had attained through his *Guru*.

For anyone serious enough to read *Dnyaneshwari* and desirous of the experience that *Dnyanadeva* had got, he thus becomes the *Guru*. This has been widely acclaimed by him in the *Pasaya-dana*.

To get an idea of *Dnyanadeva's* devotion to the *Guru*, a few samples of some of what he says in *Dnyaneshwari* may be examined.

The Mahabharata

Dnyaneshwar also comments on the greatness of the *Mahabharata* epic that contains *Gita*. He says that the *Shastras* and the *Arts (Kalas)*, traditionally taken as the 64 *Kalas* in number, have nothing more to say than what is embodied in the *Mahabharata*.

Even all the *Puranas* have found a place in it, albeit in a concise form. Therefore, *Dnyanadeva* has praised *Maharishi Vyasa* for composing such a comprehensive treatise on the *Dharma-shastra*. It is said that there is nothing in the three worlds that sage *Vyasa's* all-encompassing intellect has not touched in the *Mahabharata*.³⁶

It has great literary value, no doubt. However, its real crux is in the exposition of the art and science of *Realization*. It narrates how best the four sacred aims of life (*Chaturvidha Purusharthas*) can be met viz. the *Dharma*, the *Artha*, the *Kama* and the *Moksha*.

The *Mahabharata* was initially known by the name of '*Jaya*' - a treatise of *Itihasa* nature of the scriptures.

Apart from the *Vedas*, *Vedangas* and *Upanishadas*, there are other scriptures of *Vedic* religion, like the *Puranas* and the *Itihasa* etc. The *Ramayana* and the *Mahabharata* are regarded as *Itihasa Granthas* (Books) since they are supposed to narrate the historical events as happened in the early past of the *Vedic* religious history.

The *Mahabharata* has a transcendent value as well. *Janamejaya*, the great-grandson of the *Pandavas*, had performed a *Yajna* in which he sacrificed the serpents, almost in genocide proportions, until the *Rishis* stopped him from continuing it.

Tainted by the killing of the innocent serpents, *Janamejaya* had heavily sinned. In order to purify him, the *Rishis* narrated to him the *Mahabharata*. Its audition cleansed *Janamejaya* of all the sins accumulated by his act of the sacrifice of serpents. Thus *Mahabharata* is reputed to have a cleansing effect on persons who read it or listen to its narration.

Gita

Gita is a gem adorning the *Mahabharata*. It is its essence. The *Mahabharata* has become famous because *Gita* is in it. *Dnyanadeva* says that sage *Vyasa* churned all the *Shrutis*, the *Smritis*, the *Puranas*, the *Shastras* and the *Arts* to condense their essence in the form of *Gita*. By giving *Gita* to the world, *Vyasa* has, indeed, obliged the world. *Gita* is the way to the *Moksha*. Hence *Dnyanadeva* regards the *Mahabharata* as the prime venerable place of birth of *Gita*.

Everyone loves *Gita*. Such is its greatness that the *Rishis*, *Sanaka-Sanandana*, the emancipated ones, the saints, the *Bhaktas* and the *Jnanins*, the *Sanyasins* and everybody enjoy *Gita*. *Dnyanadeva* likens *Gita*, embodying the divine discourse between *Arjuna* and *Shri Krishna*, as the nectarine essence of the lotus of the *Mahabharata*.

Dnyanadeva expresses that he is really guilty of daring to comment on *Gita* of such greatness, although he lacks the wisdom to do so. It is like a small bird trying to empty the ocean by dipping its beak in its water and drinking it. He likens his efforts to those of a fly trying to grasp the sky in its wingspan. He likens his efforts to those of a glow-worm trying to outshine the sun.

Goddess *Bhavani*, the divine consort of Lord *Shiva*, once asked him about the glory of *Gita*. He told her that just like she, in her *Prakriti* form, assumes an ever-novel manifestation, *Gita*, too, bestows a newer insight and novel enlightenment every time when one reads it. The *Vedas* are nothing more than the sound of snoring of the sleeping Lord *Shri Vishnu*. However, *Gita* is their essence that *He* has narrated *Himself* when fully awake and in action to *Arjuna*.

To succeed in his efforts at narrating the substance of *Gita*, *Dnyanadeva* says that he will have to become capable of the gigantic task that it is. He will have to rise in stature, like one who is trying to grasp the sky has to be larger than it. His enterprise of commenting on *Gita* is enormous. He says that he has undertaken it and he is depending upon the strength provided by his *Guru*, for its successful completion.

Therefore, he gives the entire credit for the boldness of his undertaking to his *Guru*. He says that the *Guru*, sitting in his heart, is all powerful and he will inspire *Dnyanadeva* to do justice to the endeavour so undertaken by him to comment on *Gita* in such a manner that even the saints will like and appreciate it.

The *Guru* is the *Atman Ganesha*. He is the sun who destroys the darkness of the *Samsara* i.e. the *Prapancha*: the world, the ways of the world, the acts of living and dealing with worldliness. He gives succour to the world. He is the sandalwood tree in the forest of the saints. One enters the arena of the *Adhyatma-vidya* only when the *Guru* bestows his *Kripa*. *Dnyanadeva's* *Guru* has bestowed so much *Kripa* upon him that he has become the signpost of *Gita's* address.

Anyone desirous of delving into its meaning has perforce to pay obeisance to *Dnyanadeva* i.e. one has to read and understand *Gita* through *Dnyaneshwari* only. There is no commentary worth the name on *Gita*, other than *Dnyaneshwari*.

Dnyanadeva, most humble though he is, still proudly and justifiably says that whatever commentaries have been so far made by even the eminent persons have been fruitless exercises. But his *Guru* endowed *Dnyanadeva* with such an insight into *Gita* as to make his mind the *Shesha-shayi Narayana* in the *Kshira-sagara* of *Gita*! This is an allegory upon the Lord *Shri Vishnu* who is depicted as sleeping upon the bed of *Shesha*, the celestial serpent, in the *Kshira-sagara*.

Dnyanadeva says in *Amritanubhava* that he has been able to transgress the limits of the four *Vachas* - the *Vaikhari*, the *Madhyama*, the *Pashyanti* and the *Para*, only on account of his *Guru*. He has thus freed *Dnyanadeva* from the cycles of births and deaths.

Vachas are four. In this context, the four *Vachas* are the four *Padas* of 'OM', representing the *Sthoola*, the *Sookshma*, the *Karana* and the *Mahakarana Dehas*, inhabited by the *Jeevatman*. Their transgression means going beyond these four states. These four correspond to the four

states of the *Atman*, as given in the *Mandukya Upanishada*. In short, going beyond the four *Vachas* means to attain the liberation from the phenomenal world.

Further, he requests the saints who are sitting before him to listen to his diction of *Dnyaneshwari* and if they find anything amiss in his narration, they may oblige him by pointing it out and correcting the same themselves so that his commentary on *Gita* will be faultless.

In spite of the clear assertion by *Dnyanadeva* that his *Guru* is behind his being able to comment upon *Gita*, the scholars have raised a point regarding which one of the famous *Acharyas* he follows in his commentary. Some have gone ahead to enumerate in how many and which *Gita Shlokas* he follows this *Acharya* or that one, *Shankaracharya* or *Ramanuja*, *Madhwa* or some other.

It appears to be a ridiculous quantitative exercise which arose out of *Dnyanadeva's* statement that he has sought directions in commenting upon *Gita* from its commentators (*Bhashyakaras*) who preceded him. The critics have simply ignored the fact that *Dnyanadeva* gives the entire credit to his *Guru* as instrumental to his diction, though occasionally he alludes to the saints and the *Bhashyakaras*. That is simply the humility of *Dnyanadeva*.

He has himself put forth a commentary that is so novel that none of the *Acharyas* or the *Bhashyakaras* had ever even hinted at what he says in *Dnyaneshwari*. Just look at its 6th chapter full of the *Kundalini Yoga* and the many other places where he refers to it, including the 12th chapter while praising the *Guru-mauli*, and the 18th chapter on the description of the *Krama-yoga*.

Secondly, the philosophy propounded by him in *Dnyaneshwari* is distinctly coined by the same critics as the *Chid-vilasa-vada* of *Dnyanadeva*, like none others. Still, they dare to find out how much he has borrowed from others though that is not the case. He definitely must have seen others' commentaries to find out their shortcomings, so as not to make the same mistakes. Finding that those were not up to the mark, he has come out with his own version of *Gita*. That is the meaning of his statement referred to above of having consulted the commentators and no more than that.

Dnyanadeva is like the Sun, shining by his own *Prajna*, unlike the Moon that depends upon the Sun to shine. If it were not so, he would not have

dared to make the statement that none of the earlier commentaries on *Gita* ever bore any fruit.

Number of Shlokas in Gita

Some critics have raised a point regarding whether *Gita* has 700 or 701 *Shlokas*. They point to an additional *Shloka* in some of the editions that appears at the beginning of the 13th chapter.³⁷ However, it is seen from the commentaries of all the eminent persons like *Adi-Shankaracharya* and *Ramanuja* etc. that they have commented on *Gita* without taking the said 701st *Shloka* into account.

Dnyanadeva also has commented upon *Gita* without considering the said *Shloka*. In fact, he goes ahead to say that *Gita* has seven hundred *Shlokas* when he constructs similes based upon *Gita's* 700 *Shlokas*. He describes the 700 *Shlokas* as the seven hundred pillars to the community hall of the *Atma-raja*.

Yet another simile is that *Gita* of the 700 *Shlokas* is the *Mahishasura-mardini* of the *Saptashati* that manifested for giving the *Mukti* to the humanity by killing the *Mahisha* i.e. a buffalo, allegorically, a dunce, of *Moha* (*Avidya*, *Ajnana*).

Mahishasura-mardini: This is a simile based upon the *Pauranika* lore that *Durgadevi*, the incarnation of goddess *Parvati*, having eight arms, had fought with and killed the demon *Mahishasura*. In itself, this lore is an allegory, *Durgadevi* being the *Jnana*; and the *Ajnana* is represented by *Mahishasura*.

At another place, he says that the dialogue between *Shri Krishna* and *Arjuna* is of seven hundred *Shlokas*. The context is that the essence of the seven hundred *Gita Shlokas* is contained in the ninth chapter. The importance of the ninth *Gita* chapter to saint *Dnyaneshwar* may not be lost upon the readers.

This statement about the importance of the ninth chapter is borne out by the fact that while taking the *Sanjeevana Samadhi*, *Dnyaneshwari* was open at the ninth chapter before him.

Why Dnyanadeva chose Gita

The scholars debate as to why *Dnyanadeva* has chosen *Gita* for commenting upon. It is clear from what he says about *Gita*. He has

eulogized *Gita* in no uncertain terms as seen already. Further he says that *Sanjaya* narrated *Gita* to *Dhritarashtra* as heard by him from *Shri Krishna*. *Dhritarashtra* attained some better spiritual rank at the end of his life because though unwillingly, he heard it through *Sanjaya*. *Gita* gives the *Moksha* to anyone who reads it, listens to it, carries its book, writes it down, or even bows to it. Such is its greatness.

Gita is the fragrance of the lotus of the *Upanishadas*. It is the spiritual *Ganges* overflowing with *Jnanamrita*, the Goddess *Lakshmi* of the *Kshira-sagara* of philosophy, which assumes ever a newer and newer form. *Gita* is the faithful wife of the *Purushottama*.

The letters and the *Shlokas* of *Gita* are the *Mantras* by which the *Atma-raj*a manifests before one. *Gita* is the never-failing missile of the *Lord's Kripa* that can conquer the *Samsara*. It is not just a verbose vainglorious *Shashtra*. It is the secret, most mystic, residing in the heart of hearts of *Shri Krishna*. *Arjuna* became privy to it and also the cause for its exposition.

One who is a devotee of *Gita* becomes free of the *Moha* and obtains the *Atma-jnana*. He realizes the *Atman*. After attaining that stage, whatever *Karma* is done by that person is not *Karma* that binds but becomes *Nishkarma*. Such *Karma* dissolves into nothingness. Even the trace of the path of *Karma* (*Karma-yoga*) vanishes as soon as one finds the treasure-trove of *Jnana*.

The *Lord* has said that the *Jnana-yajna* is the culmination of all the *Yajnas*. All the *Karma* ends up in the *Jnana*.³⁸ The *Jnanin* has no *Karma* to perform; he is not bound by any *Karma* he may appear to be doing. That is the state of the utmost liberation that *Gita* grants to its devotees.

The Two Halves of Gita

Under the caption of '*Gita Chapters*', we had seen the unique division made by *Dnyanadeva* of *Gita* into the three parts like the *Veda's Karma-kanda*, *Devata-kanda* and the *Jnana-kanda*. He has also bifurcated *Gita* into the 1st part and the 2nd part. When he starts commenting on the ninth chapter, he says that the 1st part consists of the first nine chapters of *Gita* and naturally, the 2nd part is that of the remaining nine chapters from the 10th to the 18th.

Once again, he tells us that the 1st chapter deals with the anguish of *Arjuna* at the prospects of the war. In the 2nd, *Gita* tells that there are two

divisions of the Yoga – the *Jnana-yoga* (or the *Sankhya-yoga*, as popularly known) and the *Karma-yoga* (or the *Yoga*, as popularly known). The *Sankhya* or the *Jnana-yoga*, with its secret, is described in that chapter.

The 3rd chapter deals with the enunciation of what is the *Karma* and what are its various aspects. The kind of *Karma* that is upheld in this chapter is precisely the subject matter of the 2nd type of *The Yoga of Gita* – the *Karma-yoga* or the *Yoga*, as many call it.

In the 4th chapter, the state of *Jnana* is described, with how the *Karma* should be performed so as to lead to that state. Really speaking, *Gita* starts to divulge the path of the *Yoga* with the opening *Shloka* of this chapter.³⁹

In the 5th chapter, *Gita* plants the seeds of the mystic secret principles of *Yoga*. The base of '*The Yoga of Gita*' is laid down in the *Shlokas* 5-27 and 28.

That secret of the *Yoga* is later fully expounded in the sixth chapter, starting with *Asana* and culminating into the *Samadhi* state. It appropriately describes the state of a *Yogi* and how the *Jeevatman* merges into the *Paramatman*. It also describes the state of one who swerves from the path of the *Yoga* (*Yogabhrashta*) and how he regains the *Yoga* path in subsequent births.

In order to demonstrate how the *Yogis* described in the 6th chapter attain the dissolution of the *Prakriti*, the principles of the progression of the *Prakriti* to the inception of the world and the *Jeevatman*, and their dissolution back into the original principle, have been narrated in the 7th chapter. It indicates a deeper secret behind the *Yoga*: that the *Prakriti* comes into existence from the *Adi-tattwa* and ultimately dissolves into the same.

Later on, in that chapter, the *Yogis* who were described in the 6th chapter are categorized into four types who devote themselves to the *Lord* – The *Arta*, the *Artharthi*, the *Jijnasu* and The *Jnanin*. This statement of *Dnyanadeva* clearly demonstrates that the *Yoga* and the *Bhakti* cannot be differentiated into separate streams of attaining to the *Lord*.

In the 8th chapter, *Shri Krishna* answers the famous seven questions of *Arjuna on the concepts of what is / who is viz.* 1. The *Brahman*; 2. The *Adhyatma*; 3. The *Karma*; 4. The *Adhibhoota*; 5. The *Adhi-daivata*; 6.

The *Adhi-yajna* in the body of the *Jeeva* and 7. How does a *Yogi* attain to *Him*, while leaving his body at the time of death?⁴⁰

Dnyanadeva regards the 9th chapter as special. He says that it is the essence of *Gita* and therefore, of the 125000 *Shlokas* of the *Mahabharata*. *Dnyanadeva* felt real anxious how he was going to come out clean when commenting upon this essential chapter of *Gita*. It is one of the greatest wonders, he feels, that he could do it. Again he gives its entire credit to his *Guru*.

Apart from above, *Dnyanadeva* has made another categorization of *Gita* chapters. He says that some of the chapters describe the *Swaroop*a of the *Lord*. Other chapters, while describing it, bestow the *Jnana* of the *Swaroop*a. The rest of the chapters show the way to become one with *Him* while knowing *Him*.

It can, therefore, be concluded that *Gita* is a treatise of *Yoga*. It speaks of the *Tattwa* i.e. the philosophy; it bestows the *Jnana* of the *Tattwa* and finally, it shows the way to the *Adhyatma* i.e. how the *Tattwa-Jnana* (philosophy) can be realized in practice by *Yoga*. Thus it is that some of *Gita* chapters are full of the secrets of the *Yoga*, especially the sixth, the ninth, the twelfth and the fifteenth, so to say.

The Guru-Tattwa

Dnyanadeva has praised his *Guru* in almost all the chapters of *Dnyaneshwari*. Some of his ideas on it have been seen earlier. The *Guru* is the *Atma-tattwa* as per the *Yoga-shastra*. He fully subscribes to this notion of the *Guru*.

He has devoted no less than 700 *Ovis* to the subject of the *Guru*, out of a total of 9000 *Ovis* that *Dnyaneshwari* has. It is not possible to describe the entirety of his utterances on the *Guru* here.

Only one classic sample from the 12th *Adhyaya* is taken up here. He describes the *Guru* as the mother (*Mauli*) therein and the *Shishya* as its small baby.

He says that ‘O! Most famed *Guru-mauli*! You are most generous. You are raining upon me the joy forever. You are the purest of the pure. You are the remover of the poison of the serpent of the enjoyment of the senses. One who has received your blessings will never be hurt by the three sorrows: *Adhyatmika*, *Adhidaivika* and *Adhibhautika*. No sorrow can ever burn his heart.’

‘O! Divine Mother! O! Guru-devata! You bestow the transcendent state of *Yoga* upon those whom you love. You fructify their cravings for attainment of the *Soham* state. You bring them up in your lap of the *Kundalini Shakti*. They are put to sleep in the cradle of the *Hridayakasha* which is made of *Swasamvedyata* (quality of being *Swasamvedya*).’

Hridayakasha literally means the *Akasha* at the *Hridaya*, heart. In *Yoga* context, it means the *Akasha* at the *Adhyatmika Hridaya*, the space from the *Ajna chakra* to the *Brahmanda* i.e. beyond the *Brahma-randhra*.

‘O Mother! How much you dote upon them! You show them the *Atma-jyoti*. They are given the toys of the *Manasa* and the *Pavana*: the mind and the *Pranas*. You adorn them with the choicest clothes of the pleasure of the transcendent state.

You breast-feed them with the milk of the *Seventeenth Kala*. You sing to them the lullaby of the *Anahata-nada* and put them to the sleep of the *Samadhi-bodha*.’

Dnyanadeva further says, ‘O *Guru* Mother! You are the one who has bestowed the *Siddha Prajna* upon me, inspiring me to the diction to narrate *Gita* in my own words. One who is so favoured by you becomes the *Creator* of all the *Vidyas*. I will never leave you, even if it means that I have to always remain in your shadow.’

‘O *Amba*! O *Mother of Prosperity*! Make me the expert of narrating *Gita* in the exact words of *Shri Krishna*. Let my audience be immersed in the pleasure of my diction forever. Let my words in *Marathi* bestow upon all the *Brahmavidya*, taking that language to the pinnacle of glory. Let the whole world be filled with *Ananda*: joy. Kindly endow my narration with the power to do so. If you will take me under your wings, I will be able to do so instantly.’

In these profuse words, *Dnyanadeva* asks the permission of his *Guru-mauli* to narrate *Gita* further. His *Guru*, satisfied with his prayer thus, says that *Dnyanadeva* should go ahead with the narration proper of *Gita*, without wasting more words on praising him. With this reassurance of his *Guru*, *Dnyanadeva* felt elated and started to narrate *Gita* further.

This is an appreciation of the *Ovis* (12-1 to 19) of *Dnyaneshwari* to show the sentiments *Dnyanadeva* feels towards his *Guru*. Elsewhere, an equally abundant display of his devotion and affection towards his *Guru* is seen. One may take recourse to *Dnyaneshwari* proper to enjoy those

emoticons. These *Ovis* are representative of what attitude a disciple should bear towards his *Guru*.

Dnyanadeva's attitude towards his *Guru* was like that of *Arjuna* towards *Shri Krishna*. One can learn much about it from him. Suffice it to say that the inner core of *Dnyaneshwari* and his other literature is the unstinted devotion to the *Guru*.

CHIDVILASA

Dnyanadeva's eulogizing the *Guru* is not restricted to pure devotion. He puts forth the *Chid-vilasa-vada* through some of the metaphors on the *Guru*, likening him to the *Ultimate Principle*. Not only that his *Guru* is his father, mother, brother, sister, friend, benefactor, relative and *God*, but *He* is also the *One Who* graces him to see the *Swaroop* of the *Self*. One is amazed to find the multifarious similes he uses on the concept of the *Guru*.

For example, in the 14th *Dnyaneshwari* chapter, he calls the *Guru* the *Prajna-prabhata-soorya*, meaning the sun with whose rise, the *Prajna* manifests in the *Yogi*. In the 15th chapter, the *Guru* becomes again a mother and *Dnyanadeva* sees himself as her infant.

In the 16th chapter, the *Guru* is the *Adwaya-abjini-vikashu Chandamshu* (the Sun). *Adwayabjini* means the *Lotus of Adwaya*. The female form is used here for the poetic simile. The Sun is the male principle and the Lotus of *Adwaya* the female one, which blooms and glows (*Vikashu*) with delight on his approach.

He has raised a high metaphor on the *Jeeva* who is seen as a *Bhramara*, the woodborer-beetle, trapped inside the bud of a lotus as the night of *Avidya* falls and the *Guru* as the sun of the *Chit* whose rise opens the bud as the day of *Jnana* breaks out and sets the *Jeeva* free of the *Ajnana*. He is thus the granter of the *Mukti* to the *Jeeva* as soon as he meets him.

In the 17th *Dnyaneshwari* chapter, the *Guru* is again the *Sarva-vishvavandya Ganendra (Ganesha)*, reminding us of his similes on the *Ganesha* and the *Guru* in the 1st and the 10th chapters.

Sarva-vishva-vandya means venerated by the universe. *Ganendra* literally means the *Indra* of the *Ganas* (the congregation of followers of Lord *Ganesha*) i.e. *Ganesha* as the King of the *Ganas*.

In the 18th chapter, the *Guru* becomes mother again who feeds the morsels of *Gitartha* (the inner meaning of *Gita*) to the infant *Dnyanadeva*. He says in the 14th chapter that the *Guru* is the Sun; when he hides from one, he is immersed in the dark night of the *Avidya* and he sees this world as real.

A significant *Ovi* from the *Amritanubhava* reminds of this character of the *Guru* wherein he has said that until the *Sun* in the form of the *Guru* starts to shine, one has to tread through the dark passage of the *Avidya*. As soon as he appears, the *Avidya* vanishes and the light of *Jnana* shines forth. This is significant of his *Chid-vilasa-vada*. The meaning of these *Ovis* is that the world is the manifestation of the *Ultimate Principle* and how it is viewed depends upon the state of the observer, enlightened or otherwise.

There is a similar *Ovi* in the short composition by *Dnyanadeva*, better known as the *Changadeva-Pasashti* or his letter to *Changadeva*, the *Yogi* who is supposed to have lived for 1400 years, when he came to meet *Dnyanadeva*.

There, too, *Dnyanadeva* says that the *Guru*, when he hides, shows the world as real to one and when he appears, he shows that everything that appears is *Him* only.

In one of his *Abhangas*, *Dnyaneshwar* has alluded to *Lord Vitthal*, the supreme deity, as the *One* who has assumed the many names and forms of the world. After *Dnyanadeva* saw *Him* Who is even hard to be seen by the *Yogis* and recognized *Him* as such, he became free of the *Maya* that does not allow the *Jeeva* to realize the supreme truth.

This refrain that the world is one with *It*, the *Ultimate Principle* that appears in his all these important compositions, *Dnyaneshwari*, *Amritanubhava*, *Changadeva-pasashti* and *Abhangas* shows his strong link to the *Chidvilasa-vada*.

He views the world as the play (*Lila*) of the *Ultimate Principle* with *Itself*; there is none other present. It is the sole *Drashta*, *Drishti* and the *Darshana*; *Jnata*, *Jnana* and the *Jneya*; *Karta*, *Karma* and *Karya*. The world and the *Chaitanya* are not two distinct entities but one and the same *Atma-tattwa*.

This view is a kind of the *Adwaita-vada*, but not exactly like *Adi Shankaracharya's* *Kevaladwaita*. In essence, it may be likened to *Ramanuja's* *Vishishtadwaita*, though, if one delves deeper, there are

definitely differences in their respective views. However, we can see saint *Dnyaneshwar's Chidvilasavada* to be more in tune with the philosophical disposition of *Brahmadatta*, *Ramanuja's* predecessor philosopher who postulated that the world phenomenon is not *Jada*, but it is *Chid* just like the *Ultimate Principle*.

Ramanuja, *Adi Shankaracharya* and other philosophers were pure theorists. *Dnyanadeva* has not been one such but a *Yogi* at base. He is narrating the nature of the *Jeeva- Jagat-Ishwara* triune for the sake of understanding *The Yoga of Gita*, the main purpose of *Gita*, and consequently of *Dnyaneshwari*.

Chid-Bhramara-vilasa

To illustrate *Dnyanadeva's* metaphors on the *Chid-vilasa*, one may take a look at the *Adwayabjini-vikashu Chit-soorya* of the 16th *Dnyaneshwari* chapter.

He says that the mighty wonderful *Sun* in the form of the *Guru* has now risen. With *His* rise, '*The Lotus of the Adwaya-bodha*' - (Realization) opens its petals and blooms to the fullest. The *Jeeva* was engrossed in the darkness of the night of the *Avidya*. The *Guru Sun* appearing then dispels the darkness of the *Avidya*. With *His* rise, the starlets of the *Jnana*, as well as the *Ajnana*, vanish and the day of the *Atma-bodha* breaks for the *Jnanins*. *Dnyanadeva* offers his salutations to that mighty *Sun*, in the form of the *Guru*, who is none other than the *Atma-tattwa Itself*.

Dnyanadeva further says that when *The Sun of The Chit* shines, *The Jeeva Birds*, bestowed with the eyesight of the *Atma-Jnana*, take flight into the sky of the *Chit*. With the rise of the *Guru Sun*, *The Jeeva Chid-Bhramara*, entrapped in the bonds of *The Maya of The Lotus of The Linga-Deha* when the night of the *Avidya* fell suddenly, are set free.

The lotus of the *Linga-Deha* opens as soon as *The Guru Sun* rises. Thus the *Jeeva Bhramara* is freed without any efforts on its part. The *Lotus*, on closing when *The Guru Sun* sets, becomes the entrapping bond of night of *Avidya*.

When the same *Lotus* blooms at the break of *The Day of The Jnana*, on account of rise of *The Guru Sun*, it becomes *The Lotus of The Mukti*.

Dnyanadeva has used some very high metaphors here: The *Guru* as the *Sun*; The daybreak of *Jnana* upon its rising; The *Jeevas* as birds, taking flight into the *Chid-akasha*; The nightfall of *Avidya* upon its setting; The

bonds of the lotus of the *Linga-Deha*; The *Jeeva* as the *Bhramara* (the borer beetle, fond of flowers); The idea of *Jeevan-mukti* by opening and closing of the same lotus of *Linga-Deha* and transforming the state of bondage (*Bandha*) into that of the *Moksha*, without any efforts by the *Jeeva* etc.

The last of these *Ovis* (16-4) speaks volumes about *Dnyanadeva's Chidvilasavada* and puts at rest the debates amongst the scholars regarding his philosophy.

The world is a state of *Avidya* and it ends with appearance of the Guru. The night of the *Avidya* ends and the day of *Atma-Jnana* breaks on the *Guru's* appearance, other conditions remaining unchanged.

The *Jeeva* who was free to fly was entrapped by its attraction to the honey, the pleasure of the senses, in *The Lotus of the Linga-Deha* and while engrossed, did not realize that the *Lotus* is closing upon him. This is indicative of the *Jeeva* who is entrapped in the bonds of *Avidya* due to sensory pleasures.

The ambiance, however, does not change. The *Jeeva*, the *Lotus of the Linga-deha*, the world at large: nothing is unreal. The *Jeeva* who regards the *Deha* as the *Atman* gets a new insight and he is freed in the same *Deha*. That is the *Jeevan-mukti*. These *Ovis* impressively portray the *Chid-vilasa*.

The *Chid-vilasa-vada* does not differentiate between the *Jeeva* and the *Shiva*. The Play (*The Lila*) of the world goes on without compromising this state of the *Jeeva*. The *Ultimate Principle*, call it by any name: the *Paramatman*, the *Parabrahman*, the *Bhagavana*, the *Ishwara* etc., fills in the entire universe.

The *Bondage* and the *Moksha* are just imaginary states relative to *Avidya*. The *Jeeva* is neither *Baddha* nor *Mukta*. When in the illusory phase of the *Avidya*, the world appears as real and ultimate. When the *Avidya* is dispersed, the reality of the *Paramatman* as the true *Ultimate Principle* and also as the *World Phenomenon* becomes evident.

The simile of *The Lotus of the Linga-deha* also reminds us of the *Kundalini-yoga* of the 6th chapter of *Dnyaneshwari*. The *Lotuses* or the *Chakras* in the *Linga-deha* are closed to begin with when the *Jeeva*, with the intention of enjoyment, enters the *Deha*. Those *Lotuses* bloom when the *Guru* sends forth the bright rays of the *Kundalini Sun* when he blesses the *Jeeva*. The entire *Linga-Deha Lotus* then blooms up and the

Jeeva entrapped in it becomes free and taking flight into the *Chid-akasha*, wanders around freely like the *Shiva*. Using allegory, *Dnyanadeva* has hinted at the *Kundalini-yoga* in these *Ovis*.

Guru-Chitsoorya

The *Chidvilasavada* of *Dnyaneshwar* is seen again in the 16th chapter of *Dnyaneshwari*. The allegory used here is that the *Guru* is 'The *Chitsoorya*', 'The Sun of *Chaitanya*'. The '*Lotus of Adwaya*': '*The state of being at One with the Universe*', blooms when this '*Sun of Chit*' shines forth after the dark night of *Avidya*, *Ne-science*. When the *Guru Chitsoorya*, absents himself at night, the stars of *Jnana* and *Ajnana* appear. The *Dwaita*, the illusion produced by the night of *Avidya* disappears.

The day of *Atma-jnana* dawns when the *Guru-Chitsoorya* shines forth. The stars of the dark night vanish before him. During that night, the pair of the discerning intellect and the realization of the *Atman* were separated because the one could not see the other. Upon the dawn of the *Guru-Chitsoorya*, they can see each other and join together in its light. Upon sighting him, the *Yogis* seeing their *Path*, start upon it.

The *Guru-chitsoorya* burns the forest of the *Samsara* by focusing its powerful rays through the lens of *Viveka* upon it. When he is at his zenith, the *Jeevatman* experiences the *Soham* state in the fullest. The shadow of the self as a *Jeeva* falling upon the ground of the world, too, vanishes at that instant.

Dnyanadeva asks that when the dark night of the illusion of *Ajnana* itself vanishes, where the need is of the sleep of the *Jnana*. There is then neither *Jnana*, nor *Ajnana*, but the all-potent *Atma-jnana* in full swing that the *Yogi* immerses into. Once the *Guru-chitsoorya* rises, he never sets. The dawn of the *Kundalini* breaks forth at that time, which as that sun rises, traverses all the *Nadi-chakra* system, and reaches the pinnacle of the *Brahma-randhra* to become one with the *Brahman*.

Adwaita of Amritanubhava

We have so far seen how the *Chid-vilasa* of *Dnyaneshwar* appears through the *Ovis* of *Dnyaneshwari*. We can see the same from the first few *Shlokas* at the beginning of *Amritanubhava*, his other important composition.

Dnyaneshwar starts with describing the *Guru-Swaroop*a. He says that the *Guru* named *Nivrattinatha* is beyond description. *He* is without birth and is the indestructible *Tattwa*. *He* is *Ananda*, the *Parabrahman* itself. *Dnyaneshwar* has taken refuge in him, merging into him. *His Vidya* is the famous *Shankari*. Out of pity upon the *Jeeva* who is burning in the fire of the *Avidya*, it bestows upon it the *Ananda-maya Brahma-Swaroop*a.

That *Shankari Vidya* is actually the *Brahma-vidya*. The *Guru* and his *Shakti* is the celestial couple of *Ardha-nari-nateshwara*. It appears in the form of this world. The couple is gyrating so fast that it is impossible to point out which part of it is 'The *Shiva*' and which 'The *Shakti*'.

The observer sees the *Dwaita* in it fleetingly, which is instantly replaced by the *Adwaita* of the couple. However, their true nature is the *Adwaita*, the world of the *Dwaita* being just an illusion of their speedy gyrations. *Dnyaneshwar* bows down to the couple which itself bestows the knowledge of its true state upon the *Jeeva*. He has come to learn that though the couple appears at the beginning, during the existence and the end of the world, it is not there in the world ever.

He says that: 'Or could I say that it is there and it is not there, too. Whatever be its real state, the *Dwaita* or the *Adwaita*, I find it, at every instant I exist, to be the whole and *The Only One* forever, never being divided between the worldly existence and its celestial unity.'

Guru-Swaroop

Reverting to the description of the real nature of the *Guru*, *Dnyaneshwar* says in the 16th chapter of *Dnyaneshwari* that the *Guru-chitsoorya* is, really speaking, 'The *Jnana Martanda*': 'The *Sun of Jnana*'. When he appears upon the horizon of the intellect of the *Yogi* disciple, the *Kundalini* awakens and brings to fruition his *Yogic* process. That *Jnana-martanda* is beyond the day of *Jnana* and the night of *Ajnana*. Once he has appeared before you, how are you going to bow before him? And what way can you praise him?

There is no one other than *oneself* remaining when the unitary nature of the *Guru* and the disciple dawns upon the intellect. It is impossible to bow before that one and praise him. There is no one other than him to do so. *Dnyaneshwar* says that he has been stunned and silenced by that *Guru-Swaroop*a of *Nivrattinatha* that has absorbed him into it. Keeping thus quiet is the real praise showered upon *Him*. Merging into *His*

Swaroopa is the real bowing, *Na-man* (*Amanaska*, mind dissolving into nothingness) before him.

In fact, *Dnyaneshwar* further says that whatever so far he has been talking about such a *Guru* is just futile when there is no one other than the *Guru* anywhere ever. However, he begs the *Guru* to pardon him just like *He* pardons some others and appears before them with *His* blessings. *He* does not mind the *Yogi* who brings him before his eyes in *Dhyana*, although *He* has no form as such. The *Vedas* have been abundant in *His* praise, although *He* cannot be described as such ever in words, being beyond even the *Para-vak*.

Dnyaneshwar finally asserts that even if the *Guru* is going not to pardon him for these transgressions, he is not going to cease in his praise. He would go on doing it until his urge to praise the *Guru* is fully satisfied.

He further asks the *Guru* that the entire universe is not even like an atom before God. However, does *He* not take the tiny *Saguna* form to the liking of the devotees to entertain them? *Dnyaneshwar's* efforts at successfully commenting upon *Gita* are like demanding the impossible. But can he not expect that the *Almighty Guru* would, likewise, fulfil his desire of completing the commentary to the satisfaction of everyone?

The Jeeva-ganendra

Yet again in the 17th chapter, *Dnyanadeva* goes on praising the *Guru* in the form of the *Ganendra* of the *Jeevas*, the *Ganesha* as *Indra*: the Lord of all the *Jeevas*. *He* is the one who brings salvation to the *Jeevas*. When *He* is asleep, the world appears before the *Jeevas* as real. The *Jeevas* are enslaved by the *Trifold Gunas*, imprisoned in the impregnable fortress of the *Jeevatva-bhava* i.e. *Ahankara*. They have forgotten their *Swaroopa*, oneness with *Him*. *Shri Shambhu*, *His* representative, emancipates them, by reminding them of their own real identity, their *Swaroopa*.

He is harsh with those who are ignorant of *His True* nature. But *He* is ever so-loving to the *Jnanins*. Though *His* eyes are very small, in the blinking of them, *He* creates and destroys the world at ease. The *Jeeva Bhramaras*, shining with life, surround *Him* to drink the nectar flowing out of it when *His Pravritti-roopa* ear moves. When *His Nivritti-roopa* ear starts moving, they vanish into the *Atman*, which they actually are.

Dnyaneshwar further says that the name of that *Guru* is '*Maunam*' i.e. '*Absolute Silence*', the eternal state of being dumb. One becomes *Him*,

who does not want to be related to *Him* in any manner whatsoever, whether as a servant or as a disciple. *One* is endowed with *His Swaroopa*, who does not desire anything, including *Him*. After knowing this phenomenon of the *Guru*, *Dnyaneshwar* says he has now understood the true nature of the *Guru*, and the art and science of being one with *Him*. Now he has become one with the *Guru* and become the whole, *Poorna*.

In *Changadeva-pasashti* also, *Dnyaneshwar* has described the *Guru* likewise. He says that the world manifests when the *Guru* hides from the *Jeevas* and it vanishes when *He* reappears before them. *Dnyaneshwar* says in *Amritanubhava* that the *Guru* in the form of the primordial *Shiva-shakti* i.e. *Ardha-nari-nateshwara*, is the *Satta* of the *Guru*, one with *Him*, behind the world phenomenon. The *Chid-vilasa-vada* of *Dnyaneshwar's* philosophy is the *Adwaita* between the *Two* i.e. that couple of *Shiva* and *Shakti*.

Real Nature of Guru

When one compares the *Ganesha* allegories on the *Guru* from *Dnyaneshwari* from certain chapters, especially from the 1st (*Ovis 1-3*), 13th (*Ovis 1-2*) and the 17th (*Ovis 1-11*), one is left with an indelible impression about who is the *Guru Ganesha* he thus describes. This impression is etched hard on the mind's inner core in the light of what *Dnyaneshwar* says in his other compositions, including *Amritanubhava*, *Changadeva-pasashti* and *Abhangas*.

His *Guru Ganesha* then emerges from these *Ovis* and the rest of *Dnyaneshwar's* compositions to be the same *One*. He is *The One* whom the *Vedas* propound. He is *The One* beyond even the *Shabda-brahman* i.e. the world and the *Vedas*, although appearing in the form of the world as such. *He* is the enlightener of everyone's intellect, meaning the granter of the *Discerning Intellect* that can see *Him* as beyond form and substance, for what *He* is actually. *He* is the source of all the *Vidyas*, including the highest of them all, *The Brahma-vidya*. *He* is none other than the *Atman Himself*.

The culmination of true nature of the *Guru* is to be found in the 18th *Dnyaneshwari* chapter. *Dnyaneshwar* says that: 'I hail *Thee, O Guru!* You are the *Atman*, the *Chidakasha* against which the clouds in the form of the World appear. You are the support of all the fourteen *Bhuvanas*. You are the self-illuminating *Atma-jyoti* that dispels easily the darkness of the *Samsara*.'

'O Guru! *The Purest Intellect!* You are *The One*, who, using the trident of *Sham* and *Dama*, breaks the violent '*Elephant of Samsara*' goaded by the desire for pleasure at its highest, roaming unchecked in the garden of *Avidya*. I bow to *Thee*, O *Gurudeva*! You are the saviour of the souls caught in the path of that greatly aggressive *Elephant* called the *Samsara*.'

'O My Lord! You kill it in a single stroke. You save your devotees from the deadly '*Serpent of Desires*' strangling them. You are their emancipator from the three great troubles of the soul: the *Adhyatmika*, the *Adhidaivika* and the *Adhibhautika*. The *Light* from *Your Lamp of Experience* of the *Adwayananda* keeps on illuminating the *Mahabhava-samadhi* in the hearts of your devotees.'

'O Guru! Your heart has been won forever by *Thine* own beloved devotees. Retiring from the *Samsara* tangled in the web of the *Maya*, they always meditate, from the bottom of their hearts, upon *Thine Love* for them with gratitude and equal love. Their *Love* toward you is the real *Bhakti*. You are the great '*Mother Earth*' that sprouts the seed of the *Kalpataru* of *Swa-samvitti*.'

'O Guru! How and in what manner may I praise *Thee*! The words are limited by their nature to describe what my heart says. Your nature is such, beyond the reach of words and mind, that it cannot be ever described. For me, *Dnyanadeva*, in order to hail and praise *Thee*, the best thing to do is to remain absolutely quiet and tranquil. You can only be reached in the wordless *Samadhi* state, beyond the realm of thoughts; otherwise *Never*. The *Maunam* of that state is *Thy* name, O *Gurudeva*!'

Composing Dnyaneshwari - The Objective

We have sampled these thoughts of Saint *Dnyaneshwar* as examples for understanding the *Yoga* and *philosophy* that is the life-breath of his great compositions, *Dnyaneshwari* and the others. We already have an idea of his life-mission from the *Pasaya-dana* we have pondered upon.

The *Yogis* attain the *Samadhi* state, following upon the well-beaten tracks of the *Pantharaja*, as narrated by him in the 6th *Dnyaneshwari* chapter and reflected elsewhere in his compositions. As a result they enjoy the state of the *Mahadananda*: '*The Great Bliss of The Atman*', derived from the *Samadhi*.

Saint *Dnyaneshwar's* ambition is to fill the whole universe with that *Mahananda*, which is privy only to those *Yogis*. He has described that state of *Mahadananda* in the following words: 'That state of *Mahadananda* is such that the *Vedas* could not have more than just a fleeting glance at it, despite striving very hard to look through it. The thoughts cannot touch it. That state has the beauty of the *Unmani* state. In it, the *Turiya* state fully blooms. It is itself the *Divine Primordial Infinite Paramatma-tattwa*. The *World* finds refuge forever in *It*, firmly stationed therein.'

'That state of the *Yogi* is the sweetest fruit of the *Yoga Tree*, named *Pantharaja*. It is the core of the *Ananda*, the *Chaitanya*. It is that which stays undestroyed when the *World* comes to its end. There the *Creation* ends and so the *Laya*, too. It is the absolute state of solitude of the *Moksha*. It is the original seed of the *Pancha-mahabhootas*. It is the *Teja* of the *Maha-teja*, its origin. Lord *Shri Krishna* says that *It* is his own *Self*, *His Swaroopa*.'

'It is from where *His* Avatars appear in the world to save the sages, *Rishis* and the *Yogis*, the *Sadhus* and the people, from the atrocities of the wicked and the non-believers. By the *Grace* of the *Ishwara* and the *Guru*, the devotees obtain the blessing of that state, which is the *State* beyond all states of *Yoga*, *Bhakti*, *Karma* and *Jnana*. They become, in fact, the root, the innermost core of the *Maha-sukha*, the *Ananda-kanda* *Shri Krishna Himself*.'

Saint *Dnyaneshwar* finally says that: Only the most fortunate *Bhaktas* obtain this *Path* of *Pantharaja* by the blessings of the *Sad-guru*. Those who follow it are invariably blessed with the *State* described above, endowed as they are with the *Grace* of the *Ishwara*.

They certainly become '*The Sat-Chit-Ananda*'⁴¹ by following this *Path* of *Yoga* that the *Lord Himself* has propagated. Their bodies become filled with the essence of the *Parabrahman*. When they attain this state, the world gets dissolved for them; the *Samsara* dies a natural death and they become endowed with the state that is devoid of the *Triputi*.

Finally, we hear *Dnyanadeva* say that *Gita* is the essence of all the *Divine* scriptures. It gives you the ever-resplendent *Jewel* of the *Atman*. *Dnyaneshwari* is its true image, even more amenable to the ordinary persons, being in the colloquial *Marathi* language.

The common man cannot understand *Gita*, which is in *Sanskrit*. Hence the *Nivrittinatha-Dnyanadeva* duo of the *Guru-Shishya* tradition, emanating from the *Primordial Shiva Adinatha*, has undertaken to guide them by lighting this lamp of *Dnyaneshwari*. It is like the *Lighthouse* for the *Jeevas* drowning in the vast oceans of *Avidya* and *Samsara*. Those who will follow its light and this *Divine Creation* of the *Natha* tradition are sure to be bestowed with the vision of *Shri Krishna*, the *Adi-purusha*.

Attaining perfection, they will become *Him*. Becoming *Him*, they will pray to *Him*. That is the *Bhakti* of the *Adwaita* state that *Dnyanadeva* wants to make available to all the *Jeevas*. That is the *Chid-vilasa* he wants all the *Jeevas* to enjoy, becoming one with it; '*The Flute-player of Vrindavana*', '*The Flute*,' and '*The Listener Bhakta*', all rolled in together. His sainthood finds roots in this prayer to the *Vishva-roopa Lord* of all the beings.

Those of us who desire to become like what *Dnyanadeva* prays for us ought to surrender to the Lord *Shri Krishna*, who is the epitome of all the virtues, as personified in *Dnyaneshwari* by *Dnyaneshwar*. That will bring forth before us the shining rays of the *Guru-chitsoorya*. We shall then be able to delve deep into the sacred stream of *Dnyaneshwari* flowing out of '*The Seventh Heaven*'. That stream will enrich the land of our *Chitta*. It will sprout with the seeds of indestructible *Bhakti*.

The *Chitta* will then become the great land of *Ananda* incarnate. *Shri Krishna* will come to that *Vrindavana* of *Chitta* to play with the *Anahata* tunes of *His Divine Flute*. Listening to that tune, we will forget all the worries that the world brings to us. We will forever drown into the *Adwaita Bhakti* of *Shri Krishna* then and there. That in brief is the result of this our endeavour at understanding The *Great Dnyaneshwari: Gita* through Saint *Dnyaneshwar*.

Let us pray we become successful in this great enterprise of ours, by the *Grace* of the saints and Lord *Shri Krishna*.

SAINT DNYANESHWAR

Let us now have a look into who Saint *Dnyaneshwar* was and about his great commentary, *Dnyaneshwari*, on *Gita*.

There are many commentaries on *Shrimad-Bhagavad-Gita* (*Gita/Geeta*, in short as it is popularly called) by eminent luminaries, past and present, including the famous *Acharyas* of the Indian tradition like *Adi Shrimat*

Shankaracharya, The Great, of the pre-historic times and the late great Indian patriot and nationalist, *Lokamanya Shri Bal Gangadhar Tilak*, the best known amongst the latest. That is not to discount the epic contribution of many others but just to name those few who are the foremost amongst the other well-known commentators of *Gita*.

Saint *Shri Dnyaneshwar* (also called, Saint *Shri Dnyanadeva*) is a *Gita* commentator of great fame, from medieval India. He was a *Yogi* of great merit, amongst the Indian saints. His elder brother and also a famous *Yogi* Saint, *Shri Nivrittinatha*, inducted him into the *Natha* tradition of the *Siddhas* since a very young age. Their tradition started from *Adinatha Shiva* down *Shri Matsyendranatha*, *Gorakshanatha* et al. Saint *Dnyaneshwar* has referred to it in brief in his epic work, *Dnyaneshwari* (also known as *Bhavartha-deepika*).

His parents were declared by the *Brahmin* clergy to have violated the traditional *Vedic* religion because his father, *Shri Vitthalpant*, although upon the orders of his *Guru*, had re-entered the *Grihasthashrama* after having been ordained as a *Sanyasin*. They were, therefore, ostracized from the society and the *Brahminical* fold.

Later on, when they requested to be pardoned for the said religious transgression, the harsh episcopal system refused to do so. Instead, they were asked to repent by ending their lives willingly to atone for the said disregard to the then current religious dicta.

What happened to them is unknown, albeit some speculate that they might have followed the said religious commands and given up their lives. Whatever might have been the case, their four children who were born after *Shri Vitthalpant's* re-entry into the *Grihasthashrama*, were left destitute after the verdict of the *Vedic* episcopal authorities and still ostracized, somehow eked out a living on alms.

Those four children, *Nivrittinatha* - the eldest brother, *Dnyaneshwar*, *Sopanadeva* and sister *Muktabai* are amongst the most revered saints and *Yogis* of *Maharashtra*. They all belonged to the same *Natha* tradition to which *Shri Nivrittinatha* belonged. They are deemed to be the foremost leaders of the famous *Varakari* sect which has a huge following of tens of millions in the southern states of modern-day India, namely, *Maharashtra*, *Karnataka* and *Andhra Pradesh/Telangana*.

The legend goes like that: After attaining youth, *Nivrittinatha* decided to approach the episcopal authorities with a petition to decide their fate and accept them in the *Brahminical* fold. The episcopal authorities of the *Vedic* religion assembled at Paithan, in Maharashtra, to adjudicate upon the matter. However, they tried to subvert the petition by asking them if they could recite the *Vedas*, full well aware that they could not have learnt the *Vedas* by themselves, since they had been ostracized along with their parents.

It is said that a *Brahmin* taunted that there was a buffalo that had the same name as Saint *Dnyaneshwar*, deriding the siblings as equally ignorant of *Vedas*. Thereupon, a miracle took place. Saint *Dnyaneshwar* kept the palm of his hand upon the buffalo's head and asked it, in a loving tone, to start reciting the *Vedas*. The buffalo started reciting the *Vedas* in an exactly the same manner as a well learned *Brahmin* would.

The astounded *Brahmin* prostrated before the saint and started crying in shame at having insulted such a great *Yogi*. The assembly begged pardon of the siblings and said that they were Gods themselves, born in human form. They declared that the four siblings were out of the pail of all religious dicta. They gave them a unanimous declaration, stating as much. They begged of them to do that which they felt right to keep the prestige of the *Vedic Dharma* intact. Thereupon the siblings decided to lead the life of renunciation and to devote themselves to the spiritual uplift of the masses.

Thereafter, they went wandering all over India for visiting the sacred places and to enlighten the masses on their way. Saint *Namadeva*, their contemporary, says that he had accompanied them on that itinerary. It is mostly because of him that the legend and the real life story of Saint *Dnyaneshwar* and his siblings has penetrated down to us in modern India, through the dark ages of bigotry of the foreigner's rule of a few centuries which established itself soon after these saints took to the *Sanjeevana Samadhi*.

Another saint of merit in that connection was *Ekanatha* who rediscovered *Dnyaneshwari*. Its text had become disjointed and its *Ovis* got toggled due to passage of time.

Saint *Ekanatha*, by his *Ritambara Prajna*, eliminated the faulty insertions of *Ovis* made by others into the original text and corrected the discrepancies that had crept into it owing to passage of time and copying

and recopying over the centuries by so many persons. He restored it to its version as was originally narrated by saint *Dnyaneshwar*.

We owe the currently available *Dnyaneshwari* text in its present form to saint *Ekanatha*. But for him and the efforts of some modern Indian scholars, especially, *Mr. V. K. Rajawade*, we would have been greatly deprived of the spiritual and literary treasure of *Dnyaneshwari*, the epic, and one of the foremost independent commentaries of great value on *Gita*.

The story of *Dnyaneshwar* continues further as narrated by saint *Namadeva* that after their pilgrimage, they started going barefoot in Maharashtra state. At *Nevase* near *Paithan*, they came across a funeral procession of people. The fully attired and bedecked widow who was going to immolate herself in the funeral pyre of her husband fell at their feet out of her grief and begged them to revive her dead husband.

Thereupon, saint *Dnyaneshwar* is credited to have revived her dead husband. However, he refused to lead a married life thereafter. He devoted himself to saint *Dnyaneshwar* and to follow him wherever he might go. The saints named him as *Sachchidananda*. For the time being, they all then settled down at *Nevase* on the banks of the holy river *Godavari*. It was there that the eldest brother, saint *Shri Nivrittinatha* asked saint *Dnyaneshwar* to compose his commentary on *Gita*.

The commentary was dictated in an open house in the temple of *Lord Shri Mohiniraja* at *Nevase*. *Sachchidananda Baba*, the same person who was raised from the dead by the saint, took it down in writing. It was named *Bhavartha-deepika*, meaning that it was for revealing the real meaning of *Gita* as connoted in the context of its narration and its proper and due place as one of the three *Prasthanatrayi* texts. It is known as *Dnyaneshwari/Dnyanadevi*, more popularly. It contains more than 9000 stanzas of beautiful poetry. It is the foremost classical epic in Marathi language of the yore.

Thereafter, he composed another epic of 700 stanzas, reflecting the philosophy and *Yoga* of his own choosing, called *Amritanubhava/Anubhavamrita*. He is supposed to have written a sixty-five verses letter to *Yogi Chhangadeva* which is also on record. It was for enlightening the said *Yogi*. There are many *Abhangas*, multi-stanza verses in the *Ovi* metre, about 1000 and odd in numbers, on his *Yogic*

and spiritual enlightenment and experiences that shed much light upon his selected *Yoga* technique of the *Kundalini* and *Bhakti*.

The stone pillar of the temple against which he used to recline during the *Dnyaneshwari* narration sessions is still venerated by his devotees and they have built up a temple with it at the centre. It is still believed that unless one visits that pillar, one cannot understand the *Dnyaneshwari* well. That pillar visit is regarded as the key to opening the secrets of *Dnyaneshwari*, especially, its *Yoga-shastra* that is based upon the mystique *Kundalini*. It appears to be true to this author.

The work of this author upon the inner secrets of the *Pantharaja*, the *Kundalini Yoga* of saint *Dnyaneshwar*, under the title of '**Yogada Shri Dnyaneshwari**' in Marathi commenced soon after his visit to *Nevase*, after having visited the places: *Alandi*, *Pandharpur*, *Sasvad* and *Triambakeshwar*.

Alandi is saint *Dnyaneshwar's* *Sanjeevana Samadhi* place. The *Sanjeevana Samadhi* places of other two brothers, that of saint *Sopanadeva* is at *Sasvad* and that of saint *Nivrattinatha* is at *Triambakeshwar*. *Pandharpur* is, after all the greatest amongst the holy places, being the home to *Lord Vitthal*, the *Maha-yoga Peetha* as *Adi Shri Shankaracharya* calls it, the epicentre of *Varakari* worship.

BRAHMA-VIDYA AND YOGA-SHASTRAS

Adhyatma-vidya

If we really want to learn from *Gita-Dnyaneshwari*, we ought to consider their stance upon the *Yoga-shastra*. In essence, these sacred books talk about nothing other than the *Yoga-shastra*. The *Mudra* i.e. nomenclature that is stamped upon every chapter itself is clearly indicative of it.⁴² The *Mudra* says that it is the dialogue between *Shri Krishna* and *Arjuna* upon the topic of the *Yoga-shastra*, under the denomination of the *Brahma-vidya*.

The *Brahma-vidya*, also called the *Adhyatma-vidya*, or the *Dahara-vidya*, has two sub-disciplines: the theoretical part called popularly as The *Adhyatma-shastra* and the practical part, known as the *Yoga-shastra*. *Gita* and therefore, *Dnyaneshwari*, mainly deal with the part of *Yoga-shastra*. However, since the *Yoga-shastra* is linked to its theoretical base of *Adhyatma-shastra*, in order to elucidate the principles behind the

Yoga-shastra, *Gita* and *Dnyaneshwari* both narrate the *Adhyatma-shastra* part.

Gita Chapters

We will now list below the various nomenclatures of the eighteen *Gita* chapters that are in vogue:

Chap- ter no.	Nomenclature in Gita	Subject matter of the chapter
1	Arjuna-vishada-yoga	The state of dejection of <i>Arjuna</i> at the prospect of the all destructive war at <i>Kuru-kshetra</i>
2	<i>Sankhya-yoga</i> ,	<i>Jnana-yoga</i> ; <i>Yoga</i> path of the <i>Sankhyas</i> , <i>Jnanins</i>
3	<i>Karma-yoga</i> , <i>Nishkama-karma-yoga</i> ,	<i>Yoga</i> path of <i>Karma</i>
4	<i>Karma-brahmarpana-yoga</i> , <i>Jnana-sanyasa-yoga</i>	Tact of doing <i>Karma</i> so that it does not bind the doer to its fruit
5	<i>Karma-sanyasa-yoga</i> , <i>Sanyasa-yoga</i> , <i>Yogagarbha-yoga</i>	Introduction to the basic tenets of <i>Yoga</i>
6	<i>Abhyasa-yoga</i> , <i>Dhyana-yoga</i> , <i>Atma-samyama-yoga</i>	Methods of <i>Yoga</i> meditation and other aspects of <i>Yoga</i> proper
7	<i>Jnana-Vijnana-yoga</i> , <i>Vijnana-yoga</i>	Discussion on <i>Jnana</i> of the <i>Atman</i> and <i>Vijnana</i> of <i>Prakriti-Purusha</i>
8	<i>Akshara-brahma-yoga</i> , <i>Taraka-brahma-yoga</i> , <i>Brahmakshara-nirdesha-yoga</i> , <i>Mahapurusha-yoga</i>	<i>Shri Krishna's</i> answers to the famous seven basic questions of <i>Arjuna</i> , including the <i>Gati</i> of a <i>Yogi</i> at the time of his death
9	<i>Ananya-bhakti-yoga</i> , <i>Rajavidya-rajaguhyayoga</i>	The secret of <i>Bhakti</i> and <i>Yoga</i>

10	<i>Vibhuti-yoga</i>	Narration of some of the important <i>Vibhutis</i> of the <i>Paramatman</i>
11	<i>Vishva-roopa-darshana-yoga</i>	<i>Arjuna</i> gets the vision of the <i>Vishva-roopa</i>
12	<i>Saguna-bhakti-yoga, Bhakti-yoga</i>	Discussion on <i>Bhakti</i>
13	<i>Kshetra-Kshetrajna-yoga, Prakriti-Purusha-viveka-yoga</i>	Working of the universe and <i>Jeevas</i> in it and various associated philosophies
14	<i>Guna-traya-vibhaga-yoga, Gunatita-yoga</i>	Discussion on the three <i>Gunas</i>
15	<i>Purushottama-yoga, Purana-purushottama-yoga</i>	Discussion on the nature of the <i>Jeevas</i> and the <i>Paramatman</i>
16	<i>Daivasura-sampad-vibhaga-yoga, Daivasura-sampatti-yoga</i>	Discussion on <i>Daivi</i> and <i>Asuri Sampada</i> i.e. The ways of the <i>Devas</i> and the <i>Asuras</i> .
17	<i>Shraddha-traya-nirupana-yoga, Shraddha-traya-vibhaga-yoga</i>	Discussion on the trifold <i>Shraddha</i> according to the three <i>Gunas</i>
18	<i>Arjunaotthana-yoga, Moksha-sanyasa-yoga, Sarva-gitartha-sangraha-yoga</i>	Final discussion summing up the message of <i>Gita</i> and satisfactory solution to <i>Arjuna's</i> dilemma and its acceptance by him; Final touch to the <i>Karma-yoga</i> path shown by <i>Gita</i> .

Reputed Sanskrit Commentaries on Gita

Given below is a list of important commentaries on *Gita* by reputed commentators:

Sr. No.	Commentator	Discipline	Title of the commentary
1	Shrimat Shankaracharya	Kevaladwaita	Bhashya
2	Shri Ananadagiri	-do-	Paribhasha-Vyakhya
3	Shrimat Ramanujacharya	Vishisht-adwaita	Bhashya
4	Vedantadeshik-acharya	-do-	Tatparya-chandrika
5	Shri Venkatanatha	-do-	Rashtriya Bhashya
6	Shrimat Ananadatirtha	Dwaita	Madhwa Bhashya
7	Jayatirtha	-do-	Prameyadeepika
8	Shrimat Hanuman	Kevaladwaita	Paishacha-bhashya
9	Shri Venkatanatha	-do-	Brahmananda-giryakhyan
10	Shrimat Vallabhacharya	Vishishta-dwaita	Tattwadeepika
11	Shri Purushottamaji	-do-	Amritatarangini
12	Shri Neelakantha	Adwaita	Bharata-bhava-deepa
13	Shri Yamuna-muni	Vishisht-adwaita	Gitartha-sangraha
14	Mahadeshik-acharya Venkatnath	-do-	Gitartha-sangraha
15	Shri Nimbark-acharya	Dwait-adwaita	Tattwa-prakashika
16	Shri Madhusoodana	Adwaita	Bhava-pradeepika
17	Shri Shankarananda	-do-	Tatparyabodhini
18	Shridhara	-do-	Subodhini
19	Sadananda	-do-	Bhava Prakasha
20	Dhanamatisuri -do-		Bhashyotkarsha-Deepika

21	Shri Sooryadaivata	-do-	Paramartha- prabha
22	Dhoopakara Shastri	-do-	Avigita
23	Raghavendra	Dwaita	Gitartha- sangraha

It is said that Saint *Dnyaneshwar* used to carry the commentary by *Shridhara* with him when he had gone to *Paithan* for petitioning to the Episcopal authorities, *Brahma-sabha*, regarding admitting him and his siblings as *Brahmins* in the society.

The Mudra of Gita chapters

On examining the *Mudras* at the end of each of *Gita* chapters, we find that *Gita* falls under the *Yoga-shastra*, which is the main branch of the *Brahma-vidya*.

Yoga-shastra is the branch of *Brahma-vidya* related to *Realization*. It brings out the methodology and practice of uniting the *Jeeva* with *Shiva*. It is the ultimate science of mankind.

Another point to note about the *Gita Mudra* is that it is called an *Upanishada* in it. Really speaking, *Gita* is a *Smriti* text, as per scriptural classification.

However, the classification is immaterial for those who are after its real message, whether through it, as a *Smriti* or as an *Upanishada*. It is such an important scriptural text that it is included in the *Prasthan-trayi* as earlier noted.

THE BACKGROUND OF DNYANESHWARI

Saints' writings

The motto of the *Vedic Rishis* was, 'O Ye! Wake up! Stand up! Walk on the Path to Realization. Attain it in this life itself. Don't waste time!' - ('*Uttishtthat. Jagrat. Prapyavarannibodhat.*'). *Gita* preaches that same theme. *Dnyaneshwar* brings the same objective most lucidly to our notice in *Dnyaneshwari*, as we have already seen from its general refrain.

We observe that if we carefully read the writings of the saints, the subject matter of the scriptures which is difficult to comprehend is explained by them in a common day-to-day language for easy understanding by the laymen. Hence, although we find the many scholars and *Acharyas* differ on the meaning of *Gita*; Saint *Dnyaneshwar*'s commentary upon it keeps us well-illuminated upon its core matter, without engulfing us into the deep theoretical discourses of such scholars.

The saints are the real *Gurus* of the world, being *Vibhutis* of the *Ishwara*, born for the purpose of enlightening the world. Their method is straightforward and very trustworthy, being directly from their heart and experiences. That is one of the great advantages of adhering fast to saint *Dnyaneshwar* and through his *Dnyaneshwari*, to the *Gita* and *Shri Krishna*'s *Divine* message.

Since the saints have penned their writings in easy to understand colloquial languages, we are spared of the dialectics of the great scholars debating upon the vast arena of endless scriptures of *Sanskrit*. That is why we should adhere to *Dnyaneshwari*, the real master treatise essentially of the *Yoga-shastra* for the common man on the toughest subject of all, the *Brahma-vidya*.

Natha Sampradaya

As is well known, Saint *Dnyaneshwar* belonged to the high tradition of the *Natha Sampradaya*, through his brother and *Guru* Saint *Shri Nivrittinatha*. *Nivrittinatha* got his *Deeksha* of *Natha* tradition of *Yoga* and *Bhakti* from his *Guru Gahininatha*. This branch of *Nathas* was a great devotee of *Lord Shri Krishna*. *Lord Shiva* was their *Adi-guru*. Accordingly, they subscribed to the *Shaiva* tradition of philosophy, essentially.

Guru Gorakshanatha has scripted the basic philosophy of their tradition in his '*Siddha-siddhanta-paddhati*'. It enshrines the concept of *Shiva-Shaktyadwaita*. Some scholars allege philosophical allegiance of the *Natha Sampradaya* (i.e. Tradition, especially of worship, *Yoga* etc.) to the *Kashmir Shaivism*, although it does not stand on deeper scrutiny of their respective philosophical concepts and ideas.

In the *Dnyaneshwari* and in other compositions of *Dnyaneshwar*, we do not find absolute evidence in full of either the traditional *Natha* system of philosophy of *Shri Gorakshanatha*, or that of *Kashmir Shaivism*. It may

be noted that there are many parallel concepts in both the systems of philosophy and in *Dnyaneshwar's* own concepts.

In *Amritanubhava* of saint *Dnyaneshwar*, we witness the concept of '*The Shiva-shaktyadwaita*'. His *Abhangas* reflect the *Sankhya* stream sometimes. And *Dnyaneshwari* is, after all, a voyage into the *Chidvilasa-vada* and the grand synthesis of the various philosophical streams.

The scholars may debate and find out the real blend of the philosophic inclinations of *Dnyaneshwar*. However, as we will see in the section of Book-3 - '*Philosophy and Yoga of Gita And Dnyaneshwari*', *Dnyaneshwar* has discovered his own stream of a variant philosophy, based upon synthesis of many philosophic streams.

He is not like a pure *Kevaladwaitin* of *Adi Shankaracharya's* tradition, although there are occasions to support that stance in his compositions. He is not a pure *Dwaitin*, *Madhwa* or any other, although the same can also be said about it. He comes very near to the *Vishishtadwaitin*, the *Dwaitadwaitin*, the *Bhedabhedavadin* and the *Shuddhadwaitin* streams, if one may so say.

That is so because his concept of *Chidvilasa* runs parallel to these streams. As once pointed out, he is most close to the *Chidvadin* philosopher *Brahmadatta*, an *Adwaitin* who reckoned everything in the world as made up of the *Chit*, including what others have termed as the *Jada* e.g. the *Prakriti*.

We have discussed in details about all these aspects in the Book -3, cited above. However, for the sake clarity on the matter, suffice it to say that saint *Dnyaneshwar's* philosophy as reflected in his compositions is not comparable in its totality to any extant streams of philosophy.

At the most what one can say is that it is nearest to *Brahmadatta's* philosophy of *Dwaitadwaita*. Henceforth we will not go into such philosophical discussions, except in the context of learning from *Dnyaneshwari* what Saint *Dnyaneshwar* has to say on *Gita*.

Lord Shri Vitthal

The *Natha* tradition that was passed down to *Dnyaneshwar* has been devoted to Lord *Shri Krishna*. They used to venerate the Lord *Vishnu* in all his various *Avataras* but more so in the form of *Bala Krishna* and *Gopala Krishna*. It is well known that the saints and the people regard Lord *Shri Vitthal* (also called Lord *Shri Panduranga*) of *Pandharpur* as

the true image of *Gopala Krishna*. Most of the famous saints from *Maharashtra, Andhra* and *Karnataka* were *His* devotees.

Saint *Dnyaneshwar* has incorporated the *Nama-mudra* (stamp of poet) of *Lord Shri Vitthal* in all of his *Abhangas*. *Nama-mudra* is the literary seal or the name of a composer, a writer, a poet, or an author, at the beginning or end of his composition indicative of his authorship. Saint *Dnyaneshwar* indicates in it that he is a worshipper of the ‘Fatherly’ *Lord Vitthal*, *Divine Concert* of Goddess *Rakhumadevi (Rakhumai)* of *Pandharpur*.⁴³

We notice that in *Dnyaneshwari*, there is no direct mention of *Lord Shri Vitthal* of *Pandharpur*. However, in a set of *Ovis*, *Dnyaneshwar* has used the allegory of *Lord Vitthal* and his temple at *Pandharpur* to describe the relationship between the *Bhaktas* and the *Lord*.⁴⁴ He has said that the *Lord* holds with pride the *Bhakta* as a crown upon his head. *Lord Vitthal* at *Pandharpur* is reputed to have the *Shiva-linga* as a crown upon *His* head. *Lord Shri Shiva* is regarded as the topmost *Bhakta* of *Lord Shri Vishnu*. *Shri Vishnu* had appeared in the form of *Panduranga/ Vitthal* to his great devotee *Pundalika* at *Pandharpur*.

In yet another *Ovi*⁴⁵, *Dnyaneshwar* says that the *Lord* holds dear the indentation mark caused upon *His* chest due to the kicking by a *Bhakta*, *sage Bhrigu*. That is again a reference to the *Bhrigu-pada-chihna* (mark of the foot of *sage Bhrigu*) that is the hallmark of *Lord Vitthal*. Again in other *Ovis*,⁴⁶ he says that the *Lord* embraces his devotees and has two more arms for that. This is reminiscent of the old custom at the *Pandharpur* temple. The devotees used to embrace the idol of *Lord Vitthal* there while taking *His Darshana*.

Maha-yoga and Dnyaneshwari

Pandharpur is known since old times as the seat of the *Maha-yoga*. *Shrimat Adi Shankaracharya* has referred to it as such in his *Pandurangashtakam* hymn.⁴⁷ *Maha-yoga* is the synthesis of all the *Yogas*, as we already saw in my book, ‘*Autobiography of A Natha Siddha Yogi*’.⁴⁸ Its essence is the *Grace* of the *Lord* or the *Guru*.

The description of *Lord Vitthal* given here matches that of such a benevolent *Lord* in some of *Dnyaneshwari’s Ovis*⁴⁹. In essence, the *Pantharaja* described by *Dnyaneshwar* in its 6th chapter can be recognized as the *Maha-yoga* itself. In that way, we may find a link in *Dnyaneshwari* to *Pandharpur* and *Lord Vitthal*.

We also find that in another set of *Ovis*, *Dnyaneshwar* talks about the various ways in which *Gita* blesses the devotees,⁵⁰ reminding us of the many ways in which *Maha-yoga* manifests. Hence we can say that *Dnyaneshwari* has a large imprint of the *Maha-yoga*, a form of the *Kundalini-yoga*. *Dnyaneshwar* calls it as *Pantharaja*.

Goddess Saptashringi

We have seen above how the Lord *Vitthal*, connected with *Kundalini-yoga*, can be traced in *Dnyaneshwari*. Yet another indicator to the primacy of *Kundalini-yoga* to *Dnyaneshwar* can be seen in Goddess *Saptashringi* of *Vani* near *Nasik* city, *Maharashtra*. It was the reigning deity of Saint *Dnyaneshwar's* family. Also the *Natha* tradition of *Maharashtra* regards the Goddess with great reverence, likening her to the *Kundalini Jagadamba*.

Saptashringi is one of the four main seats of goddesses in *Maharashtra*. It is regarded as half a seat, corresponding to the *Ardhamatra* of *OM*. *OM* is the icon of the *Kundalini* having three and half coils when asleep.

The other three Goddesses are: the *Mahalakshmi* of *Kolhapur*, the *Tulaja-bhavani* of *Tulajapur* and the *Renukadevi* of *Mahur*. Those who do not accept the *Saptashringi* Goddess as a *Peetha* out of the three and a half *Peethas* treat the *Yogeshwaridevi* of *Ambejogai* to be the Goddess presiding over the *Turiya*/half *Peetha*.

The *Ardhamatra* is related to the real part of *Kundalini Yoga*, starting at *Ajna-chakra*. As such, the *Natha* sect regards *Saptashringi* Goddess as the 'Goddess of the *Turiya* state'. She is like an icon to *Dnyaneshwar* for his *Pantharaja Yoga*.

Another important coincidence is that the Goddess has eighteen arms, the same number as the *Gita* has chapters. *Dnyaneshwar's* choosing to comment upon the *Gita* is thus again linked to the Goddess *Saptashringi*.

As we may see, Saint *Dnyaneshwar* has also very intelligently encoded these icons in *Dnyaneshwari*. He has used the *Ovi* metre, which comprises of three and a half parts in the couplet: three full length parts and the last half a length part. That metre is also reminiscent of the three and half *Matras* of *OM*.

It is the belief amongst *Natha Siddhas* that because of such intentional construction of *Dnyaneshwari*, based upon the *Ovi* metre corresponding to 'OM' and esoteric iconology, it has some special spiritual power.

If one recites *Dnyaneshwari* properly, he is supposed to have recited approximately 9000 *Ovis* i.e. equivalent to recital of 9000 *OMs*. It confers a great benefit upon the *Yogis* in advancing upon the *Yoga* path, as is the belief and my own experience, too.

Thus we can see that there is powerful iconology at work in *Dnyaneshwari*. It is regarded as a hallmark of sacred compositions, which can grant speedy advancement to the *Sadhakas* who take recourse to such powerful iconographic compositions of saints.

Opening Lines of Gita

The first *Gita* chapter describes the armies that were gathered at *Kuru-kshetra* for battle, both of the *Kauravas* and *Pandavas*. We know that *Arjuna* was overwhelmed by the feelings of guilt at the prospect of loss of lives of his friends, near and dear ones and the *Kauravas*, too, who were his kin. *Gita* starts with King *Dhritarashtra's* crass query to *Sanjaya* about the happenings in the battle at *Kuru-kshetra* and the affairs of the antagonist armies.⁵¹

In the first *Gita* chapter and its opening lines with such a crass question, there is no indication whatsoever of what a great dialogue is about to follow or what the subject matter of *Gita* is.

However, Saint *Dnyaneshwar* does not follow this line. He actually speaks about the *Adya Tattwa* and its realization in the first *Ovi* of the first chapter of *Dnyaneshwari*, as we have already noted. This is a great difference in the immediate approach as reflected in the opening lines of the two scriptures, *Gita* and *Dnyaneshwari*. The concept of the *Atman* takes immediate precedence and hold of the reader by this opening line of *Dnyaneshwari*,⁵² whereas the battle of *Kuru-kshetra* appears to be the imminent materialistic theme of *Gita* from its first *Shloka*. Of course, materialism is not the theme of *Gita*, as we know. But we start to realize it only in the second chapter after *Shri Krishna* starts *His* famous dialogue with '*Ashochyananva shochastvam...*'⁵³

Another important point worth noting is that Saint *Dnyaneshwar* has constructed the simile of *Akshara Ganesha* in the first twenty-one *Ovis*.⁵⁴ As already seen, this is the introduction to his doctrine of the *Chidvilasavada*. The first *Ovi* also signifies that the *Ultimate Principle* is realizable, by hailing it as *Swa-samvedya*, *Self-realizable*. That by itself should alert the readers to the impending discussion of the *Brahma-vidya* and the *Yoga-shastra* in the compendium.

Thus Saint *Dnyanadeva* has clearly laid down his intention at the beginning behind composing *Dnyaneshwari* as being the exposition of the *Chid-vilasa-vada*, and the *Yoga-shastra* suitable to that concept. Next in the *Ovi 1-20*, he clearly states the attainment of realization through the blessings of his *Guru*. The *Akshara Ganesha* is the *Brahman* with the world and the infinite expanse beyond it as *His* manifestation. The icon of the *OM* represents it.

Dnyanadeva says that he has been able to grasp that non-graspable *Adi-tattwa* because of his *Guru's* grace. Every word of his *Ovis* here is full of great depth.

For example, when he alludes to the *OM*, the reader can immediately see its vast significance in *Yogic* and philosophic iconology. The *Mandukya Upanishada* and *Gaudapada's Karika* upon it that unravels the divine secret of that great icon *OM* is what comes to one's mind at once, on hearing the '*OM*' at the beginning of the first *Ovi* of *Dnyaneshwari* and its metaphoric mention in the 20th and the 21st *Ovis*.

Saint *Dnyaneshwar* states that the *Akshara Ganesha's* feet are the syllable '*A*' of '*OM*', meaning the *Gross World* or the *Sthoola Deha* is at *His* feet. *His* vast belly is the syllable '*U*' of '*OM*', meaning the *Sookshma Deha* or the *Avyakta* state of the world is contained by *Him* within its expanse. *His* elephantine head is the syllable '*M*' of '*OM*', the *Karan Deha* or the *Great Avyakta* behind the *Avyakta*, the *Parama-tattwa*. Saint *Dnyaneshwar* says in these *Ovis* that he has grasped this ungraspable '*OM*' by the *Grace* of his *Guru*.

Siddha-prajna

Dnyanadeva was no ordinary commentator. He was endowed with the *Siddha Prajna*, as result of his having fully attained *Yoga*. He was thus a *Siddha* endowed with great *Prajna*, called the *Siddha Prajna*. *Dnyaneshwari* is the result of that *Siddha Prajna*, which is normally not available to many other commentators. Hence *Dnyaneshwari* is unlike most of the other commentaries on *Gita*.

If we just glance through the *Bhashya* of *Shrimat Shankaracharya*, we find umpteen references to manifold scriptures. *Dnyaneshwar* had all those at the disposal of his *Siddha Prajna*, including the *Vedas*, *Upanishadas*, *Shastra*, *Puranas*, *Smritis*, *Brahmanas* and *Aranyakas*, *Vedanta* and *Vartikas* et al. He has very boldly alluded to all these in the opening 19 *Ovis*. It only can mean that he was not only well versed in

them, but had gone behind them, to view them in the light of his *Siddha Prajna*.

One keeps on wondering that how could a young boy of just sixteen, ostracized from the society and prevented from *Vedic* learning from his birth could ever have accessed that vast lot of scriptures, reserved only for the erudite *Brahmin Pundits* of that time. That is itself a great wonder. That is a further corroboration of the fact that he was a *Siddha* with the attendant *Prajna* that could see through everything, unaided by formal teaching.

Even *Adi Shankaracharya* pales in front of *Dnyaneshwar* in this respect. At least, he was not ostracized from the society and did have tutors for the *Vedas* and a learned *Guru* like *Gaudapadacharya* to fine-tune his *Prajna*. *Dnyanadeva* had none, other than an equally indisposed brother, hardly two years older than him, to learn from. What could he have taught *Dnyaneshwar* is the real question, with answer in the negative. The only explanation is to be found in *Gita* and *Dnyaneshwari* in the 6th chapter when *Shri Krishna* answers *Arjuna*'s query on the fate of a *Yoga-bhrashta*.

Saint *Dnyaneshwar* has said in his comments that such a *Yogi* becomes a *Sarvajna* at a tender young age. It appears that he has quoted it from his own experiences in these *Ovis*.⁵⁵ However, he is humble enough to give the credit of his work to his *Guru* and other maestros, the *Bhashyakaras* and the saints before him as we have already seen. The readers will have to keep in mind all the above background of saint *Dnyaneshwar* to understand in depth what he has said in *Dnyaneshwari* and his other compositions.

Natha Sampradaya

Traditional Store of Knowledge

Dnyanadeva has also clearly spoken of the traditionally rich store of knowledge of the *Natha Pantha*.⁵⁶ He says that the great stream of the knowledge that appears in *Dnyaneshwari* is from the storehouse of his *Natha* tradition, emanating from *Adinatha-Uma*, passed on to him through *Gorakshanatha*, *Gahininatha* and *Nivrittinatha*.

Nivrittinatha had asked him to tap that source of knowledge and put it up for the common people who were seen to be much afflicted by the *Kali-yuga* i.e. the effect of the *Prakriti* in full swing. How to get them out of

its web of the *Samsara* or the highhanded *Prakriti*'s tightening grasp was the question troubling the saints, *Nivrittinatha* and *Dnyaneshwar*. Hence this construct of *Dnyaneshwari* was born to serve as the *Lighted Lamp* to guide those afflicted in the dark night of the *Kali-yuga*. They have opened up the treasury of the *Yoga* of the *Natha* tradition for the benefit of all the *Mumukshus* i.e. those desirous of *Jnana* and *Moksha*.

Kundalini-yoga by The Grace of Guru:

It is absolutely unquestionable that *Dnyaneshwari* is the exposition of the *Kundalini-yoga*, called as the *Pantharaja* by *Dnyaneshwar* in its 6th chapter.

However, the speciality of his *Yoga* path is that it opens for the *Yogi* with the blessings and grace of the *Guru*. This factor becomes clear from his *Ovis*⁵⁷ saying that after assuming the *Asana*, the *Yogi* should meditate upon the *Sadguru* as the centre of the *Dharana-Dhyana* process. With the blessings of the *Guru*, he says that the *Yoga* will become most easy and speedy process of attainment. We must also take this aspect into consideration while expounding upon the *Kundalini-yoga* of *Gita*.

It is doubtless that because of the *Guru*'s backing, the arduous path of the *Kundalini-yoga* is made safe for the *Yogi*. It is said that if the *Yogi* starts upon this path unaided, he may lose his life in the process if he makes some mistake in the process.

GITA AND PATANJAL YOGA

Gita and *Patanjala-yoga* have many things in common, so much so that we can say that the aphorisms of *Patanjala Yoga-sootras* find their elaboration in *Gita*.

At times their terminology of *Yoga* terms differs. But their methodology is the same. In fact we can benefit much by studying *Patanjala Yoga-sootras* side by side with *Gita* and *Dnyaneshwari*. Hence we will take a review of the parallelism between the two, *Gita* and the *Yoga-sootras*.⁵⁸ That sure is a way of introduction to *The Yoga of Gita* that we are examining through *Dnyaneshwari*.

Other Texts on Yoga-shastra

Apart from *Gita* and *Yoga-sootras*, there is a vast literature on *Yoga*. For example, a few works on *Yoga* are: *Yoga-vashishttha*, *Yoga-yajnavalkya*,

Ahimbudhna-samhita, many a *Tantra* text and their commentaries, *Yogataravali* and *Saundarya-lahari* of *Adi Shankaracharya*, *Shrimad-bhagavata* and saint *Ekanatha's* commentary in *Marathi* upon its 11th *Skandha*, *Yogic* matter scattered throughout the *Vedic*, *Upanishadic* and other related texts, *Yoga-kundalyopanishada* and some saints' and *Yogis'* works etc.

Apart from the written texts on *Yoga*, there are many oral traditions of *Yoga*, passed down through word of mouth by the *Guru-shishya* lineages, like *Natha Sampradaya* and others. We find that their essence is condensed in the *Yoga-sootras*, *Gita* and *Dnyaneshwari*, by and large.

For our study of the *Yoga-shastra*, the *Yoga-sootras* are statements of *Yoga* methodology in a nutshell by their nature. *Gita* elaborates upon them. *Dnyaneshwari* is a detailed treatise on the *Yoga*. And *Shrimad-bhagavata* and saint *Ekanatha's* commentary on it contains whatever important matter is still left out to be elaborated upon in these great *Yoga* treatises. Apart from these *Adi Shankaracharya's* *Yogataravali* and *Saundarya-lahari* are a great help in the study of *Yoga-shastra*.

‘Yogashchittavritti-nirodhah’

The renowned *Yoga* aphorisms (*Pys*, 1-2 and 3) sum up the methodology and result of *Yoga-shastra* - ‘Yogashchittavritti-nirodhah’; ‘Tada drashtuh swaroopavasthanam’; (*Pys*, 1-2, 3). The *Nirodha* i.e. withholding of the *Vrittis* is the methodological objective of *Yoga*. Being firmly stationed in the *Swaroopa* i.e. the original state of the *Atman* is its final result. *Gita*, too, says the same thing.⁵⁹

The state in which the *Chitta*, trained by the study of *Yoga*, becomes stationary i.e. without *Vrittis*, results in the state in which the *Yogi* sees the *Atman* and stations firmly in it.

The natural tendency of the *Chitta* is to wander from one desire to another. The desires arise in the *Chitta* due to the *Samskaras* of the previous and the present births. They are taken up by the mind (*Manasa*) to work upon for their fulfilment. The *Buddhi* (intellect) decides the ways to fulfil the desires and the good and bad about it. All this play works on the basis of the *Ahankara* that is the root cause of mundane existence.

The foursome of *Manasa*, *Buddhi*, *Chitta* and *Ahankara* is known as the *Antahkarana-chatushtya*. In one way or the other, every method of *Yoga* tries to work on it to attain its objective. In *Kundalini Yoga*, the objective

is to dissolve the *Antahkarana-chatushtya* into the *Primal Cause* of them all, by the process called *Laya*.

Like *Patanjali*,⁶⁰ *Gita* also says that the resulting state is free from *Sukha* and *Duhkha*. *Patanjali* also has said that when the observer is attached to the subject of observation, the *Sukha* and *Duhkha* germinate. The reason behind the attachment is *Avidya*.⁶¹ 'Han' means the destruction of the *Avidya* and its resultant *Sukha* and *Duhkha*. That results in the state of *Kaivalya*, in which the *Yogi* sees the *Atman* and establishes firmly in it, never again to be disturbed by the *Avidya* from that state.

Yama-Niyamas and Pratyahara

Patanjali has listed eight aspects or phases of practice of *Yoga*: 1. *Yama* 2. *Niyama* 3. *Asana* 4. *Pranayama* 5. *Pratyahara* 6. *Dharana* 7. *Dhyana* and 8. *Samadhi*.⁶² That is why it is also called the *Ashtanga* (eight-fold) *Yoga*.

The *Yogi* has to master the first five phases up to *Pratyahara* before he can take up the practice of the remaining three phases of *Dharana*, *Dhyana* and *Samadhi* which are regarded as the core of *Yoga* practice.

Looking at *Gita*, it says that the desires should be shunned. The senses should be controlled by the mind. The *Yogi* should practise this until he attains perfection in it.⁶³ One can see that this corresponds to the *Yama-Niyama* and *Pratyahara* phases of *Patanjala Yoga*. *Patanjali* has said that the following are the *Yama-Niyamas*:

A. *Yamas* 1. The *Ahimsa*, Non-violence 2. The *Satya*, Truthfulness 3. The *Asteya*, non-stealing 4. The *Brahmacharya* (celibacy) and 5. The *Aparigraha* i.e. not to stock anything, except for the bare minimum necessities of clothes, pots and food.

B. *Niyamas*: 1. The *Shaucha*, being clean 2. The *Santosha*, being satisfied with whatever one gets 3. The *Tapasah*, penance 4. The *Svadhyaya*, study of the scriptures and practice of *Yoga* 5. The *Ishwara-pranidhana*, application of mind and *Chitta* to meditation upon the *Ishwara*.

We find an elaboration of the desired objectives of *Yama-Niyamas* and *Pratyahara* in a few *Gita Shlokas*,⁶⁴ wherein the various attributes of the *Jnanin* are described. Incidentally, the attainment of these attributes is a

must for a *Yogi* and all of these can be categorized under the various *Yama* and *Niyamas* of *Patanjali* as we will see presently.

Asana and Pranayama

Gita says that the *Yogi* should stay at a lonely place and sit into contemplation of the *Paramatman*.⁶⁵ The various methods of *Pranayama* are given in *Gita* in its fourth chapter.⁶⁶ While narrating the first five phases of *Yama-Niyamas* etc., *Gita* interweaves into them the final phases also, of *Dharana*, *Dhyana* and *Samadhi*. In fact barring certain *Shlokas* on the first five phases of *Yama-Niyamas* etc., *Gita* has elaborated chiefly upon the last three phases of *Dharana*, *Dhyana* and *Samadhi*, popularly known as meditation on the self.

We will not go into their details right now. Suffice it to quote from just a few *Gita Shlokas* to illustrate this point. *Gita* says that the *Yogi* should always apply his *Chitta* in the *Dhyana* of the *Paramatman*. When this practice is perfected, the mind will stop wandering from subject to subject. It will stabilize upon the *Parama Purusha* because of the meditation practice. That is the phase of the *Dharana*, the *Dhyana* and the *Samadhi* as per *Patanjali*, all rolled into one by *Gita*. In fact, *Patanjali* has coined a technical term for the three terms of *Dharana-Dhyana* and *Samadhi* rolled in together. He names it the *Samyama*.

After all, the distinction between *Dharana*, *Dhyana* and *Samadhi* is just cursory, that of the continued ability to meditate and the duration for which the mind can be so steadied. When the *Dharana* i.e. meditation upon its object can be steadfastly held for at least a period of forty-five minutes, one is said to be ready for the stage of the *Dhyana*. The *Dhyana* is just the process of the *Dharana*, taken up with more steadfastness. When perfected, the *Yogi* has glimpses of the *Samadhi* state.

The *Samadhi* is the state of the perfected *Dhyana* upon the subject, without even a thought about what is being done. Only a faint recognition of the object, the *Dhyeyya*, remains at the back of the mind. This state is called the *Samprajnata Samadhi*. When even that recognition by the mind of the *Yogi* of his being in the state of meditation vanishes, the *Yogi* is said to have attained what is called the *Asamprajnata Samadhi*.

Tapasah and Svadhyaya

These are two of the five *Niyamas* that *Patanjali* has prescribed. *Gita* says⁶⁷ that the *Yogi* who has controlled his body and the *Antahkarana*; renounced all the materials of fulfilling desires and remains satisfied with whatever comes his way does the *Tapasah* – (*Tapasya*, penance), even when he is seen to be doing the *Karmas*.

Remaining equipoised between the results, favourable or otherwise, of the *Karmas* that he does, he is in a way doing the *Svadhyaya*.

This is how we can trace the *Niyamas* of *Tapasah* and *Svadhyaya* of *Patanjala Yoga* in *Gita*.

Other Yama-Niyamas

The *Gita Shlokas*, (13-7 to 11), enumerate certain characteristics of a *Jnanin*. It can be seen easily that these characteristics fall under the *Yama* and *Niyamas* of *Patanjali*. Let us review these characteristics.

Gita includes the following among these characteristics:

1. *Amanitvam*, being humble
2. *Adambhitvam*, being true in word and action. This is the equivalent of the *Yama* of *Satyam* of *Patanjali*.
3. *Ahimsa*, same as the *Yama* of *Ahimsa* of *Patanjali*.
4. *Kshanti*, being equipoised in all circumstances and forgiving to others.
5. *Arjavam*, being straightforward in speech and intentions.
6. *Shaucha* is the same as the *Niyama* of *Patanjali* by the same nomenclature.
7. *Sthairyam*, being stable of *Antahkarana*
8. *Acharyopasanam*, service to the *Guru*, with body, mind and speech
9. *Atmavinigraham*, control over the mind, the senses and the body and renouncing the pleasures of this world and the hereafter. This can be termed as the *Niyama* of *Tapasah* of *Patanjali*.

10. *Anahankaram*, the lack of *Ahankara* i.e. self-consciousness, emotions of belongings, me and mine.

11. *Janma-mrityu-jara-vyadhi-duhkha doshanudarshanam*, i.e. the desire to be rid of the cycles of births and death, senility and diseases, and to become free of the bonds of the *Maya*.

12 and 13. *Asaktiranabhishvngam putradaragrihadishu*, lack of attachment to wife, son, property and house, and non-identification of self with them. This can be seen as equivalent of the *Yama* of *Aparigraha* of *Patanjali*.

14. '*Nityam sam-chittatvam-ishtanishtopapattishu*', always being of balanced *Chitta* and mind, remaining equipoised in all circumstances, including favourable and unfavourable. This could be seen as the *Niyama* of *Santosh* of *Patanjali*.

15. '*Vivikta-desha-sevitvam-aratir-jansamsadi*', remaining at a secluded place conducive to Yoga and avoiding contact with people.

16. '*Ananya-yogen mayi bhaktir-avyabhicharini*', applying oneself to the *Bhakti* of the *Ishwara*, with one-centeredness.

17. '*Adhyatma-jnana-nityatvam*', constantly engaging in the *Adhyatma* and keeping always tuned to the state of the *Jnana*.

18. '*Tattwa-jnanartha-darshanam*', to see the *Atman* everywhere and in everything.

The characteristics 16, 17 and 18 rightly fall under the *Niyama* of *Ishwara-pranidhana*. Viewed alternatively, the characteristics 4,5,6,10,11,15,16,17 and 18: Being forgiving and straightforward, service to the *Guru*, lack of self-consciousness, seeking freedom from the cycles of births and death, senility and diseases, remaining in seclusion and attached to *Ishwara* in *His Dhyana*, being always tuned to the *Jnana* and the *Adhyatma* and seeing the *Ishwara* in everything and everywhere, are what would qualify as under the *Niyama* of *Svadhya* of *Patanjali*.

In this way, we can see that eight of the *Yama-Niyamas* of *Patanjali*, namely: *Satyam*, *Ahimsa*, *Shaucha*, *Tapasah*, *Aparigraha*, *Santosh*, *Ishwara-pranidhana* and *Svadhya* are clearly reflected in the characteristics mentioned in *Gita Shlokas*, (13-7 to 11).

The remaining two are *Asteya* and *Brahmacharya*. There is no question when *Gita* lays so much stress upon the character of a person seeking perfection of *Yoga* that it would approve of *Steya* i.e. stealing. *Lord Shri Krishna* has clearly said that a person who does not perform the *Yajnas*, which invariably involve doling out something to other needy persons, be it food or any other thing, as warranted by the *Shrutis*, is a thief.⁶⁸

By corollary, one who does not give the share of the Gods to the Gods, and that of the guests to the guests (*Atithi*) and of *Brahmins* and *Rishis* to them etc. is to be treated as a thief who is misappropriating the share of others.

There is also no doubt that *Gita* prescribes *Brahmacharya* for the *Yogis*. In its 6th chapter of the *Dhyana-yoga*, *Gita* clearly stipulates that the *Yogi* should be following the vows of *Brahmacharya*.⁶⁹ Thus it is seen that *Gita* upholds all the *Yama-Niyamas* of *Patanjali*, including the *Asteya* and *Brahmacharya*, although in a different manner.

From above discussion, it should be clear that both *Gita* and the *Yoga-sootras* have concurrent views upon the various *Yama-Niyamas* prescribed for the *Yogis*.

Asana as per Gita

The *Yoga-sootras* say that the *Asana* should be such a pose of body in which the *Yogi* can sit for a long time for meditation without discomfort.⁷⁰ *Gita*, too, likewise says the same thing about the *Asana*, i.e. the bodily posture of the *Yogi* for sitting for *Yogic* practices. In fact, it goes many steps further than *Patanjali* and describes how the *Asana* should be arranged, including the seat and the sitting posture recommended by it for the *Yoga* practitioner.⁷¹

In the cited *Gita Shlokas*, it is recommended that the *Yogi* should set up the seat upon a place that is clean and sacred. He should place the *Darbhasana* first upon level ground and cover it with the skin of an antler. *Darbhasana* is a small seating mattress made up from *Darbha*, a kind of grass regarded as pure and sacred. Upon it should be placed a piece of clean washed cloth. That cloth is for absorbing sweat from the body during the *Yogic* processes. The cloth can daily be washed and kept clean. Use of the cloth piece prevents the underlying antler skin from getting soiled.

The seat so made should neither be too high nor too low. That will help in stabilizing body posture in one place. The *Yogi* should then assume a comfortable body posture, called *Asana* in *Yoga*, so that he can sit in it for any length of time that may be needed for *Yoga* practice for him. The *Yogi* should follow the rigours of *Brahmacharya*. He should sit upon the *Asana* in an upright body posture. The head, the spine and the neck should be aligned in a straight-line position, so as to keep the vertebral column in its natural upright position.

Then he should start the practice of *Yoga* in that *Asana* with a mind, empty of fears about the difficulties and rigours of the *Yogic* processes, with the *Antahkarana* at peace with the world. The warning to be fearless has been given here. That is because, during the practice of *Yoga*, sometimes the psychological forces generated can pressurize the *Yogi* so as to create fear of the *Yoga* processes.

There is nothing to fear if the *Yogi* immerses himself in the meditation upon his deity, the *Ishwara* or the *Guru*. *Gita* says that the *Yogi* should control the actions of the mind and the *Chitta*. He should fix his *Dhyana* upon the *Ishwara*. It means that the *Chitta* should be one with the *Dhyana* and the *Dhyeyya*: the object of its *Dhyana*. This is what the *Dhyana* and the *Samadhi* of *Patanjali* are. He says that the *Chitta* should become one with object of meditation in the state of the *Dhyana*.⁷²

The *Samadhi* is the perfected state of the *Dhyana* in which the concept of the *Dhyana* and its object, the *Dhyeyya*, do not remain distinct.⁷³ There is practically no difference between what *Patanjali* and *Gita* say about this process, except that *Patanjali* has a generalized view of the object of the *Dharana-Dhyana* and *Samadhi* complex, whereas *Gita* recommends that it should be the *Ishwara*, the *Paramatman*.

Pranayama

Patanjali says that the differentiation between the inhalation and exhalation of breath is *Pranayama*.⁷⁴ Really speaking, as *Shrimat Shankaracharya* has said in *Yoga-taravali*,⁷⁵ it is not the crude *Pranayama* that is practiced by pressing the nostrils and controlling the inhalation and the exhalation of air through the nose, but it is at a far more subtle level in which the elemental breath of life forces, the *Pranas*, is so controlled.

We get the true picture about the *Pranayama* in *Gita*.⁷⁶ It includes this *Pranayama* under the concept of *Yajna* in the form of: 1. The oblation of

the *Apana* into the *Prana*; 2.The oblation of the *Prana* into the *Apana*; 3.Withholding the action of the *Prana* and *Apana*; and 4.The oblation of the *Prana* into itself, by a regulated action. These are very subtle actions and have to be learnt at the hands of a *Guru*. In fact, the *Guru* starts these actions by his *Yogic* powers. The real *Pranayama*, thus started, is a self-sustaining and continuing process and does not need any conscious efforts on the part of *Yogi*.

We may thus observe that the *Patanjali's Sootras* very briefly state the *Yoga* principles and actions. *Gita*, however, does not restrict itself to such brevity but elaborates upon the matter to guide the *Yogis*. *Dnyaneshwar* many a times elaborates upon *Gita*. We will see that at the appropriate place. However, those desirous of understanding the subtle process of the *Pranayama* may refer to *Yoga-taravali* by *Shrimat Shankaracharya* and get to know what is meant by *Kevala Kumbhaka*.

Pratyahara

The *Pratyahara* is the next step after the *Pranayama*. *Patanjali* says that the senses are to be prevented from joining with and enjoying their respective subjects. When the state is attained, the *Pratyahara* is accomplished.

Abstracting themselves, the senses become one with the *Chitta* then. The subjects of senses are: *Shabda* (hearing) for the ears, *Sparsha* (touch) for the *Tvacha* (skin), *Roopa* (sight) for the eyes, *Rasa* (taste) for the tongue and *Gandha* (smell) for the nose. The *Chitta* has the character nearest to that of the *Chit*, distinct from the sensory organs and their subjects of enjoyment that are *Jada*. When these senses assume the nature of the *Chitta*, then they lose the contact with their subject matter, being thus absorbed in the *Chitta*.

The *Jada* and the *Chit*, as it is, do not mix with each other, even when inhabiting the same body. Attaining the *Pratyahara* is a leap for the *Yogi* because then onward, the real core of the *Yoga* of the *Dharana* - *Dhyana* and *Samadhi* starts. Once the *Yama*, *Niyama*, *Asana*, *Pranayama* and *Pratyahara* are attained, the senses become fully controlled; the *Chitta* stabilises into itself and then it can be applied to these higher stages of the *Yoga*.

Now let us see what *Gita* has to say about the *Pratyahara*. The *Shlokas* 2-60, 61, 64 and 68, 3-7, 34 and 41, and others may be referred to in this connection. *Shri Krishna* has deliberated upon this topic of the

Pratyahara in great details in these and some other *Shlokas*. In fact, the *Pratyahara* is one of the patent topics in *Gita* that entails a good deal of deliberation as a very important step of '*The Yoga Of Gita*'.

Why the *Pratyahara* commands so much attention, even by Lord *Shri Krishna* is evident from the fact that all the earlier phases of *Yoga*, including *Yama-Niyamas*, *Asana* and *Pranayama* are intended to make it possible to take the next most difficult step of the *Pratyahara*. Saint *Dnyaneshwar* has also clearly mentioned the arduousness of mastering the *Pratyahara* in the 6th *Dnyaneshwari* chapter while stating that the *Hatha-yogis* return unaccomplished, unable to master that step.

Like *Patanjali*, Lord *Shri Krishna*, too, says that by contemplation of the sensory subjects, the senses join with them. That is the '*Sanga*' as *Gita* describes and *Patanjali* calls it '*Samprayogah*'.⁷⁷ The contact with their subjects makes senses to desire their subjects and its non-fulfilment leads to agitation of the mind. That gives rise to dissatisfaction and it in turn causes disconnect of the *Chitta* with its *Swaroopa*. The intellect that is instrumental in deciding about and conforming to the real interest of the *Jeeva* in the *Atman* becomes polluted by the state of the *Chitta*.

Then the *Jeeva's* state of equipoise in the *Atman* is disturbed. In short by the contact of the senses with their subjects, the *Chitta* finds itself removed from its state of equipoise in the *Atman*.

Let alone the ordinary man, even the *Yogis* who have trained their senses to remain aloof from their subjects find that the senses are so powerful that they force the mind to stir and turn toward fulfilment of pleasures to satisfy them.

Once that happens, the duet of the *Raga* (the longing for the subject of senses) and the *Dvesha* (the desire to seclude an unpleasant experience) arises. It then leads to the states of *Sukham* and *Duhkham*, depending respectively upon whether the desires are fulfilled or not.⁷⁸

Hence *Gita* says that one desirous of attaining the *Yoga* should never allow the senses to become overruling. If allowed, fall from the state of equipoise is sure to occur. Therefore, a *Yogi* should first of all control the senses fully. For that he ought to destroy the desires, the real enemy of the *Jnana* and the *Vijnana*.

Like a turtle which contracts its limbs when sensing danger, the *Yogi* should contract his senses from their subjects. When this state of *Pratyahara* is attained, the *Discerning Intellect* stabilizes. In the words of

Gita, *Discerning Intellect* is the *Vyavasayatmika Buddhi*. Seeking its original target, the *Atman*, it dispels the veil of the *Ayavasayatmika Buddhi*. It is really then fit to be called the '*Discerning Intellect*' (*Vyavasayatmika Buddhi*) in real action.

When a *Yogi* successfully harnesses that intellect into the *Dharana*, the *Dhyana* and the *Samadhi* upon the *Ishwara*, or the *Atman*, or the *Paramatman*, call it what you may like, he becomes free of the *Raga* and the *Dvesha*. Such a *Yogi* is great. He has controlled the senses and followed the *Karma-yoga* without any desire of the fruits of the *Karma*. Even if seen enjoying the worldly pleasures, he remains always in the *Atman*.⁷⁹

His *Chitta* always remains equipoised in the *Atman* and all his sorrows, leading to the *Duhkha*, the *Raga* and the *Dvesha*, get destroyed. Nothing can afflict his state in the *Atman*. His *Buddhi* becomes one with the *Paramatman*. *Gita* has used the words '*Sarva-duhkhaahnam hanir-asya-upajayate*'. All the *Duhkhas* get dispelled in that state of the *Yogi*. These words are almost identical to what *Patanjali* uses, '*Han*' and '*Duhkhah*', in similar connection.

Gita further qualifies that state of a *Yogi* by saying that he sees the '*Night*' when the other common men see it as a '*Day*' and what others see as a '*Day*', he sees as the '*Night*'. This means that the state of *Ajnana* is the '*Night*' for the *Yogi*. However, common men find it as a '*Day*' of pleasures and pains, the *Raga* and the *Dvesha*. And they see it as a '*Night*' what the *Yogi* sees the '*Day*' of *Jnana*, awakening of the soul. The *Yogi* sees the *Atman* in everything around, and in the senses and their subjects. Such a *Yogi* invariably attains to the *Shanti* i.e. *Parabrahman*.⁸⁰

Dnyaneshwar's guidance on Pratyahara

We have seen what the *Yoga-sootras* and *Gita* have to say on *Pratyahara*. As an example, let us see how *Dnyaneshwar* sheds more light upon the subject. In the relevant *Ovis* of the 6th chapter, he says that one who is devoted to the vagaries of the tongue, a glutton, is not fit for the practice of *Yoga*. Even the one who tries to subdue thirst and hunger by forceful suppression of the urges by way of trying to control them, is likewise, not fit for the *Yoga*. Neither he who does not sleep, nor the one who is given to sleeping overly, are fit for the *Yoga* discipline.

Such a person's body does not listen to him. He just tries to lash it into obedience. That is not the way for a *Yogi*. He has to control the senses in a gentle persuasive manner to allow them to fall into the line willingly and see the reason why that is being done. Hence a *Yogi* ought not to do anything in excess, neither too much pleasure, nor extreme abstention. He should take food, but in a certain measure, so that it is neither too heavy nor does he go hungry but it sustains the body and the mind for the *Yogic* practices.

All of his actions and sensory pleasures etc. should be similarly regulated, neither too much, nor too little of any action. Walk he must, but measured. Talk he has to, but in a measure. Sleep he has to, but in a measure. If he has to keep awake, that should also be duly proportioned. This tactful handling of sleep, eating and other activities of the senses, leads to their gradual restraint and the senses willingly fall in line, due to force of habit. The acquiescence and regulation of the senses leads to the harmonious balancing of the basic body elements, called the *Dhatus*, thus leading to the state of *Dhatusamyā*.

Being thus satiated, in a regulated manner, the senses become conducive to attaining *Yoga*. The mind remains equipoised and the *Buddhi* guides it in the direction of his aim of *Yoga*. This kind of the *Pratyahara* is conducive to practising *Yoga*.

Note: As per the *Ayurveda*, the human body is constituted of the seven *Dhatus*, namely, *Rakta* (blood), *Mamsa* (flesh), *Majja* (nerves), *Asthi* (bones), *Meda* (fat), *Nakha* (nails) and *Kesha* (hair). When the seven *Dhatus* or elements, along with the proper state of the three basic *Doshas* (literally defective conditions) of *Kafa*, *Vata* and *Pitta*, are in a harmonious state leading to perfect health, that state is called the *Dhatusamyavastha*.

Dharana

After mastering the five *Yogangas*: The *Yama*, *Niyama*, *Asana*, *Pranayama* and *Pratyahara*, the *Yogi's Chitta* becomes capable of taking up the further practice of the next triad of the *Yoga's* core i.e. The *Dharana*, the *Dhyana* and the *Samadhi*. *Patanjali* has said that to keep the *Chitta* tied to a subject (*Desha*) like an object, a thought, an icon or an image is the *Dharana*. The subjects are numerous. The same can be inside the *Yogi's* body or outside.

Actually, by the term *Desha*, *Patanjali* means the place or location upon which the *Dharana* is to be held. The subject of the *Dharana* is distinct from its *Desha*. It is called the '*Dhyeyya*' e.g. the *Dhyeyya* may be *Lord Shri Krishna* and the *Desha* may be the garden of *Vrindavana* or the *Antahkarana* of the *Yogi* himself. However, since both are concurrent in general, we are using the terms interchangeably to describe the *Dhyeyya* with its *Desha*, as the '*Desha*' or the '*Dhyeyya*'.

A *Jyoti* of a lamp or even an imagined *Jyoti* inside the *Yogi's* body, *Akasha* and other *Maha-bhootas*, *Prakriti* and other subtle *Tattwas*, the Sun, the Moon, the stars and an idea etc., all of these qualify as the subject of the *Dharana*. The choice is the *Yogi's* or his *Guru's*.

Goraksha Samhita describes many such subjects of fixing the *Dharana* upon. Amongst them are the *Chakra-Nadi* system of *Yogi's* body and other *Adharas* i.e. the places inside the body. The *Yogis'* traditions specify different subjects as desirable for the *Dharana*. The subject of the *Ishwara* as a subject of the *Dharana* will be taken up later for discussion.

Once the *Chitta* can be so fixed steadfastly upon the chosen object of the *Dharana*, the *Yogi* enters the stage of the *Dhyana*. *Patanjali* says that the *Dhyana* is the stage of the perfected *Dharana*. When the *Yogi* can maintain this state of the *Dharana* constantly, it is the *Dhyana*.⁸¹

The subject of the *Dharana*, the *Dhyana* and the *Samadhi* is dealt with in *Gita* in more details in its *Shlokas* (6-12 to 14) that we have already seen earlier.

Gita says that the *Yogi* should sit upon the *Asana* in the prescribed posture and start to practice the *Yoga* with controlled senses, mind and body. Then he should concentrate his mind and *Chitta* upon the *Ishwara* i.e. the *Paramatman*.

This practice would lead to purification of the *Chitta* so that it can identify itself with the purest of all, the *Paramatman*. All this description is nothing other than the process of the *Dharana* and the *Dhyana* of *Patanjali*. *Gita* also asks the *Yogi* to take it up after *Asana* and *Pratyahara*, as mentioned in *Gita Shlokas* cited above.

Ishwara -The Subject of Gita's Dharana

We will go into more details on this matter later on. For the time being, let us understand what the subject of *Dharana* is according to *Gita*. In

Shloka, 6-14, *Shri Krishna* has asked to choose *Him* as the subject of *Dharana* and *Dhyana*.⁸²

The *Yogi* gets the *Realization* in the form of the subject or the *Tattwa* of his *Dharana*, *Dhyana* and *Samadhi*. Since *Gita* has specifically chosen the *Ishwara* as the subject proper of the *Dhyana*, the *Samadhi* will be upon the *Ishwara*, by whatever name one may call *Him*. The *Yogi* sees *Him* everywhere.⁸³ That is *Gita's Sakshatkara*. The *Sakshatkara* means *Realization*. It usually refers to the realization of the *Saguna* form of *Ishwara* which the *Yogi* chooses for *Dharana*, *Dhyana* and *Samadhi*.

The *Yogi* attains the *Samadhi* in *Ishwara* when he has so chosen the *Ishwara* as the *Dhyeyya* i.e. the subject of *Dharana*, *Dhyana* and *Samadhi*. The three: The *Dharana*, *Dhyana* and *Samadhi*, when taken together, choosing only one subject for all, is called *Samyama* by *Patanjali*.⁸⁴ He has also said that the *Samadhi* is attained on the *Ishwara* by *Ishwara-pranidhana*.⁸⁵

Hence we can see that *Gita* has chosen this *Ishwara-pranidhana* of the *Yoga-sootras* as a specific method of attaining the *Samadhi*.

Another point to note is that by choosing the *Ishwara* as the subject of the *Dharana*, *Dhyana* and *Samadhi*, *Gita* has attained a rare unification of the two major streams of attainment, namely, the *Bhakti* and the *Yoga*. This aspect will be taken up later in more details at an appropriate place.

The mind of a *Yogi* may waver if he chooses any subject other than the *Ishwara* for it. The reason why *Gita* has chosen *Ishwara-pranidhana* for its *Dharana* and *Dhyana* is that *Shri Krishna* has assured the *Yogi* that if he follows *Him*, *He* will remove all the obstacles in his path and keep him attuned to *Yoga*.⁸⁶ Thus the method of *Gita* of choosing the *Ishwara* as the subject of the *Dharana* etc. avoids the pitfalls in other subjects.

The Yoga Pinnacle

Samadhi

Now let us see what *Patanjali* has to say about the peak of the *Yoga*, the *Samadhi*. He says that when the *Dharana* becomes steadfast, the *Chitta* shines with the *Dhyeyya*, becoming one with it. The loss of its natural wandering tendency and such a fixation upon the *Dhyeyya* is termed as the *Samadhi* by the *Yoga-sootras*.⁸⁷ The *Chitta* becomes merged in the *Dhyeyya*. This is called the state of '*Swaroopa-shoonyam*'. The *Chitta*

does not sense any other subject except the *Dhyeyya*. That is known as 'Arthamatra-nirbhasata' of the *Chitta*. Then the state of the mind in meditation upon the object that 'I, so and so, am meditating upon such and such an object' also vanishes. This is alternatively called the *Ekagrata* of the mind and the *Chitta*. It is a result of the *Samadhi* state.

Note: '*Ekagrata*' means, literally, one-pointedness. Here it means the supreme concentration of the mind and the *Chitta* upon the *Dhyeyya*.

Classification of *Samadhi* States

Patanjali classifies *Samadhi* states in two main states, 1. *Samprajnata* and 2. *Asamprajnata*. The *Samprajnata Samadhi* is further classified into 1. The *Savitarka* 2. The *Savichara* 3. The *Sananda* and 4. The *Sasmita*.

In the *Samprajnata Samadhi*, if the *Chitta's* subject is gross: an object, an icon, an idol etc. it results in the *Savitarka Samadhi*. If it is a subtle object like an image, a thought etc., it is the *Savichara Samadhi*. If the *Chitta* is filled only with the pleasurable state of the *Sattva-guna*, it results in the *Sananda Samadhi*. Finally, if the *Chitta* is filled only with the thought of 'I am' ('*Aham asmi*'), it will be the *Sasmita Samadhi*.

The *Yoga-sootras* (1-41 to 46) define these sub-classes of *Samadhi* and their transformation into the *Alinga Samadhi* (*Samapatti*). *Patanjali* calls these states as the *Samapatti*, which is a term synonymous to the term '*Samadhi*'. Let the student fully understand these equivalent terms of '*Samapatti*' and '*Samadhi*', once for all. Now we will have a look at the matter before proceeding further.

Samapatti

1. *Patanjali* says that the *Samapatti* is the state the *Chitta*⁸⁸ when it has almost lost its tendency to wander from one *Vritti* to another *Vritti*. It then totally identifies itself with the almost dissolved *Triputi* like a pure crystal that reflects whatever it is close to. In that case, the *Triputi* of '*Observer, the observed and the Act of Observation*' is almost nullified. That state is also called the *Samadhi*.

2. The *Triputi* inculcates in us the knowledge of a thing and creates the illusion of the act, whether of observation, pleasure or action. When that kind of knowledge is the object of the *Dharana* etc., the resulting *Samadhi* is called the *Savitarka*.⁸⁹ We can say that it is the state when the *Samadhi* is attained upon a gross object.

3. The *Nirvitarka*: When the *Savitarka* state progresses further into a state that does not need the *Triputi* as a whole as its object and only the knowledge without the accompanying imagination and the object becomes its subject, the *Nirvitarka Samapatti*⁹⁰ results.

For example, when the object is say the idol of *Shri Ram* and the *Chitta* is full of its sight, sense and understanding it as *Shri Rama* the *Lord*, etc., the resulting *Samapatti* is the *Samprajnata* and the *Savitarka*.

But when the *Chitta* is full of the understanding of that which is *Lord Shri Rama*, without needing any reference to the idol, form, object or name etc. of *Lord Shri Rama*, then the *Samprajnata Nirvitarka Samadhi* will result.

4. The *Savichara* and *Nirvichara*: The *Dhyeyya* of the *Savitarka* and the *Nirvitarka Samadhis* is a gross object. When the object is subtle, like a thought, a *Tattwa* etc., the resulting *Samadhi* is still the *Samprajnata*, but the *Savichara*. The *Nirvichara* state of the *Samadhi* results when the *Savichara Samadhi* progresses to a level when the *Chitta* identifies itself only with the understanding behind the said subtle object.⁹¹

5. The *Alinga Samapatti*: In the *Samadhis* of the *Vichara* class, the *Chitta* is progressively given more and more subtle objects as the *Dhyeyyas*. The *Chitta* becomes enthralled with the process of attaining the *Samadhi* on such more and more subtle objects and then after one stage, it keeps on that process automatically going on. It goes on taking up the subtler and the subtlest of the *Dhyeyyas* as its objects, like the *Tanmatras* of the *Tattwas* etc.

Later when it is fully absorbed in this higher type of the *Nirvichara Samadhi*, the *Chitta* no longer needs any *Dhyeyya* object. It then collapses into or identifies itself with the *Nirakara* and the *Avikrita Mahat-tattwa*. *Avikrita Mahat-tattwa* is *Prakriti* in its original state. The *Chitta* identifies finally with the *Atman*, the *Ananadamaya*. This is the state of the *Alinga Samapatti*.⁹²

Alinga Samapatti has two subclasses viz. the *Sananda* and the *Sasmita*, which we have already seen. The *Atman's* aspect of '*Aham Anandamayosmi*': its state of pure blissfulness, results in the *Sananda Samadhi* and even beyond the *Sananda Samadhi* state, into the *Sasmita Samadhi*.

Note: *Avikrita* and *Vikrita* (root word *Vikara*) are philosophical terms. *Vikara* means change, mutation. *Prakriti* is in its *Avikrita* form when

Vikaras i.e. its mutation into various *Tattwas* has not taken place in it. When the *Vikaras* like *Manasa* and *Mahabhootas* etc. set into it, it is said to be in the *Vikrita* form. In short, *Avikrita* means without a change, in the original form. *Vikrita* is its antonym.

Sabeeja and Nirbeeja Samadhi

All the above *Samadhis*, including the *Sananda* and the *Sasmita*, are called the *Sabeeja Samadhis*⁹³ since the *Chitta* has not still attained its final true state of full and total non-qualified identification with the *Purusha*, the ultimate element of the *Universe*. The *Chitta* still retains the *Samskaras* of the *Prakriti*. Hence if a yogi who has attained even the *Sasmita Samadhi* dies, he is bound to be reborn, albeit in a high state of the *Sasmita Samadhi* right from his birth.

The cycle of births and deaths can only be stopped when the last of the *Prakriti's Samskaras*, even of the state of 'I am' – of *Asmita*, is totally erased and the *Chitta* merges into the *Purusha*. The resulting final state of the *Samadhi* is known as the *Asamprajnata Samadhi* and it is deemed as 'Nirbeeja' because it has no seeds left in the *Chitta* to sprout again in the form of a rebirth. The *Yoga-shastra* tells us that a *yogi* who has attained the *Asamprajnata Samadhi* before death will never be reborn.

Ritambhara Prajna

The progress from the *Nirvichara Samadhi* onward is charted out by the *Yoga-sootras* in the following steps:

When a *yogi* perfects the *Nirvichara* state, he is blessed by the *Atman*.⁹⁴ That then results into the *Ritambhara Prajna*, which gives the *Yogi* the knowledge of all the subjects without any need to learn and prior exposure to it. This *Ritambhara Prajna* is his guiding light in attaining further states of perfection leading to the *Asamprajnata Samadhi*.⁹⁵

Patanjali says that the *Samskaras* of the *Ritambhara Prajna* prevent other *Samskaras* of day-to-day workings of the mind and actions.⁹⁶ But even the *Samskaras* of the *Ritambhara Prajna* have to be finally diffused into nothingness to attain the ultimate *Samadhi*, *Asamprajnata*, which is 'Nirbeeja', to become free of the cycle of births and death.⁹⁷

The state of Swaroopa

When the final stage of the *Ritamhara*, by total diffusion of its *Samskaras*, is reached and the *Nirbeeja Samadhi* is attained, it results in the *Drashta* (*The observer*) stationing himself in the *Swaroopa* state, becoming one with it.⁹⁸

In that state, the *Chitta* assumes its most pure form. Like a pure crystal, which reflects the nearby objects in their true colours, the *Chitta* reflects the *Atman* it is then closest to. In fact, in its purest form, the *Swaroopa* state of the *Chitta* is that of the *Atman*. The state of *Nirbeeja Samadhi* is the *Sakshatkara* of the highest order, the ultimate goal of *Patanjala Yoga-sootras*.

Sattva-purusha-anyatakhyati

Just concurrent with, but immediately preceding the *Sakshatkara* stage as described above, the *Antahkarana* is filled with the sense that the *Chitta* and the *Drashta* are different. This sense is technically called the ‘*Sattvapurushanyatakhyati*’ by the *Yoga-sootras*. Its synonymous term is the *Vivekakhyaati*. Here *Sattva* means the *Antahkarana*. *Viveka* means the ability to understand the difference between the world of names and forms, and the *One* who is beyond it all. That is the differentiation between what the *Atman* is and what it is not, called the *Anatman*. *Anatman* means that which is other than the *Atman* pure.

When this immediately preceding stage dawns, the *Yogi* starts to sense that he is the *Ishwara* himself, the *Lord* of all the beings, knower of all and all the states of the world, and he is, therefore, the *Sarvajnanin*. This sense is called the *Sarvabhavadhishtthatritvam* and *Sarvajnatritvam*.

The State of Equanimity

We have seen certain parallelism between the *Yoga-sootras* and *Gita*. They have one more very important synchronism in the technical term known as the *Samyavastha* i.e. ‘*The State of Equanimity*’. It is rooted in the *Yoga-sootras* which proclaim that when the *Chitta* is rid of the normal pattern of the *Trigunas* and it is full of the purest of the *Gunas*, i.e. the *Shuddha-Sattvaguna*, it leads to equanimity of the *Chitta* with the *Purusha*.

This state is called the *Sattvashuddhi* of the *Chitta* and the *Samyavastha* of the *Chitta* with the *Purusha*.

Note: *Shuddha-Sattva-guna* is the *Sattva-guna*, but really it is a state bordering upon the *Trigunas* adjacent to the state of the *Purusha* beyond the *Trigunas*. When the *Gunas* are so much eliminated that the *Sattvaguna* is also diminished to a great extent, what remains is the *Shuddha-Sattvaguna* that is essential for *God-consciousness*. One may say that it is a state beyond the *Trigunas* but not really that. Since any kind of action, even *Bhakti*, needs a modicum of the *Sattvaguna*, the purest form of the *Sattvaguna*, unadulterated by the other *Gunas*, is called the *Shuddha-Sattvaguna*.

Pratiprasava

Having attained the pleasures and the *Moksha* for the *Jeeva*, the *Gunas* do not have any functionality. That state is called the *Purushartha-shoonyata*. As such they are retired into their origin. This is called the *Pratiprasava*. The final result of the attainment of the *Pratiprasava* by the *Yogi* in the phenomenal world is that the *Kaivalya* is attained.

In other words, the *Avidya* that is intimately related to the *Gunas*, and works in conjunction with them to create the illusion of the world, becomes diffused. As a result, the *Chitishakti* i.e. the *Chetan Purusha* does no longer identify himself with the *Vrittis* of the *Chitta* and shines forth in his original *Swaroopa*. *Patanjali* says that this is the ultimate attainment of a *Yogi*.⁹⁹

Samadhi and Gita

We have seen what *Patanjali* has to say about the *Samadhi*, the pinnacle of the *Yoga* attainment. Now let us see what *Gita* says on it. The *Samadhi* means the *Yoga*'s final attainment of the *Parama-tattwa*, call it by whatever name. *Gita* describes the state of the *Samadhi* in details.

Shri Krishna had said that when a *yogi* becomes steady in the *Samadhi* state, his '*Discerning Intellect*' (*Vyavasayatmika Buddhi*) is steadfastly locked into the *Atman*. That is the final attainment of the *Yoga*.¹⁰⁰

Arjuna asks *Shri Krishna* to tell him about that state.¹⁰¹ He asks *Shri Krishna* how to recognize a *yogi* who is steadfast in the *Samadhi* state, by his speech, actions and deeds.

The *Yoga-sootras* and *Gita* both use the words '*Samadhi*' and '*Yoga*'. The general meaning of these respective words is the same, although it may differ at times with reference to the context of using these words.

However, if we ignore this fine point and tally these two texts of the science of the *Yoga-shastra* for their unanimity and concurrence on major points and concepts, we find that the real aim of both these *Yoga* sciences is the same, attainment of the *Samadhi* in the *Supreme Tattwa*.

The State of Samadhi

As a follow-up of the answer of *Gita* to Arjuna's question about the state of a *Sthita-prajna*, we will now take up a few *Gita Shlokas* to see what the actual effect of the *Samadhi* state is.

Gita says that when a *yogi* discards all the desires and becomes satisfied in the state of the *Atman*, it is his *Samadhi* state. He is called a '*Sthita-prajna*' then.¹⁰² He is the one who may be called a *Muni* whose intellect has become steadfast in *God*. He is beyond pleasure and pain, sorrow and joy, anger, fear and lust.¹⁰³

He is the one who does not want anything, is neutral toward adversity and favourable climes.¹⁰⁴ He neither is happy nor unhappy with the fate that befalls him. Like a tortoise that retracts its limbs, he retracts his senses from their pleasures.¹⁰⁵ However, a person who tries to avoid the sense pleasures by mere abstinence cannot really become free of desires. But the *Yogi* who has seen the *Parama-tattwa* becomes automatically free from desires and the urge to fulfil them.¹⁰⁶

A *Yogi* who attains this equanimity of the *Chitta* and steadies it in the *Atman*, severing all the bonds of desires, is verily called the '*Yoga-yukta*'.¹⁰⁷ Such a *yogi* who has experienced the ultimate pleasure beyond the senses and who has steadied himself in that state of bliss does never stir from it astray.¹⁰⁸ He who has this kind of attainment attains to the *Brahman* and achieves the goal of the *Moksha*.¹⁰⁹ The *yogi*, thus freed of all the sins, ever remains in union with the *Atman*, full of the bliss.¹¹⁰

Such a '*Yukta Yogi*' sees the *Atman* everywhere in everything around him.¹¹¹ He is forever stationed in the *Brahman*.¹¹² He always is at one with all the beings, in their pleasures and pains, enjoying and suffering with them as if he were one of them.¹¹³ This is parallel to the *Sarvabhav-adhishtthatriiva-siddhi* of *Patanjali* that a *Yogi* attains. Such a *yogi* becomes verily the *Brahman*.

He does not want anything. He is free from desires and pain. One who has thus attained unity with all the beings is bestowed with the *Parama-*

bhakti of the *Ishwara*.¹¹⁴ The *Yogi* who is so attained realizes the *Brahman* by *Jnana-bhakti* and becomes united with it.¹¹⁵

Here, in passing, we may note that the *Jnana-bhakti* is really nothing other than the synthesis of the triad of the *Jnana*, the *Bhakti* and the *Yoga*. This concept will be elaborated in due course.

Ritambhara Prajna and Kundalini

We will be considering these concepts in the latter part of this book. Some additional aspects of the matter are delineated here.

Patanjali says that *Pranayama* results in the removal of the covering of *Rajoguna* and *Tamoguna* from the *Sattvaguna*. However, the said unveiling takes place only when the *Sattvaguna* has been refined to the stage of the *Shuddha-Sattvaguna*.

The *Light* of the *Shuddha-Sattvaguna* is unveiled by the practice of *Pranayama*.¹¹⁶ The nature of the *Shuddha-Sattvaguna* is akin and the nearest to *The Light of The Atman*. On the removal of the three *Gunas*, only the refined *Sattvaguna* (*Shuddha*) remains. Hence the *Light of the Atman* as reflected through the *Shuddha-Sattvaguna* is revealed.

Some commentators of this *Sootra* take the view that it is just the unveiling of the covering on the *Sattvaguna*. They regard the *Sattvaguna* has the nature of *Light*. We are interpreting the *Sootra* here as above to say that the *Prakash* (*Light*) is of the *Atman*, as reflected from the refined *Sattvaguna* i.e. the *Shuddha-Sattvaguna*.

The *Yoga-sootras* say that the practice of the eightfold path of *Yoga* leads to the gradual diffusion of the *Avidya*. Accordingly, the *Jnana-shakti* starts radiating from the *Yogi's Chitta*. It bestows the power upon the *Yogi* to understand the difference between the *Drashta* and the *Drishya*.¹¹⁷ He ceases to identify himself with the *Drishya*. This ability is called the '*Vivekakhyaati*'.

Some scholars and *Yogis* regard that the *Jnana-shakti* is the *Kundalini* proper and the *Vivekakhyaati* is *Jnana* itself, arising because of the arousal and ascent of the *Kundalini* on the *Sushumna* path, and rightly so.

The pulsation (*Spanda*) of the *Ahankara* leads to the experience of the world phenomenon. This is actually due to the *Atman's Ichchha-shakti*. When a *Yogi* attains the *Samadhi* and the *Samyama* upon the *Atman*, the understanding starts to dwell within him that the *Atman* is the *Chaitanya*

and that the *Chitta* and the *Atman* are different.¹¹⁸ It is only the *Triputi* of *Ajnana* that prevents the *Chitta* from reflecting the pure Light of the *Atman* in it.

The *Chitta* is, after all, the reflection of the *Atman* in the self. After this understanding dwells in full and the *Triputi* vanishes, then the *Chitta* reflects the pure *Atman* and the *Yogi* attains the *Kaivalya*.¹¹⁹ This state is also known as the *Parama-dhama*, the *Moksha* and the *Nirvana* etc. in various streams of *Yogic* terminology.

The purification of the *Chitta* and its reflecting the *Atman* fully from within is the culmination of the process of *Patanjali's Yoga*. In *The Yoga of Gita*, too, we see similar process. *Gita* says that the *Chitta* of a *Yogi* becomes purified and united by the practice of the *Yoga* with the *Parama-purusha*.¹²⁰ When the *Yogi* so attains to *Him*, he transcends all the fruits of following the *Vedas*, of performing the *Yajnas*, of *Tapasah* and *Danam*.¹²¹

Thus both *Gita* and the *Yoga-sootras* have a common point. That is the *Chitta* should be so purified by the *Yogic* practice that it can perceive and be one with the *Purusha*. *Gita* says that it is the *Ananyabhava* of the *Chitta*. *Ananyabhava* means 'The state of not being different from' something. Here that something is the *Purusha* or the *Parama-purusha*.

Patanjali calls it the *Shuddhisamya* of the *Chitta* with the *Purusha*. Thus we see that the *Yoga-sootras* and *Gita* concur upon all the major aspects, like the state of the *Samadhi*, the final attainment of the *Yoga*, the main process of the *Yoga* and the important stages of it.

Ritambhara Prajna and Buddhi

Now let us look at some other points regarding the *Ritambhara Prajna* of the *Yoga-sootras* and the *Buddhi* of *Gita*. *Patanjali* says that when the *Yogi* is stabilized in the *Nirvichara Samadhi*, he is blessed by the *Atman* and as a result, the *Ritambhara Prajna* dawns upon him. It is special in that it confers great knowledge upon the *Yogi* as we have already seen. Its *Samskaras* prevent accumulation of other *Karmic Samskaras*.

After even the *Samskaras* of the *Ritambhara Prajna* are diffused, the *Nirbeeja Samadhi* follows. The *Ritambhara Prajna* is the *Kundalini* as the *Yogis* know it. The knowledge that the *Yogi* gains as a result of the *Ritambhara Prajna*, as well as the arousal of the *Kundalini*, is without parallel to any known. This knowledge of the *Yogi* arises from within

without the aid of the *Pramanas* viz. the *Vedas*, the *Shabda*, the *Anumana* or the *Pratyaksha* or the *Tarka* (Logic).¹²²

The speciality of this knowledge is that when it arises, the *Yogi* sees everything and everyone in the world as the *Atman*. The differentiation between objects and beings disappears for him. The *Samskaras* of the *Bheda* dissolve and as a result, the *Yogi* is bathed in the experience of '*Vasudevah Sarvamiti*': 'This entire world is Lord *Vasudeva*'. That is the state of the *Kaivalya*, as we have already seen.

The *Nirbeeja Samadhi* is the state of pure *Ananda*, in which the *Sananda* – ('*Aham anandamayah asmi*') and the *Sasmita* ('*Aham asmi*') states dissolve. The *Ananda* in the state of the *Sananda Samadhi* is but the reflected *Ananda* of the *Atman*. The *Ananda* of the *Nirbeeja Samadhi* state is the true unalloyed *Ananda* of the *Atman Itself*.

Gita expresses the same process, though in other words. Lord *Shri Krishna* says that *He* grants the *Buddhi-yoga* to *His Bhaktas* who are ever immersed in thoughts about him and in *His Dhyana*. The *Buddhi-yoga* is a stage of the *Yoga* in which the veil of *Ajnana* over the *Yogi's Chitta* is removed and the *Lamp* of the *Jnana* is lit up, so that he can discern the world phenomenon for what it actually is, thus leading to the *Sadbuddhi* (*Vyavasayatmika Buddhi*) that is instrumental in leading him to *God*.¹²³

In this way, the *Avidya* (*Ajnana*) of the *Bhaktas* is destroyed by the blessings of the *Lord* and they become forever united with *Him*.

We may note that in the context of above citations, *Gita* uses the term '*Prasada*'¹²⁴. The *Yoga-sootras* use the term '*Adhyatma-prasada*' for it. The dawning of the *Prajna* or the *Ritamhara Prajna* (a result of the *Adhyatma-prasada*) of the *Yoga-sootras* is synonymous to the *Buddhi-yoga* of *Gita* that the *Yogi* is bestowed with by *God's Grace* (*Prasada*).

Alchemy of Samadhi in Gita

Ishwara-pranidhana

We will now examine the matter of *Dhyeyya* and *Ishwara-pranidhana*. *Patanjali* describes various results from the *Samadhi* on different objects, the *Dhyeyyas*. Most of them are delineated in the *Vibhuti-pada* of the *Yoga-sootras*. By selecting more and the most subtle *Dhyeyyas*, the *Yogi* attains to the *Nirbeeja Samadhi*.

Out of these various *Dhyeyyas*, *Gita* has specifically chosen the one of *Ishwara* as the *Dhyeyya* for the *Dharana*, *Dhyana*, *Samadhi* and *Samyama* complex of *Patanjali*. That is but natural since the object of *Gita* is to attain the union with the *Ishwara*, the *God*. Hence the worship of the names, forms, *Guna-sankeertanam*, and other forms of worship of the *Ishwara* get precedence in *Gita* over all other *Dhyeyyas*.

Note: *Sankeertanam* means the act of worship by praising the *Ishwara*, reciting the stories of *His Lilas*, *His* birth as an *Avatara*, *His* deeds and singing *His* names. *Guna-sankeertanam* includes all these forms of worship but with special emphasis upon the virtues and the character of the *Ishwara* and *His Avataras*.

Saguna and Nirguna Worship

We must consider here the difference between the worship of the *Saguna* and the *Nirguna* aspects of the *Ishwara*. The worship of the *Saguna* form obviously lays more stress upon the *Ishwara* who is deemed to be endowed with the *Saguna Sakara* form, having the aspects of *Roopa - Rasa - Gandha - Sparsha - Shravanam (Shabda)* that can be visualized in its idol form upon which the *Yogi* can dwell in his mind. The *Nirguna* worship takes the *Ishwara* in *His Nirguna-Nirakara* aspects as the *Dhyeyya*.

Gita, as well as, the *Yoga-sootras* have considered both these *Saguna* and the *Nirguna* aspects for *Dhyeyyas*. However, *Gita* recommends, more strongly, the *Saguna* worship over that of the *Nirguna*.

‘Ishwara-pranidhanadva’

The *Dharana* and *Dhyana* etc. on the *Ishwara* is to be done as per the *Yoga-sootra 1-23*.¹²⁵ *Ishwara-pranidhana* includes reciting the name of the *Ishwara* from the bottom of a pure heart, thinking *His* thoughts, to worship *Him* by various ways called *Navadha Bhakti* etc. and to follow the path of the *Karma* but surrender its fruit to the *Ishwara*. *Patanjali* says that by *Ishwara-pranidhana*, the *Yogi* can soon attain the *Asamprajnata Samadhi* in *Him*.

The *Bhakti-shastra* divides the *Bhakti* into nine (*Navadha*), eleven (*Ekadasha*) or fourteen categories, depending upon the mood that the *Bhakta* adopts toward *Ishwara* e.g. that of *service (Dasyam)* and *friendship (Sakhyatvam)*, etc.

The base of the *Bhakti* and the *Bhagavata* sect is based upon these same principles of *Patanjala Yoga*. Thus the *Bhakti* and other forms of God-worshipping in various sects are in fact the practice of *Yoga-shastra*.

Nature of Ishwara

Patanjali has described the nature of *Ishwara* and *Ishwara-pranidhana* in the *Yoga-sootras* (1-24 to 28).¹²⁶ The *Kleshas* are five, including *Avidya*, *Asmita*, *Rag* and *Dvesha* etc. They arise out of *Avidya*. The *Karma* is of three types, good, bad and mixed. The *Vipaka* is of three aspects, *Jati* (birth), *Ayu* (life) and *Bhoga* (actions and their fruits). The cause behind the *Vipaka* is the repository in the *Chitta* of desires and fruits of the *Karmas*, past and present.

The *Jeeva* has all these characteristics. The *Ishwara* is ever free of all these characteristics. *He* is called the *Purushavisheshah*, meaning the *Purusha* of a specified character. *He* is *Nirguna*, *Nirakara*, *Nirmala* (stainless), and characterized by *Sat*, *Chit* and *Ananda*. *He* is known as the *Sarvajna*. *He* is beyond the space and time constraints. *He* is the *Guru* of all, even the Gods like *Brahmadeva* who is the first born. *He* is the *Guru* like *Lord Shri Krishna* of *Gita*,¹²⁷ the *Guru* of the entire *Creation*.

The *Guru-tattwa* is the greatest of all, the preacher of all the beings. Thus *Lord Shri Krishna*, the *Guru* of *Gita*, and the *Ishwara* of *Patanjali* are virtually the same. Broadly speaking, they are the *Guru-tattwa*.

‘Krishnam Vande Jagadgurum’

Shri Krishna elaborates upon the nature of such a *Guru* in *Gita*.¹²⁸ *He* is beyond birth, beyond decay and the *Lord* of all the beings. Even though *He* is birth-less, *He* assumes *Avataras* to assuage the *Dharma* upon the *Earth* from time to time. *He* has neither any desire for the fruits of *His* actions, nor *He* is bound by those. *He* is the most ancient. The *Ishwara* of *Gita* is the giver of the timeless *Yoga* principles to *Vivasvana*, the *Sun God*.

Lord Shri Krishna is such, the *Guru* of all the *Gurus*. That is why *He* undertook to clarify and preach the *Yoga* path to *Arjuna* upon his entreaties when he accepted *Him* as a *Guru*.¹²⁹ The result, as we know is *Gita*, the *Lamp* of the *Light* of *Jnana* to the world for eternity.

‘Tasya Vachakah Pranavah’

Patanjali has said that *Onkara* i.e. the *Pranava* is the *Ishwara*’s representative word. (*Pys*, 1-27). The *Pranava* is that ‘Word’ by which the *Ishwara* is known. It is *His* name. It is that which is used to praise and remember *Him*.

Patanjali says that the *Yogi* should recite this name of the *Ishwara* and at the same time meditate upon *His* nature and form, with an understanding that the *Yogi* and the *Ishwara* are one and the same *Tattwa*. (*Pys*, 1-28). This kind of meditation is the *Dharana* and the *Dhyana* of the *Ishwara* as per the *Yoga-sootras*.

We may note that in the very first *Ovi* of *Dnyaneshwari*, saint *Dnyaneshwar* has most appropriately hailed the *Ishwara-tattwa* by the very words ‘OM’, ‘Adya’, ‘Veda-pratipadya’, ‘Swasamvedya’ and ‘Atmaroopā’: all the synonyms of the *Atman*, the *Ishwara-tattwa*, as we have already seen. It goes to indicate that he regards *Gita*, in its broadest sense, as the Art and Science of *Ishwara-pranidhana*.

It is his clarion call for us to wake up and start on the path of *Ishwara-pranidhana* of *Patanjali*. The *Onkara* (the word ‘OM’) is the essence of the *Universe*, its primal element. It represents the *Ishwara*. Its *Japa* leads one to the *Ishwara*. The meaning of *Ishwara-pranidhana* is to bow to the *Ishwara* i.e. ‘*Namana*’ (i.e. the act of bowing before a superior, to the God). That is the process of the *Rajayoga* of *Gita* and the *Pantharaja* of *Dnyaneshwari*.

Onkara and Ishwara

Shri Krishna clearly recognises this relation of the *Onkara* with the *Ishwara*. In *Gita*’s 8th chapter, ‘*The Akshara-brahma-yoga*’, He says that the *Yogi* who leaves his body at the time of his death uttering the *Onkara* attains to the *Parama-pada* (*Parama Gati*).¹³⁰

In this *Gita Shloka* (8-13), we can see the sense of the *Patanjala Yoga-sootras*, ‘*Tasya vachakah pranavah*’ and ‘*Tajjapastadarthabhavanam*’, and also the following *Yoga-sootras*, (1-29 and 2-45, *Pys*): The act of *Ishwara-pranidhana* removes the obstacles in the path of the *Yoga* and leads to the *Yogis* gaining the true knowledge and the *Sakshatkara* of the *Atman* ‘(*Pratyakchetana Purusha*)’.¹³¹ The act of *Ishwara-pranidhana* leads to the *Asamprajnata Samadhi*.¹³²

From the above discussion, it would be absolutely clear that both *Gita* and the *Patanjala Yoga-sootras* hold it in common that the *Pranava* i.e. the *Onkara* brings about the *Sakshatkara* of the *Ishwara-tattwa*.

The Yoga-yukta Chitta

The preceding deliberations would show that the *Patanjala Yoga-sootras* and *Gita* totally concur upon all the important aspects and the concepts of the *Yoga-shastra*. It should also be clear that like the *Yoga-sootras*, *Gita*, too, has been narrated for the *Yogis*. In fact, the *Gita* dialogue arose between *Arjuna* and *Lord Shri Krishna* on the battlefield at the time of an imminent war. It is the *Lord's* direct sermon.

The importance of the *Yoga-yukta Chitta* cannot be overstated. It becomes evident from the *Shanti-parva* of the *Mahabharata*. *Arjuna* requested *Shri Krishna* again to narrate to him *Gita*. At that time, *Shri Krishna* narrated to him what is known as the *Anugita* of the *Mahabharata*. But *He* said to *Arjuna* that *He* cannot repeat *Gita* of his volition then. He had told *Gita* at the time of the war when *His Chitta* was *Yoga-yukta*.

That state *He* could not command again for repeating *Gita*. Even if *He* could have repeated the sermon verbatim, it would not carry the force of the *Yoga-yukta Chitta* behind it and would thus not be useful.

That story tells us one more thing about *Gita* and *Dnyaneshwari* that their potency lies in the fact that both the sermons were delivered in the state of the *Yoga-yukta Chitta* by *Lord Shri Krishna* and Saint *Shri Dnyaneshwar*. It has added tremendously to their value to the *Yogis*. These sermons, because of their delivery from a *Yoga-yukta Chitta*, have literally become '*The Word*' for the world at large! The same is true of the *Shrutis* and other '*Divine Books*'.

Yoga-siddhi

The Jnapti

Again one more thing becomes clear from the fact of *Gita's* narration at the time of war and its final impact upon *Arjuna*. *Arjuna* was enthused by the sermon to arise from the state of the stupor of the *Ajnana* and take up to the battle in right earnest. He was assured that by following the path of *Karma-yoga*, with a *Yoga-yukta Chitta*, he will be freed from any sin that might attach to the fratricidal war.

This indicates that the stress of *Gita* is not upon the stationary unmoving state of the *Samadhi* of a *Yogi* but it espouses the state of the *Sanjeevana Samadhi*, the state of a *Jeevan-mukta*.

The stationary unmoving state of the *Yogi* sitting with erect spine in the *Padmasana* who is absorbed in the *Samadhi* that usually comes to our mind when we talk of the *Samadhi* state. It is known as the *Kashththa Samadhi* (state of being stiff like a piece of wood) that is entirely different from the *Sanjeevana Samadhi*.

The *Jeevan-mukta* performs all the *Karmas* that befall his lot, in the most detached manner as *Gita* prescribes and recommends. Thus he is not bound either by his actions, or by their fruits. As a result of *Lord Shri Krishna's* sermon, *Arjuna* went to war in that state granted to him by the *Grace* of *Lord Shri Krishna*. That is well known to the students of *Gita* and *Dnyaneshwari*.

Although *Lord Shri Krishna* might have sensed the need to put *Arjuna* in that state of the *Sanjeevana Samadhi* because of the war close at hand, it should be clear to the students of *Gita* that that is the ideal state of the *Samadhi* as per *Gita*. *Dnyaneshwar* makes it most clear in *Dnyaneshwari*, his great treatise on *Gita*.

Let us delve some more upon that state of the *Samadhi* which saint *Dnyaneshwar* calls as the state of the *Jnapti* i.e. a state of *Samadhi* bordering upon the *Atman*, more on the side of the *Atman* and less on the worldly side.

Destruction of the *Triputi*

We have seen that the act of *Ishwara-pranidhana* leads to the *Sakshatkara* of the *Atman*, the *Chaitanya* (*Pys*, 1-29). The *Triputi* arises from the *Avidya*. The *Drashta Atman* starts to identify *Itself* as the doer of the *Karmas*, the experiencer of rejoicing and the *Knower* of things etc. In the state of the *Triputi*, its three aspects, the one who is involved in an action, the action itself and the result of the action are distinct from one another. The *Triputi* is called by the name of the action involved.

For example the *Jnana Triputi* comprises of the *Jnata*, the *Jnana* and the *Jneya*. Similarly the *Darshana Triputi* is made up of the *Drashta*, the *Drishti* and the *Darshana*. When the *Avidya* is destroyed, the *Triputi* also is diffused. This results in the '*Hana*', meaning disconnect between the '*Observer*' and '*The subject of his observation*'.

That leaves the pure *Atman*, totally unattached and uninvolved in the *Triputi* aspect, shining in its aspect of the pure *Jnana*. This state is called by saint *Dnyaneshwar* as '*The State of Jnapti*'. *Patanjali* says that the destruction of the *Triputi* results in the state of *Samadhi*.¹³³ The same idea is found in the compositions of saint *Dnyaneshwar*.

The concept of the *Jnapti* of *Dnyaneshwar* is the state of *Samadhi* that borders upon the *Asamprajnata Samadhi*, being in one moment immersed in the *Asamprajnata Samadhi* and the next moment just coming out of it to the diffused state of the *Triputi*, wherein the distinct three aspects of the *Triputi* are virtually merged into one another.

This concept is rather too difficult to understand for the inexperienced. But the modern saints and *Yogis*, too, have had experiences of that state of the *Jnapti*, although they name it differently. Especially, *J. Krishnamurthy* who had had many experiences of that state has noted this state in his diary.¹³⁴ He calls it '*The Process*'.

Saint *Shri Ramakrishna Paramahansa* used to call that state of *Jnapti* by the name of the *Bhava-mukha* state of a *Yogi/ Bhakta* that he used to enjoy often. In fact, it is recorded in his biography that the *Dakshineshwara Kali Ma*, his *Aradhya Devata*, had so commanded him to remain in the *Bhava-mukha* state so that he could disseminate the *Jnana* to the public and his *Bhaktas* and devotees.

The author of this book, too, has experienced this state as narrated in '*The Autobiography of A Natha Siddha Yogi*'.

In other words, it is called simply as '*Bhava*' Or '*Avirbhava*' or, '*Avishkara*'. All these words are equivalents of the *Samadhi* state in common mystique parlance.

Note 1: *J. Krishnamurti*, was a modern day mystic, philosopher and writer. He was envisioned by the leading Theosophists, especially, Dr *Annie Besant* and *Leadbeater*, to have been the reincarnation of the coming *Great World Teacher*, *Lord Maitreya*. They trained him in that respect by indoctrinating him into the *Theosophist* ideology of the new world order that they were trying to create and its philosophy. However, on attaining youth and independent thinking, *J. Krishnamurti* rejected their indoctrination and became a totally independent thinker. He died in 1986 in California, USA, leaving behind a great legacy of books and many followers spread over many countries of the world.

Note 2: *Aradhya Devata/Daivata*, means the deity to whom one offers very special worship, trying to become one with it, in mind, body and soul with a view to attain to its *Parama-dhama*. It is a deity so chosen by a *Hindu/Vedic* follower. It can be other than the *Kuladevata* (a deity hereditarily worshipped as the presiding deity of a family, *Kula*) and other Gods and Goddesses whom he may be worshipping routinely.

Note 3: *Bhava*, *Avishkara*, *Avirbhava*, *Avesha*, *Avastha* are all the synonyms of the state of being in *Samadhi*. Some mystiques, in that state assume the natural stance of their *Aradhya Devata*. Others may have some singular state of mind, not commonly held by them. For example, Saint *Shri Ramakrishna Paramahansa* used to have the *Bhava* of *Kali Maa*, his deity. *Bhava* (भव) means 1. State of feelings, emotions, Chitta, mind etc. in general 2. *Bhava* (भव) means *Samsara*, the World.

Dharmamegha Samadhi

There is a still one more similarity in *Gita* and the *Yoga-sootras*. The *Yoga-sootras* say that the *Yogi* attains the *Dharmamegha Samadhi* as a result of the *Vivekakhyaati*. It showers unceasing benefits upon the *Yogi*. But he never uses it for personal benefit.¹³⁵

Gita, too, tells us of the same thing.¹³⁶ *Shri Krishna* says that: ‘The *Yogi* gains the *Dharmamrita* from devotion to me. He becomes my most faithful *Bhakta*. When the stream of the *Dharmamrita* starts flowing, the *Yogi* does not consider using it for his own benefit. Instead, he offers it to *Me*, the *Ishwara*, as a token of his love for *Me*.’

‘Tatkurushva Madarpanam’

Gita says that all the actions of the *Bhakta* are meant for his *Ishwara*.¹³⁷ He sees the *Ishwara* in all his actions. His actions may appear to be self-oriented. However, in his mind, those actions are meant to be as a service and offerings to the *Ishwara*. Since the *Bhakta* becomes united with the *Ishwara*: in word, deed and action, all his actions become the actions of the *Ishwara*. His desires become the *Ishwara*’s desires.

The *Ishwara*, in fact, becomes personified through *His Bhakta*. He is the *Saguna Sakara* image of the *Ishwara Himself*. The powers of the *Ishwara* are at his disposal. He then exhibits the grandeur of the *Lord Governor* of the world, the *Ishwara*.

The *Yoga-sootras* use a term '*Prasankhyana*' for denoting the distinction between the *Atman* and the other objects. Ordinary men do not know that distinction. Even if they learn about it, they never have experienced that state of *Prasankhyana*. When the *Yogi* experiences the state of *Prasankhyana*, he remains forever immersed in the bliss of the *Samadhi*. We know that this is the state of *Vivekakhyati*, resulting in the *Dharmamegha Samadhi*.

Gita says that the *Bhakta* immersed in that state never hates any beings. He is full of friendliness and pity toward them. He is the beloved of the *Ishwara*.¹³⁸

These characteristics of the *Bhaktas* indicate that they are without ego. Hence they have no idea whatsoever of selfishness. They drink the nectar of the state of the *Dharmamegha Samadhi* by way of offering it to their innate *Ishwara*.

'Ishwara-pranidhana' - Core of Yoga

We may conclude that the *Yoga* path charted out by *Gita* is similar to and an elaboration upon that of the *Yoga-sootras*. On reading *Gita* holistically, one discovers that it upholds the *Ishwara-pranidhana* of the *Yoga-sootras* as the most potent of all the methods of attaining the *Samadhi* and the *Kaivalya* detailed in the *Sootras*. It is really the simplest of all the methods of attaining the *Samadhi* and the *Union* with the *Ishwara-tattwa*.

It is, therefore, easily amenable to even those deemed most fickle of all, women and the *Shoodras*, because of the preponderance of the *Rajoguna* and the *Tamoguna* in them, as *Gita* tells us.¹³⁹ Even the highest amongst all, the *Brahmins*, having the preponderance of the *Sattvaguna*, are advised to follow this path of the *Yoga* of the *Ishwara-pranidhana* since it is the sure-shot method to the *Sakshatkara* of the *Atman*.

Thus the *Ishwara-pranidhana* as a method of attaining the *Atman* emerges as the best and simplest method of all the *Yoga* practices. We can easily see that all the so-called different *Yogas* are the offshoots of the *Ishwara-pranidhana* of *Patanjali*.

The *Kundalini-yoga* of *Dnyaneshwari*, the *Karma-yoga*, the *Bhakti-yoga* and the *Jnana-yoga* of *Gita*, all of these are based upon the root concept of the *Ishwara-pranidhana*. Nigh, we can say that since they all embody the *Ishwara-pranidhana* at their core, they thus unify their sometimes

apparently diverse practices. These *Yogas* may, therefore, also be called the *Bhakti* paths of the *Kundalini*, the *Karma*, the *Bhakti* proper and the *Jnana* respectively.

The *Ishwara-pranidhana*, in sum, is the core of *Gita*. It was lost upon the common man and even some of the great scholars of their times. It was to reiterate to them this core of *Gita* of *Ishwara-pranidhana* that saint *Dnyaneshwar* must have composed *Dnyaneshwari*. This treatise of the saint is, therefore, rightly the *Loka-gita*, the common man's *Gita*.

Gita and Dnyaneshwari

Those who are familiar with the Indian ethos must have at least heard the name of the great Indian epic – *Mahabharata*. It is cantered upon the Great War that was fought between the *Kauravas* and the *Pandavas* in the mythological times. They were cousins who ultimately went to war over who should inherit the kingdom of the *Kurus*, an ancient Indian dynasty. Their capital was Hastinapur, near present day Delhi.

Dhritarashtra, a blind king, ruled their Kingdom as a regent king after *Pandu*, his younger brother, abdicated the throne in his favour. The *Kauravas*, hundred in all, were his sons and *Gandhari* was his queen. *Pandu*, after abdicating, went to reside in a forest with his two wives, *Kunti* and *Madri*.

Pandu had five valiant sons namely, *Yudhishtthira*, *Bhimsena*, *Arjuna*, *Nakula* and *Sahadeva*. *Kunti* was the virgin mother of *Karna* who was born out of wedlock. After the death of *Pandu* and *Madri*, the *Pandavas* returned to Hastinapur with mother *Kunti*.

The *Kauravas* and the *Pandavas* were all trained in the art of warfare and statecraft by their *Guru Dronacharya* who had a valiant son named *Ashwatthama* who also was trained along with the *Kauravas* and the *Pandavas*.

Duryodhana was the eldest of the *Kauravas* who wanted to inherit the kingdom after *Dhritarashtra*, his father. However, there was a catch. The kingdom would go to *Yudhishtthira*, by the law of primogeniture because he was the eldest of the *Kauravas* and the *Pandavas*. Secondly, he was entitled to be the king because he was the first in the line of heirs to *Pandu* who was the real king, *Dhritarashtra* being just a regent.

Understanding these obstructions to his ambition of becoming the king of the *Kurus*, *Duryodhana* started plotting to get rid of the *Pandavas* by hook or crook. He failed in his many attempts upon their lives.

Fearing for their lives, the *Pandavas*, with mother *Kunti*, went into exile, faking own death in the house by fire which was set treacherously by no other than *Duryodhana* himself.

After many years, they were given a part of the kingdom which was simply barren. The *Pandavas*, by the dint of their labour, established a very prosperous kingdom in that territory, with *Indra-prastha* as its capital.

The *Kauravas* naturally became jealous. They plotted to deprive the *Pandavas* of their kingdom with the help of their cunning maternal uncle, *Shakuni*, who was a master of the game of dice, equally unscrupulous.

The dice was thrown in two sessions. In the first the *Pandavas* lost all stakes, including their kingdom and became slaves of the *Kauravas* along with their beautiful wife, *Draupadi*.

The *Kauravas* started insulting the *Pandavas* and molested *Draupadi* in front of the venerable royal assembly. Fearing the wrath of the powerful and valiant *Pandavas*, though enslaved and paupers, *Dhritarashtra* set them free and arranged for the dice to be thrown again.

The condition set was that the losing party cannot have any claim to their kingdom for thirteen years. Out of the thirteen years, twelve were to be spent in exile and the last incognito. If discovered during the last year, they would have to repeat the same cycle of thirteen years with same conditions.

Because of the cunning of *Shakuni*, the *Pandavas* again lost the game and had to go into exile. After fulfilling the set conditions, they claimed their kingdom from the *Kauravas* who were averse to restoring it to *Pandavas*.

All attempted mediation failed. Even Lord *Shri Krishna*, their cousin, mediated. But the *Kauravas* were drunk with power. They even tried to imprison *Shri Krishna* against all canons of political propriety but failed.

The war then became inevitable. Each side started to gather the forces. Ultimately they faced each other with their armies on the battlefield named *Kuru-kshetra*, in the vicinity of *Hastinapur*.

According to the rules of warfare, when the battle was heralded, *Arjuna*, the great warrior and master archer, developed cold feet. It was not for want of courage but owing to the dilemma he faced. He was overtaken by a doubt of righteousness: how could he destroy his own kith and kin and shed own family blood, just for the sake of an impermanent kingdom.

Lord *Shri Krishna*, the divine incarnation of God Almighty *Himself*, was the driver of his chariot. *Arjuna* spoke to him of his dilemma and sought guidance from him.

Then a dialogue followed between them on the pros and cons of fighting the war and shedding own family blood. That dialogue got relayed to *Dhritarashtra* through *Sanjaya*, his chariot driver. *Sage Vyasa*, who later composed the epic *Mahabharata*, had conferred upon *Sanjaya* the mystic clairvoyant power to see the happenings upon the battlefield from wherever he was stationed.

That narration of the dialogue between Lord *Shri Krishna* and *Arjuna* by *Sanjaya* to king *Dhritarashtra* was later on incorporated in the text of *Mahabharata* in a verse form by *sage Vyasa*. It is popularly known as *Shrimad-bhagavad-gita* or simply *Gita*. It has 700 couplets.

The *Gita* is famous for the divine wisdom it contains. It is venerated by the Hindus as a very important religious text. Since it shows the path to *Moksha*, it is regarded as of paramount value by everybody, including the seers and sages.

There have been innumerable writings and commentaries on *Gita* since ancient times. The more famous are by the *Acharyas* like *Shankaracharya*, *Ramanuja* etc.

Gita continues to evoke interest of scholars and pundits even today, western and oriental. It is regarded as the pathway to *God-realization* by many.

Other than the commentaries by the famous *Acharyas* of the *Adwaita* and other Schools, *Dnyaneshwar*, a famous *Yogi* and saint of the medieval era, 13th century A.D., has commented upon *Gita*. His unique voluminous commentary in the archaic *Marathi* language of those times is called the *Bhavartha-deepika*. This title literally indicates that the commentary throws ample light upon the real meaning of *Gita*. It is popularly known as *Dnyaneshwari* or *Dnyanadevi*.

Since *Dnyaneshwar*'s time, there have been thousands upon thousands of his followers over the past about 700 years during his time and even after he took *Sanjeevana Samadhi*.

Sanjeevana Samadhi means the ultimate renunciation of the body while still living. *Dnyanadeva* took *Sanjeevana Samadhi* when he was alive at around the age of 22 years at a place called *Alandi* near the city of Poona in Maharashtra state of India.

His siblings were also *Yogis* and saints like him. They all, like him, are highly regarded by the *Varakaris* and saints alike.

He had two brothers and one younger sister. Soon after *Dnyanadeva*, the youngest brother *Sopanadeva* and sister *Muktabai* also took *Sanjeevana Samadhi*. Thereafter the eldest brother, *Nivrittinatha*, too, took *Sanjeevana Samadhi*.

His followers form a sect known as *Varakaris*. They venerate *Dnyanadeva* and his compositions – chiefly, *Dnyaneshwari*, *Amritanubhava* and his various 1000 and odd verses. They also offer devotion to *Lord Vitthal*, also called *Panduranga*, whose temple stands at a place known as *Pandharpur* in Maharashtra state.

They are strictly vegetarians and abide by their code of austere moral conduct. They are teetotallers and keep away from bad habits and womanising etc. Customarily they make perambulation of hundreds of miles on foot of the sacred places of *Pandharpur*, *Alandi* and *Triambakeshwar* near city of *Nasik* twice every year, leaving all care of worldly matters to God.

They are a highly respected lot in *Maharashtra*, *Karnataka* and *Andhra Pradesh*. These three big and populous states of India are famous for devotion to *Lord Vitthal* of *Pandharpur*. In the modern times, their ranks have swelled to millions and millions of followers.

The majority of great saints like *Tukarama*, *Namadeva*, *Ekanatha* and others from these three states have been followers of *Dnyanadeva* and the *Varakari* sect. They have contributed a lot towards cultivation of the *Varakari* sect through their work amongst the downtrodden masses, their sermons and literature. These saints are also respected by the *Varakaris* like *Dnyanadeva*.

Dnyaneshwari is in the poetic form. The metre used is the famous *Ovi* metre which is universally employed by most of the *Marathi* saints. It

runs into almost 9000 stanzas. It is a copious work on *Gita*. As it is, it reflects the true hidden meaning of *Gita*. *Dnyanadeva* was aware that his work was unique amongst all the commentators of *Gita*.

This author had undertaken the voluminous work of commenting upon *Dnyaneshwari*, basically from the *Yogic* angle that he deems to be at its core, like *Gita*.

Dnyaneshwari, too, like its preceptor *Gita*, has found vast audience of scholars and pundits who have delved into its various aspects like poetry, philosophy, *Yoga*, *karma*, *Jnana* and *Bhakti* etc. *Jnana* is the attribute that bestows upon one the knowledge of its identity with the *Brahma*. *Jnana* means knowledge. *Bhakti* means devotion to God.

A GLANCE AT GITA AND DNYANESHWARI

Now let us turn to *Gita* and *Dnyaneshwari* to briefly review the main topics they contain, before embarking upon the detailed study of the *Yoga-shastra* in them.

Gita Outline in Nutshell

We already have had some acquaintance with what is *Gita*. Now we will just run through a fleeting view of what is the gist of each *Gita* chapter.

Chapter 1: The *Kauravas* and the *Pandavas* become ready to face the battle royal between them at the *Kuru-kshetra*. *Arjuna* became dejected at the prospect of annihilation of the race of the *Kurus* and along with it, killing his numerous kith and kinsmen. Thinking that it will fetch sin for him, he decided not to take part in that war and dropped his weapons, sitting morosely upon the ground.

Chapter 2: Looking at his sad condition, Lord *Shri Krishna*, his chariot driver, preaches the *Vedanta* to him that the *Atman* is deathless, although the body it inhabits is subject to death and decay. Therefore, he should take up his weapons and become ready to face the enemies. The *Lord* preaches him the philosophy of the *Jnanins* that one should detach oneself from the emotions and without considering the gains and losses of own actions and deeds, one should face the circumstances squarely. Hence it was *Arjuna's* duty to go to the war fully prepared to kill the enemies or be killed by them.

Chapter 3: The *Jnanin*, in spite of his being fully attained, has still to perform the *Karmas*. His actions, without any desire for their fruits, help preserve the *Dharma*. For the sake of the *Loka-sangraha*, too, he has to be doing his assigned *Karma*.

Chapter 4: The purpose behind the *Lord's* being born in the form of *Avataras* is to destroy the oppressors, the wicked and the heretics, and to protect the common pious men, saints and the *Sadhus*. The *Avataras* do their *Karma* in a detached manner, not involved in the fruits of their actions. Hence the *Karmas* do not bind them. Likewise, the *Mumukshus* and all others should follow them and do all the *Karmas* with a similar detachment, offering their actions and their fruits to the *Ishwara*.

Chapter 5: One should do all the *Karmas* without the ego, the *Raga* and the *Dvesha*. He is the real *Sanyasin* who does not worry about his past, present or future and who has steadied his *Chitta* in the *Parama-tattwa*.

Chapter 6: *Shri Krishna* preaches the *Yoga* path of *Chitta-nirodha* of attaining union with the *Paramatman*. The best of the *Yogis* is the one who has lost '*The sense of me and mine*', who is equanimous toward all the beings and who, full of *Bhakti*, is always immersed in the *Paramatman*. It also reveals that the essential nature of the *Bhakti*, the *Jnana* and the *Yoga* paths is the same.

Chapter 7: The world has been created by the *Prakriti* of the *Ishwara*. The *Ishwara* is at the heart of all beings. But the *Jeevas*, under the illusion of the *Maya*, do not recognize *Him*. Those who always meditate upon the *Ishwara*, knowing this truth, attain to *Him*.

Chapter 8: Those *Yogis*, who keep their *Chitta* pure, free of doubts in the supremacy of the *Ishwara* and steadfast in the contemplation of *Him* in their '*Heart Centre*' (*Adhyatmika Hridaya*), ultimately merge into *Him* at the time of their death.

Chapter 9: The offerings of even trivial things like a leaf, a fruit, a flower or water to the *Ishwara* with *Bhakti* is accepted lovingly by *Him*. Great are the *Bhaktas* who are forever devoted to the *Him*, chanting always *His* name: *Hari*, *Vishnu*, *Krishna*, *Govinda*, *Mukunda*, *Madhava* and *Narayana* etc.

Chapter 10: The main *Vibhutis* of the *Ishwara* for the purpose of meditation are narrated. *He* is the one who is at the heart of everyone. The world is *Him* only. *He* is the '*Absolute*' in the universe. *His* forms are *Divine* and wonderful. His *Vibhutis* are infinite.

Chapter 11: Lord *Shri Krishna* displayed *His Vishva-roopa* to *Arjuna* upon his request. It was very fearsome. *Arjuna* was overcome with terror and requested *Him* to show *His Saguna* benign form. The *Lord* told him not to forget *His Vishva-roopa*, howsoever fearsome it might have appeared to *Arjuna*. He said that that form is for the rare eyes to behold. It cannot be seen by anyone even if he has performed innumerable holy deeds like *Yajnas*, *Tapasah*, *Danam* or any others.

Chapter 12: *Arjuna* has a question: Which form of the *Ishwara*, the *Saguna* or the *Nirguna*, is the best for meditation. It was clarified by *Shri Krishna* that both the types are for meditation but the easier to meditate upon is the *Saguna* form. It has been recommended as the most preferred method of meditation as it fructifies the earliest. *Nirguna Dhyana* is most difficult to attain and fructifies only in rare cases. *Gita*, therefore, recommends and suggests the *Saguna Dhyana*.

Chapter 13: The *Jnana* of the *Kshetra*, the *Kshetrajna*, the *Purusha* and the *Prakriti* is narrated. One who understands it and perceives the *Purusha* who is beyond the *Prakriti*, and has equanimous attitude toward all beings, is not bound by the *Karmas*. He attains to the *Ishwara*.

Chapter 14: The worldly actions of the *Jeevas* are based upon the play of the *Trigunas*: The *Sattva*, the *Rajasa* and the *Tamasa*. The *Ishwara* is beyond the *Trigunas*. One, who meditates upon *Him* as such, is liberated from the bonds of the *Trigunas* and attains to the *Brahman*.

Chapter 15: The world phenomenon is described by giving it the analogy of the *Ashwattha* – (Banyan/ Pippala tree). One should hack it down to get rid of the worldly limitations imposed by the human existence. By surrendering to the primordial *Tattwa*, the *Purushottama*, one attains the supreme goal of human birth.

Chapter 16: The *Daivi* and the *Asuri Sampadas* are described.

The Godlike virtues are called the *Daivi Sampada*. The *Asura*-like vices are called the *Asuri Sampada*. The *Daivi Sampada* liberates the soul from the bondages of *Karma* and leads to the *Moksha*, whereas the *Asuri* one binds the *Jeeva* firmly to the world - *Samsara*. *Shri Krishna* recommends that one should cultivate the *Daivi Sampada* and always abide by the dictates of the *Shastras*.

Chapter 17: The *Shraddha*, the devotion, the *Tapasah*, the *Yajnas*, the *Danam* and the actions of everyone are governed by their natural disposition of *Sattva*, *Rajasa* or *Tamasa*. One should try to inculcate the

Sattva into their core and perform all the *Karmas* for the *Ishwara*, with the *Chitta* engrossed fully in *His Dhyana*, and surrender their fruits to *Him*. That is the way to attain to the *Supreme Being*.

Chapter 18: This is the last chapter of *Gita* in which its message is summarised. The remaining part of the *Karmas* according to the dominance of the *Trigunas* is described. *Shri Krishna* finds out if *Arjuna* has understood what *He* had preached. *Arjuna* unequivocally proclaims that all his doubts had been cleared and that he had been freed of the emotions that had engulfed him before the discourse; and he was ready to fight with full valour.

Gita concludes in its final *Shloka* that all the good of the world and the *Dharma* is with the *Bhakta* by whose side the *Ishwara* is.¹⁴⁰

Nityapatha Dnyaneshwari

We have seen a fleeting picture of what *Gita* is about and its main topics. There are but a few commentaries on *Gita* worth real note, other than *Dnyaneshwari*, which give the true message of *Gita*. It has 9033 *Ovis*, as per an accepted standard version. The treatise is really big. In order to enter into its study in earnest, we will now see a gist of these 9000 and odd *Ovis*.

Swami Swaroopananda of Pawas was a saint and a renowned *Yogi* of the *Natha* tradition from *Pawas*, district *Ratnagiri*. He rendered saint *Dnyaneshwar's Amritanubhava* and *Dnyaneshwari* in modern *Marathi* language for easier understanding.

He has given the essence of *Dnyaneshwari* for the beginners in 109 *Ovis* selected carefully from it by him. We would now go into a summary of those *Ovis* to acquaint the readers with the basic structure of the thinking of *Dnyaneshwar* upon *Gita's* subject matter.

However, we will go through the selection choosing their order in such a way that the readers can grasp their portent more easily.

Namana

First we will take up the *Ovis* on the *Namana* to the *Atmaroopa Ishwara*, and others:

‘Let us pray to the *God* who is the *Onkara* in *His form*, *Primordial*, *Swasamvedya* and *Atmaroopa*. *He* is the *Ganesha* who lights up the whole universe. Let us also pray to the goddess *Shri Sharada-devi* who, in *Her Prakriti form*, creates ever novel wonders. *She* is the one who creates the illusions in the form of the worlds. But, after all, *She* is also the one who, when pleased, blesses the *Jeeva* with the *Sakshatkara* of the *Ishwara* who has filled the entire universe with *His* presence in it. *She* resides in the human body in the form of the *Kundalini*.’

‘Let us pay homage to the *Sadguru* who is the this *Lord Jagannatha*, the *Atman*, by whose grace the *Jeevas* see beyond the veil of the worldly illusions and are blessed with the knowledge of the *Atman*.’

Saint *Shri Dnyaneshwar* has begun his narration of *Dnyaneshwari* with the *Ovis* as above.¹⁴¹ He has thus bowed before and prayed to the *Parabrahman* which is congruent with the *Onkara*; to *Shri Sharada-devi* who is the *Prakriti*, forever resplendent with beauty and novelty; and to the *Sadguru* who is *Shri Krishna Paramatman Himself* in our hearts.

Kundalini Jagadamba

We may note an important thing here about the *Dhyana-yoga*, called the *Pantharaja*, narrated in the 6th chapter of *Dnyaneshwari* by Saint *Shri Dnyaneshwar*. Although his *Yoga* follows the general outline of the *Ashtanga-yoga*, it is not just a self-centric *Hatha-yoga* which is also based upon the *Ashtanga-yoga* practice.

But it is the *Yoga* of the *Kundalini Jagadamba*, based upon the central concepts of *Ishwara-pranidhana* and the blessings of the *Sadguru*. It culminates into the *Kripa* (*Grace*) of the *Atman*, which reveals *Itself* to the *Yogi*.

The *Hathayogi*, on the other hand, does not take recourse to the *Ishwara-pranidhana*, but tries to attain the subjugation of the *Prana* and *Apana* with controlling the *Chakra-nadi* system with the help of intricate *Yogic* processes.

His aim is to reach the ‘*Everest*’ of the *Brahma-randhra*. He is the devotee of the *Nirishwara*, *Nirguna* and *Nirakara Brahman*, as opposed to the devotee of the *Saguna* and *Sakara Ishwara* of Saint *Shri Dnyaneshwar’s Yoga of Pantharaja*.

The path of the *Nirguna Nirakara* is most difficult to follow and is riddled with lot of mishaps and sorrow. For human beings, the only proper path is that prescribed by Saint *Dnyaneshwar* by way of the *Pantharaja* i.e. the *Rajayoga*. It is what is based upon the *Ishwara-pranidhana*, the *Sadguru's* grace and the *Kundalini* awakening. It is effortless and *Dnyaneshwar* has upheld it in the 12th *Gita* chapter as the best path.

This is the most important aspect of the *Yoga* of *Gita* that Saint *Dnyaneshwar* has expounded in *Dnyaneshwari*. His *Yoga* is *Kundalini*-oriented.

Note: *Jagadamba*, literally, means the 'Mother of the World'. She is the procreatrix of the *Universe* and as such regarded as the *Mother* of the entire *Creation*.

Chaitanya

Now let us take up some *Ovis* of *Dnyaneshwari* that throw light upon its basic philosophy.¹⁴² *Dnyaneshwar* says that: 'The world is a wheel that goes on revolving endlessly through the cycles of *Creation* and its *Dissolution*. The *Chaitanya-tattwa*, which is not easily perceived and is at its root, pervades the entire world in a very mysterious way. The Saints have the *Jnana* of that *Tattwa* and recognize it. They know how to become united with it. They realize it to get the experience of *Adwaya* i.e. being one with *It*.'

Karma-yoga

The living beings cannot avoid the *Karmas*, try what they may. Hence even in order to get the ultimate experience of unity with that *Chaitanya*, it is inevitable that one has to follow the path of the *Karma*. However, the secret of how to avoid the bondage of the *Karmas* must be understood to follow that path successfully. That is called the *Karma-yoga*. Let us see the *Ovis* that describe the *Karma-yoga*.¹⁴³

*Svadharm*a is the doing of the *Karmas* as are appointed by the *Shrutis* and the *Shastras* for one according to one's *Varna* and *Ashrama*. The *Karmas* so specified are called *Svakarma*.

'Just as when one experiences no difficulty upon a well-travelled path or a lamp guides one to move around in the dark without faltering, a person walking on the path of *Svadharm*a attains his ultimate objective without

difficulties. Therefore, while following the *Svadharmā*, even if one gets troubled, one should never bother about it. It will ultimately lead one to the greatest satisfaction of realizing the *Atman*. Gain and loss on the way are but transient states.'

'One should bear with equanimity whatever fruit one's actions bear while following the *Svadharmā*. All the *Shastras* that are for the ultimate good of men are unanimous that one should never desist from doing the prescribed *Karma*. At the same time, one should not do the *Karmas* that are proscribed. One should also never lust for the fruits of one's actions.'

'But even when not desiring the fruits of actions, one should attend to the appointed *Karmas* like a person does strive who intensely desires the fruits. One should neither be happy if they yield the desirable fruits, nor unhappy if they do not so yield those fruits. The *Karmas* should be performed diligently with the *Yoga-yukta Chitta*.'

'And finally, whatever *Karma* befalls one's lot should be surrendered to the *Ishwara* along with whatever fruit it bears. A *Karma* so surrendered to *Him* becomes perfect. Hence one should follow this method in respect of all the *Karmas* that one may have to perform.'

Svadharmā

Svadharmā is the doing of the *Karmas* as are appointed by the *Shrutis* and the *Shastras* for one according to one's *Varna* and *Ashram*. The *Karmas* so specified are called *Svakarma*. Saint *Dnyaneshwar* describes the benefit of following the *Svadharmā* in the following:¹⁴⁴

'By following the *Svadharmā* in the manner as prescribed in the *Shastras*, one definitely attains to the *Moksha*. The act of the *Nishkama Karma* is the kind of the *Yajna* that should be performed without any break. It is the process of the *Yajana* for the *Ishwara*. Those who follow upon the path of *Svadharmā* never become bound by the *Karmas*. However, those who do not follow this path of the *Nishkama Karma* but go astray, expecting the fruits of their *Karmas*, cannot be freed of the bondage of *Karmas* that they may perform, even if done as per the *Shastras*.'

Note: *Nishkama Karma* is the *Karma* that is performed without any longing for its fruits. Literally, *Nishkarma* means not doing any *Karma*. *Naishkarmya* means no *Karma*. However, here, *Nishkama Karma* is regarded as *Naishkarma*, and that state of *Nishkarma* is *Naishkarmya*.

Worship of Ishwara: Flowers of Svakarma

Saint *Dnyaneshwar* further clarifies the principles of the *Karma-yoga* thus:¹⁴⁵ ‘The *Ishwara* has appointed fixed *Karmas* for all the human beings according to the *Varna*, *Ashram* and the nature of each and every one. These *Karmas* are the *life breath* of the *Jeevas* in this world. One attains to the *Ishwara* by their performance, without expectation of their fruits. Performance of the *Nishkama Karma* is the greatest service to the *Ishwara*. Such *Karmas* are like flowers offered to *Him* in *His* worship. The *Chaitanya* that is the *Ishwara* becomes most satisfied by *His* worship with the flowers of the *Nishkama Svakarma*.’

The method of this kind of worship is as follows: ‘Whatever *Karma* befalls to one’s lot and of whatever kind, should be performed for the sake of the *Ishwara*. It should be surrendered to *Him*, with an attitude that the *Karma* and its doer are but the *Ishwara*.’

‘Discarding all desires and the ego, one may experience whatever pleasures and pains come one’s way. But one should not have the ego that ‘I am the person who is experiencing, or doing anything’. Remaining steady at heart, without letting the mind get attracted by the sensory pleasures, one may allow the senses to enjoy whatever comes their way. It is their nature as such to crave for and enjoy their pleasures. But the mind should keep aloof from the sensory pleasures. This is the method of the *Naishkarmya*. There is no need to discard the *Karmas* for attaining the state of the *Naishkarmya*.’

Saint *Dnyaneshwar* says that ‘For all those who are born with a body, *Karmas* are inevitable and cannot be discarded as such. *King Janaka*, and many others who were greatest amongst the *Jnanins*, never stopped doing any *Karmas*. On the contrary, they discharged their *Karmas* most diligently. Even then they attained to the *Moksha* by following this *Karma-yoga* of the *Nishkama Karma*. Everybody should follow them and perform their *Karmas* in a likewise manner and by way of service to the *Ishwara*.’

Note: *King Janaka* was the king of *Mithila*, father of *Devi Sita*, *Lord Rama*’s father-in-law. However, scholars regard that reference here in *Gita* to *Janaka* may not be necessarily to him. Whoever he might have been, the legendary king *Janaka* was a *Sthitaprajna*. He used to discharge even the heavy burden of kingship with equanimity and élan, while still always immersed in the *Samadhi* state.

The Karmas of Jeevanmuktas

‘Even the *Jeevanmuktas*, who have no ego and no identification with the body-mind-*Chitta* apparatus of their births, have to go on doing their *Karmas* diligently.¹⁴⁶ They who have become one with the *Atman* have to do the *Karmas* to guide the people on the true path.’

Loka-sangraha is the act of guiding the general public on the true spiritual path. Really speaking, the *Jeevanmuktas* have no *Karmas* left, *Sanchita*, *Kriyamana* or *Prarabdha*. However, one may say that this duty of *Loka-sangraha* that has befallen them as a result of their attainment is their remaining *Prarabdha*.

‘Hence they have to discharge that duty toward the people as service to the *Ishwara* until their bodies fall. Like a person with intact eyesight leads the blind by walking along by his side, they have to demonstrate by their example the true path of the *Dharma* to the *Ajnanin* people.’

‘The world regards as the *Dharma* whatever way the elders and the *Jnanins* behave. They are their ideals to follow. Hence the *Jeevanmuktas* should never discard doing their appointed *Karmas* but perform these most diligently to set an example before the general public.’

There are no rules in the *Shastras* for the actions and the behaviour of the *Jeevanmuktas*. They are free to act of their own free will and dictates of their conscience. There are no mores proscribed for them. They are beyond the realm of the *Shastras*. The *Shrutis* say that the common men should not enquire into their behaviour and mores, howsoever much that may be at variance with the norms, prescribed by the *Shrutis* and the *Shastras*.¹⁴⁷

However, for the ideal way of life, one ought to accept what Lord *Shri Krishna* says in *Gita* and what Saint *Dnyaneshwar* has transcribed as above in *Dnyaneshwari* for the conduct of the *Jeevanmuktas*.

Yogi Bhaktas

After having seen Saint *Dnyaneshwar*’s views on the *Karma-yoga*, now let us turn to his *Ovis* regarding the *Yoga*; the *Dhyana-yoga* or what can also be termed as the *Yoga-bhakti*.¹⁴⁸

‘In the light of a lamp, the works in a household go on. But the lamp never does any work. Similarly the *Yoga-yukta* i.e. a *Yogi* having his

Chitta united with the *Paramatman*, does all the *Karmas* with his body but he is uninvolved in those. He does them with a *Yoga-yukta Chitta*. Like a lotus leaf which remains in water but still aloof from its wetness, he remains aloof from the bondage to the *Karma*, in spite of doing the *Karmas*.’

‘The *Yogi*’s body does suffer from the pleasures and pains like all people. But his *Chitta* being always absorbed in the *Paramatman*, he never senses the *Sukha* and *Duhkha* in the way people sense theirs. He is the *Parabrahman* in the human form. His mind remains immersed in the *Dhyana* of the *Paramatman*, whatever *Karmas* his body may be doing and whatever may be the pleasures and pains his body may be subject to.’

‘Lord *Shri Krishna* tells *Arjuna* thus: O *Arjuna*! The mind becoming totally absorbed in the *Dhyana* of the *Ishwara*, the *Buddhi* becoming fully brimming with the *Jnana* of *Him* and the *Chitta* sensing *Him* everywhere in everything and everyone - that is the quintessence of the *Yoga*. After the *Yogi* attains that state, his *Chitta* no longer reflects the world of actions, the *Karmas* etc. that surrounds him. It always remains at equanimity and full of Joy.’

‘If the elixir were to flow from one’s stomach, thirst and hunger would never be felt. Similarly, when the *Chitta*, the *Antaryama* – (literally, what is at the core of one’s person, the heart, the *Chitta*), overflows with the joy of being, how could the ephemeral passions, emotions, and pleasures and pains of the mundane life affect one!’

‘The flame of a lamp, kept in a place where there is not even a wisp of air, remains steady and unwavering. Similarly, the *Yogi* whose mind, *Buddhi* and the *Chitta* have become united with the *Paramatman*, remains forever steadfast in that state of immersion into *Him*.’

Jnana-yoga

About the *Jnanin Bhakta*, the *Jnana-yogi*, Saint *Dnyaneshwar* says that:¹⁴⁹ ‘He is the one whose mind remains untouched by any resolve that he will do or will not do certain *Karma* and take it to completion or leave it entirely undone. He has ignited the *Jnanagni* - the fire of the *Jnana*, in his *Antaryama* and burnt down all the *Karma*, the *Akarma* and the *Vikarma* in its flames. He has no duties or any appointed *Karma* to perform. He is totally beyond the pail of the *Karma*. Such a one is the *Jnanin* who is a real saint. He is the *Parabrahman* personified.’

‘But to attain that state of the *Jnanin*, one has to surrender to the saints. Saints are the repositories of the *Jnana*. Service to them is the door to enter into their hearts. One desirous of the *Jnana* should serve them with body, mind and soul. One should devote to them, without even a trace of ego. When they are thus pleased by committed service and without any other expectations, the saints open the gates of the *Jnana* to the devotees. Their *Grace* is capable of sprouting the seeds of *Jnana*, latent in everybody’s *Antaryama*. Once the *Jnana* thus takes roots, the *Chitta* remains unaffected by desires.’

‘The *Jnana-yoga* leads to the experience of ‘*Vasudevah Sarvamiti*’: ‘He is everywhere, in everything and everybody’. *Gita* says that such a soul is the most rare to find.¹⁵⁰ The *Kripa* of the saints, a *Guru* or a *Jnanin* destroys the illusion of the world phenomenon. Getting the *Light* of the *Jnana* leads one to the state of purity of heart, free from sins. One becomes firmly tuned in to the knowledge of the *Paramatman*. Even the ones who are sinners, deep in the world of illusions and the *Thomas*es doubting the existence of the *Paramatman*, are likewise led to become pure of heart, freed of sins and firmly established in the state of the *Jnana* of the *Atman*. That is the power of the *Jnana* that one obtains from the saints.’

‘That *Jnana-shakti* (power of the *Jnana*) emanates from the *Guru*’s lips, in the form of the *Maha-vakya*, a few words of ultimate wisdom. That wisdom does abide in the heart of every one, though in a latent state. The *Gurus* or the saints ignite it by their preaching. Once the *Jnana-shakti* rekindles, the *Jeeva* starts seeing the *Antaryama* of every being wherein he finds forever the existence of the *Atman* that is the *Vishva-roopa*.’

Note: *Karma*, *Akarma* and *Vikarma* are the terms *Gita* uses to categorize all the *Karmas* into three classes. 1. *Karma* is the *Karma* appointed by the *Shrutis* for one according to one’s *Varna*, *Ashrama* and nature. 2. *Vikarma* is the *Karma* that the *Shrutis* forbid one from doing. 3. *Akarma* is not doing any *Karma*.

However, Saint *Dnyaneshwar* has defined these terms somewhat differently in *Dnyaneshwari*, in *Ovis* (4-89 to 92). He qualifies the *Karma* as the action that has brought the world into being. *Vikarma* (*Vishesha Karma*) is the *Karma* appointed by the *Shrutis* and the *Shastras* for one according to one’s *Varna*, *Ashrama* and nature. *Akarma* is the *Karma* that the *Shrutis* have forbidden to one.

Note 2: *Maha-vakya*, literally, means a great utterance, a sacrosanct sentence. Here, its meaning is the utterances of the scriptures, the *Vedas*, or those of a *Guru* or the *Jnanin* which has the capacity to inculcate the great *Jnana* into the recipient of that *Maha-vakya*. The *Vedas* each have a famous *Maha-vakya*, viz.-

Rigveda:

‘*Prajnanam Brahma*’ – ‘*Prajna* is the *Brahman*’ or ‘The *Brahman* is recognized by the *Prajna*’.

Yajurveda: ‘*Aham Brahmasmi*’ - ‘I am the *Brahman*’.

Samaveda: ‘*Tat Twam Asi*’ - ‘You are That (*Brahman*)’.

Atharvaveda: ‘*Ayatmatma Brahma*’ – ‘The Self (*Atman*) is the *Brahman*’.

Jnana

The *Ovis* that describe the *Jnana* are as follows.¹⁵¹ Lord Shri Krishna says that: ‘The smoke comes out of fire, but it is not the fire. Similarly, the world emanates from me, but it is not *I*. The human body is made up of the five *Maha-bhootas*. It is tied in the thread of the *Karma* and goes through the cycle of births and death.’

‘Like an offering of butter in the fire of a *Yajna*, the body is offered again and again, in different forms and in different births, into ‘*The Fire of Time*’. Its life against the cosmic background is just like the time it takes the fly to spread its wings. It is so ephemeral.’

‘But the *Atman* is exactly its opposite. It is without birth and death. It is eternal. It is not afflicted by the malady of bondage to the *Karma*. It cannot be said that it has a body or it is without one, neither can it be said that it is active or passive, nor can it be said that it is one or many, *Mukta* or *Baddha* (Opposite of ‘*Mukta*’), *Ananda-swaroopa* or not *Ananda-swaroopa*. The *Atman* defies description.’

Jnanin Bhakta

After the description of the *Jnana* and the *Jnana-yoga*, let us now see who *Dnyaneshwar* says is the *Jnanin Bhakta*, so much extolled by *Gita* as the highest and the rarest category of the *Bhaktas*.¹⁵²

‘The *Atman* is what the *Shrutis* describe by the words, ‘*Neti*’; ‘*Neti*’. The *Atman* is the ultimate *Tattwa*. The *Jnanin* is the *Atman* himself. He is like the *Rajahamsa*¹⁵³ and can separately identify what is the *Atman* from what is the *Anatman*. The *Jnanin* becoming one with the *Atman* becomes endowed with its *Swaroopa* and seeing the *Atman* in the play of the world, goes around it like a free bird.’

‘Such a *Jnanin Bhakta* feels at home in the world at large, wherever he may be and whatever might be his condition. In fact, he has become one with the moving and non-moving beings and objects of the world. The *Vishvatman* is the *Atman* expressing itself in the form of the world (*Vishva*).’

‘It is primordial, ageless; *Avyaya*, *Nirakara*, *Nirguna* and it cannot be contemplated upon. But even then, after attaining that state of the *Vishvatman*, they never cease to shower their *Bhakti* upon the *Paramatman* and remain ever loving and enjoying it.’

‘Lord *Shri Krishna* says that he places such a *Jnanin Bhakta* upon the greatest throne, that of the crown of *His* head where the tiara is placed. However, *His Bhaktas* are so humble that even after giving them the highest place, they proudly hold the water of the *Ganges* flowing out of the toe of *His* holy foot upon their head. The best example of such a *Jnanin Bhakta* is *Lord Shiva Himself* who has that water stored upon *His* head and flows out into the world in the form of the river *Ganga*.’¹⁵⁴

Lord *Shri Krishna* says that: ‘May be, at times *I* may leave the foremost of *My* residing places like the *Vaikunttha*, *My* home, where *I* reside in *My* *Saguna* form; or the form of the *Soorya (Sun) God* who is responsible for the sustaining the world. *I* may also leave the *Chitta* of the *Yogis* that is *My* most favourite place of residence. But *I* never leave *My Jnanin Bhaktas* who chant *My* names day and night.’

This has reference to the belief of the *Shrutis* which hold that the *Sun* god (called *Soorya Narayana*) is Lord *Shri Vishnu*, in that form, for sustaining the world. Since the *Sun* god never ceases to function, Lord *Shri Vishnu* cannot leave that form even for a fraction of a second.

The *Lord* further says: ‘They, *My Bhaktas*, cause the space to reverberate with *My* names: *Krishna*, *Vishnu*, *Hari* and *Govinda* etc. They always engage in the discussion of *My Atma-Swaroopa*, singing *My* praise. They speak always about *Me*. They always behold *My Swaroopa*. Their mind always busies itself in the thoughts of how to attain to *Me*.’

‘All such of *My Bhaktas*, even if they are the sinners of the lowest grade, even if they are the *Shoodras*, or even animals, even if they are not entitled to the *Shrutis*, they are all *My* equals. If *I* were to be weighed against them, their pan will be heavier than *Mine*, because, with them, *I*, too, am there. Plus the *Bhakta* is himself *My* equal. Hence they always surpass *Me* in their net worth.’

Note 1: *Neti, Neti*: The *Shrutis*, finding it impossible to describe the *Atman* objectively in words, describe it by these words that mean, ‘*Neither It is this; nor it is that,, nor that..*’. This is a passive description of the *Atman*. It means, in other words, that the *Atman* cannot be described in any known language, or by any words, or by simile to any object, thought or idea. In short, the *Atman* is indescribable, according to the *Shrutis*.

Note 2: *Atman*, in the limited context of a person, is the individual soul. In the extended context, it is the primal entity that pervades the entire world and its beings, things etc. The term has to be interpreted by reference to the context of its use.

Atman, *Vishvatman* and *Paramatman* are the terms that are used in this context to distinguish between three levels of the *Atman*.

Vishvatman is the *Atman* that pervades the entire universe, the *Vishva*. The *Vishvatman* is distinct from the *Atman* and the *Paramatman*.

Paramatman is the *Atman*, the primordial principle, the *Chaitanya* that pervades everything and is still beyond it all, the individuals, the world, the *Vishva* and anything that can be perceived by the senses or imagination. It is *Infinite*, *Nirguna*, *Nirakara* etc. in its originality.

The three terms, *Atman*, *Vishvatman* and *Paramatman* are used to differentiate between the individual person’s *Atman* which gets bound to the *Karmas*; the *Vishvatman* which is also called the *Ishwara* in certain contexts and is beyond the bondage of *Karmas* but is responsible for the world phenomenon and the term *Paramatman* is used to designate the *Ultimate Principle* behind the *Atman* and the *Vishvatman*. The *Chaitanya*, the *Purusha*, the *Parabrahman* etc. are terms that may be used synonymously to the term *Paramatman*. The exact connotation depends upon the context.

Note 3: *Vaikunttha* is reference to the place of residence of Lord *Shri Vishnu* and *His Avatars*. Similarly, the *Kailas* is the residence of Lord *Shiva*, the *Brahmaloka* that of Lord *Brahmadeva*. Their devotees after

death are given residence in these respective places and their status depends upon the degree of their attainment, the grade of their *Bhakti*.

Bhaktas and the Lord

Lord *Shri Krishna* thus praises *His Bhaktas*. The value of even a *Tulsi-patra* (*Basil* leaf, dearest to the *Lord Shri Vishnu/ Shri Krishna*) offered with *Bhakti* proved to be more in weight than *Shri Krishna* in one instance. He is very fond of *Bhakti* and greatly attracted toward the *Bhaktas*.¹⁵⁵

The reference here is to the *Shrimad-Bhagavata Maha-purana*. It is narrated therein that the *Gopikas* of *Gokula* (wives and daughters of cowherds of *Gokula*) were besotted with lust for *Shri Krishna*. *Kamsa* and *Shishupala* were his sworn enemies. *Vasudeva* and *Devaki* were his parents. *Nanda* and *Yashoda* of *Gokula* had brought *Him* up as their son, not knowing that he was not actually their son.

Lord *Shri Krishna* says that ‘*My Bhaktas* may see *Me* in any form and in any relation; still they become united with *Me*. The *Gopikas* with carnal intentions, *Kamsa* and *Shishupala* with enmity, the *Pandavas* with friendship, *Vasudeva*, *Devaki*, *Nanda* and *Yashoda* with adoration and love toward *Me* as their son: all of them became united with *Me*.’

Lord *Shri Krishna* says that ‘After the *Bhakta* becomes united with *Me*, his caste, *Varna*, *Ashram*, low or high birth, *Karma*, nothing matters at all. The rivulets, even if full of dirt, become the *Ganges* after meeting it, as sacred as it. Just like that the *Kshatriyas*, *Vaishyas*, *Shoodras*, women, the lowest born, even the birds and animals, those that unite with *Me* by their *Bhakti* are fulfilled. Uniting with *Me* destroys their natural *Rajoguna* and the *Tamoguna*, which had disqualified them by birth. They enter *My Parama-dhama*, the highest place for the *Bhaktas*, irrespective of their caste and creed.’

Shri Krishna further says that ‘*I* recognise only their *Bhakti*. Before it, all distinctions like small and great, high and low, sinners and *Sadhus* are of no value to *Me*. For *My* worship and pleasure, there is no dearth of means.

If offered with devotion, anything can be used for it, like a leaf, a flower, a fruit or even a drop of water will do. Really speaking, all these means are just secondary to the aspect of their devotion to *Me*. Anyone who worships *Me* from the bottom of his heart can attain to *Me*.’

‘Vasudevah Sarvamiti’

After narrating the uniqueness of *His Bhaktas*, *Shri Krishna* tells about their general attitude and actions.¹⁵⁶

‘*My Bhaktas* become united with *Me* and therefore, become one with the *Vishvatman*, who is none other but *Me*. They see *Me* in all the *Bhootas* (beings) and in themselves. Hence they do not differentiate between the *Bhootas* and themselves. *I* am the *Triputi* of *Drashta*, *Drishya* (the world) and *Drishti* or the *Darshana* (the experience of the *Drishya*). The world itself becomes for them the experiencing of *Me*, Lord *Shri Vasudeva* in everything everywhere. They are also themselves *Me* (i.e. Lord *Shri Vasudeva*). The *Shrutis* that say ‘*Sarvam Khalvidam Brahma*’ - ‘*All is the Brahman*’ becomes a reality for *My Bhaktas*. Such *Bhaktas* are real *Jnanins* and the greatest amongst all of *My Bhaktas*. For them ‘*Vasudevah Sarvam*’: ‘*All this is Shri Vasudeva, the Lord*’ becomes a fact.’

Yoga Practice (Abhyasa)

Dnyanadeva describes in some other *Ovis* the process of the *Yoga*, the practice (*Abhyasa*), recommended for attaining to the state of ‘*Vasudevah Sarvamiti*’.¹⁵⁷

‘The *Yoga* practitioner should fill his mind with the thoughts of the *Ishwara*. He should be steadfast in pursuing his goal. He should feel that the entire world is filled with the *Ishwara*. He should fix his *Dharana* and *Dhyana* upon the *Ishwara*, meditating about *Him* as the one who pervades his *Antaryama* and entire universe. The meditation should be treated as a *Yajna* in which he should offer the oblation of all his desires. That will be, then, a true *Yajna*, by a committed body, mind, *Buddhi* and *Chitta*. Thus he becomes the truest performer of the *Yajna* sacrifice since his *Karmas*, desires and inspirations are full of the *Bhakti* of the *Ishwara*.’

‘When the *Yogi*’s mind, body, *Buddhi*, *Chitta* and the *Antahkarana* are filled with the *Swaroop*a of the *Ishwara*, when he offers his entire self to *Him*, he becomes united with *Him* and thus attain to *His Swaroopa*.’ This is in a nutshell what Lord *Shri Krishna* assures *His* devotee following the path of the *Yogis*.

Yoga-yukti

Yukti means a method, practice, secret of doing or achieving something, wisdom. Here *Yoga-yukti* means the secret and practice for attaining perfection in *Yoga*.

If the student practitioner of *Yoga* cannot immediately undertake the aforesaid process, Lord *Shri Krishna* suggests¹⁵⁸ that: ‘If one cannot give one’s entire time and *Mind-Buddhi-Chitta* complex for meditation upon me, let him just start with meditating as foresaid for only a moment every day. Let the *Chitta* experience the joy of it at least for a moment. When the mind will experience that joy, it would start craving for it as this daily practice progresses. The *Chitta* will start accumulating the *Samskaras* (impressions) of that daily pleasurable practice. The moments spent thus in meditation will reduce by degrees the tendency of the mind to run wayward to the worldly pleasures.’

‘The Moon that appears full on the full moon night progressively goes on reducing daily, until it disappears on the night of the new moon. Likewise, the *Mind-Buddhi-Chitta* complex, fully absorbed in the worldly pleasures, will start diverting to meditation and gradually become neutral to the pleasures of the world. Slowly but certainly, it will start relishing the extended joy of meditation and steady itself in *My Dhyana*. Finally, attaining the *Samadhi* in *Me*, it will become filled with *Me*. In this manner, if the *Yogi* starts with the daily practice, even of a short duration, he will be led to the goal ultimately.’

Samadhi

When the *Yogi* keeps up the practice of the *Yoga* on regular basis, he attains the *Samadhi* without much effort. Saint *Dnyaneshwar* says,¹⁵⁹ ‘When the mind starts regularly experiencing even the momentary pleasure of meditation, it starts craving for it. The *Yogi*, by that practice and the *Samskaras* of *Yoga* practice of his previous births, starts getting the fruit of *Yoga*.’

‘The wayward senses craving the worldly pleasures become slaves of the mind. The mind starts controlling the *Prana* and *Apana*. They start diffusing into the *Murdhni-akasha*.’

‘The practice of the *Yoga* (*Yogabhyasa*) automatically accomplishes all these complex *Yogic* processes. The *Yogi* does not even realize how this process is being carried on without his conscious connivance.’

Saint *Dnyaneshwar* further says: ‘But the result of this auto-process is the great achievement of the *Samadhi* state which is very difficult to attain despite great efforts. Figuratively speaking, the *Samadhi* state, so much sought after by all the devotees, comes to such a *Yogi* of its own accord, seeking his address, and his mind becomes immersed in it very easily.’

‘Really speaking, only the greats, who have fully subdued the vicious triad of desires, anger as a result of their nonfulfillment and lust for sensory pleasures (*Kama-Krodha-Lobha*), can attain that greatest state of the *Samadhi*. But even a humble student of the *Yoga*, too, can attain it and more effortlessly.’

Saint *Dnyaneshwar* further says: ‘The *Yogi* who attains the *Samadhi* state is a king of the *Yogis*, an *Adwaya Bhakta*. Like the bead of gold and gold both are gold; or the wave on its surface and the waterfront are both but water; the *Bhakta* who has thus fully surrendered to the *Ishwara* by *Yoga* is the *Ishwara Himself*. When that state results, the *Bhakta* experiences the real joy of the *Adwaya-bhakti*.’

Note 1: *Murdhnyakasha* (*Murdhni-akasha*) is literally, the *Akasha* at the *Murdhni-sthana*, at the top of the head, eight finger-widths away from the *Bhroo-madhy*a and four finger-widths before the *Brahma-randhra*. It is the place in the last phase of the *Kundalini*’s travel toward the *Brahma-randhra* on the *Sushumna* path.

Note 2: *Adwaya* means non-separated, one with it, with no distinction between the two. Here, *Adwaya Bhakta* means that the *Bhakta* has united with the *Ishwara*, his *Dhyeyya*.

Confluence of the Four-fold *Yogas*

It has been said earlier that the paths of the *Karma*, the *Bhakti*, the *Jnana* and the *Yoga* are not distinctly separate. The aspirant (*Mumukshu*) may choose any one path to begin with, till he attains the goal of *Adwaya-Bhakti*. The final goal of each of these paths is the self-same *Samadhi* state, same kind of the *Samadhi* for each of these paths. These four paths may appear distinct to the beginner due to ignorance. But when he

progresses on the path he has chosen, he starts discovering their unitary nature.

The *Yoga of Gita* or the *Bhakti* it propounds is the serene confluence of all these four paths. We are going to come across it often in our further discussion. *Lord Shri Krishna* has *Himself* propagated the secret of the *Adwaya-bhakti-yoga* for the world, by narrating it in *Gita* to *Arjuna*, one of *His* greatest *Bhaktas*.

‘Gitamritam’: ‘Partho Vatsah’

‘*Partho Vatsah*’ is an allegory upon a cow and its calf. The milk comes out of the cow’s udder for its calf because of its love for the calf. However, the remaining milk after the calf is satiated comes in use to others as well. Thus the calf and cow, both are responsible for producing the useful milk to the rest of the world. Similarly, *Lord Shri Krishna*, ‘*The Celestial Cow*’, gave out the milk of *Gita* for its beloved calf, *Arjuna*. After *Arjuna* was satiated, the remaining milk still came to benefit other people. That is how ‘*Partha*’ (*Arjuna*) is the ‘*Vatsa*’ (calf) (‘*Partho Vatsah*’) in this cow-calf duet of *Lord Shri Krishna* and *Arjuna*.

The ‘*Milk of Gita*’, when the devotees drink it, benefits them by finally endowing them with the *Adwaya-samadhi-yoga*.

For Whom Gita

Lord Shri Krishna tells *Arjuna* that ‘You may give the knowledge contained in this *Gita*, though it is the greatest of all mystique secrets, to anyone who is fully devoted to *Me* and surrenders to *Me*, if he seeks it out of full respect for *Me* and provided that he is a straight-forward person, without any ulterior motives. *O Arjuna!* I have narrated this great mysticism to you because at the moment, there is none other who is so well qualified.’¹⁶⁰

Saint *Dnyaneshwar* says that ‘*The Great Mysticism of Gita* was revealed by *Lord Shri Krishna* for the entire world, on the pretext of narrating it to *Arjuna*. This *Gita* is the *Amrita (Elixir)* for the whole world and all the people.’

Shri Krishna says that ‘This *Gita* is such a great secret that it is only for the worthies. Whoever explains it to *My Bhaktas* gets the credit equal to that of uniting the lost baby with its mother. One who unites *My Bhaktas*

with *Gita* will definitely attain to *Me* after death.’ That is the grand assurance of Lord *Shri Krishna* to the world.

The Jewel of *Atman*

Further *Saint Dnyaneshwar* adds¹⁶¹ that ‘*Gita* is *The Most Invaluable Jewel*. One who possesses it gets the embrace of the *Atman*. *Gita* is the essence derived by churning the vast ocean of the scriptures. The *Gita-tattwa* is indescribable, beyond the realm of words. It shines out wordlessly before the saints and the *Yogis* who have become united with the *Paramatman*.’

‘A Handful of Ovis’

In the end, *Saint Dnyaneshwar* respectfully offers the *Ovis* of his compendium, ‘*The Handful of the Ovi Flowers*’ of *Dnyaneshwari* upon the feet of the *Ishwara* who is the *Vishvatman*.¹⁶²

‘Pasaya-dana’

He feels fulfilled that his life’s mission has been thus accomplished by composing *Dnyaneshwari* to comment upon *Gita*. He finally prays to the *Vishvatman Ishwara* for the wellbeing and uplift of the masses. This prayer at the close of the last chapter of *Dnyaneshwari*¹⁶³ is known as the ‘*Pasaya-dana*’: ‘*The Gift of the Shreyasa, Ultimate Good and Wellbeing of All*’. His following words tune in to our hearts:

‘*O Vishvatman Lord!* Kindly be pleased with my *Jnana-yajna*, in the form of my offering of this commentary on *Gita*, *Dnyaneshwari*. *O Paramatman!* Kindly remove all that is inauspicious in the world. Let the *Ajnana* devouring the beings be dissolved. Let them all become attuned to the *Satkarma* that *Gita* recommends. Let them realize the *Lord Shri Vasudeva* who is at their heart and who dwells in this entire world, its beings and non-beings. Let them have the *Sakshatkara* of *Ye, O Lord!*’

The *Vishvatman*, pleased with *Saint Dnyaneshwar*’s entreaties, grants him the *Pasaya-dana* that he has been praying for. *He* says through his *Guru*, *Saint Nivrittinatha* that ‘*Let It Be So! O Dnyanadeva! Dnyaneshwari*, Your commentary on *Gita*, will surely help all the *Jeevas* to trade upon the path of wisdom and *Jnana*, and definitely yield to them the *Shreyasa*. Those who bathe in this *Ganges* of thy own speech will not remain in the gulfs of the *Ajnana*.’

Saint *Dnyaneshwar* was overjoyed with the assurance of the *Paramatman* and so closes the final of the *Ovis* of *Dnyaneshwari* on a grand note of serenity, *Ananda* and immersion of the *Self* into the *Paramatman*.

Note 1: *Satkarma*, literally, means good *Karma*. Here it means the *Karma* that leads to the realization of the 'Sat' i.e. the *Paramatman*.

Note 2: The achievements of humans are categorized as *Shreyasa*: *Moksha* and *Preyasa*: the worldly pleasures.

Essence of Gita and Dnyaneshwari

We have thus far seen the chapter-wise summary of *Gita* and the brief narration of the subject matter of *Dnyaneshwari* through the selection of its *Ovis* by Saint Shri *Swaroopananda* of *Pawas*. We also have familiarised ourselves with certain concepts of *Yoga-shastra* by a comparative study of *Gita* and the *Patanjala Yoga-sootras*.

We have understood that *Gita* highly recommends and upholds the path of the *Ishwara-pranidhana* to attain to the *Samadhi*. We note that this is the path of the *Bhakti* which is undifferentiated with *Yoga*. This is what is called the *Adwaya-bhakti* and Saint *Dnyaneshwar's* literary compositions all expound it.

Adwaya-bhakti: Karma-Bhakti-Yoga-Jnana Synthesis

On its face, the *Adwaya-bhakti-yoga* appears to differentiate between the aspects of the *Karma*, the *Bhakti*, the *Yoga* and the *Jnana*. The *Karma-yoga* follows the path of the *Karma*. The *Yoga* path follows the *Dhyana-yoga* or the *Guru-given Kundalini-yoga*. The *Jnana-yoga* follows the quest of the *Jnana*. And the *Bhakti-yoga* follows the path of the *Bhakti*. Still the attainment of the *Adwaya-bhakti* is the pinnacle all these paths aim at. When the *Jeeva*, bedecked as it is with this *Bhakti*, becomes united with the *Paramatman*, there is no parallel.

When Saint *Dnyaneshwar* recounts the states of these *Bhaktas*, he totally forgets the path which each had traversed upon and how he has reached that state. Drunk himself with the nectar of that *Bhakti*, he sometimes, forgetting the context, calls the *Bhakta* as a *Jnanin Bhakta*; sometimes, the *Yogi Bhakta*; sometimes the *Bhakta* who has attained the *Naishkarmya Siddhi* and still at some other times, the *Ananya-bhakta*.

The main reason behind losing the apparent distinction between the four paths is the dissolution of the *Triputi* as a result of each path. Apparently the *Triputi* of each may be different, like that of *Jnana-Jnanin* and *Jneya*, *Karta-Karma* and *Karya*, *Dhyata-Dhyana-Dhyeyya* or *Bhakta-Bhakti* and *Bhagavana*.

However, when all these *Triputis* merge into the *Paramatman* who is at their roots, there remains no distinction between the *Jnanin*, the *Karma-Yogi*, the *Bhakta* and the *Yogi*. All of them end up in the *Adwaya-bhakti* state.

Another reason is that these paths are not that distinct as they appear. They are intertwined as we will see in some of our discussion in the later part of this work¹⁶⁴ e.g. what *Yogi Aurobindo* has said in his '*Essays on Gita*'.

Jnana-yoga and Karma-yoga of Gita

Howsoever the scholars may qualify these four paths of *Bhakti* etc. and a few other paths, *Gita* recognises but only two paths. These are the *Jnana-yoga* (The *Sankhya-yoga*) and the *Karma-yoga* (*Atma-samyama-yoga*). The *Lord* has clearly specified these two paths that lead to the same ultimate goal of the same state of *Samadhi*. Some scholars have tried to distinguish between the *Samadhi* states of the *Jnanin*, the *Bhakta*, the *Karma-yogi* and the *Dhyana-yogi*.

But that is pure ignorance. The practical fact that the *Yogis* subscribe to is that the final state of *Samadhi* is the same for all. The scholars usually are sitting in the ivory tower, without any practical *Yoga* experience. Let us ignore them and proceed further.

Very few of the *Mumukshus* are entitled to the *Jnana-yoga* path, as it requires great intellect and *Vairagya* (renunciation). However, all the persons, irrespective of their abilities, are entitled to the *Karma-yoga* path.

Let us be clear that this *Karma-yoga* is distinct from what the scholars have classified it as one of the four or more paths. It is just the other path than the *Jnana-yoga* as per *Gita*. It covers the entire gamut of *Karma*, *Bhakti*, *Jnana* and *Dhyana-yoga*, all in one, without much distinction or any identity of a separate path as such for each.

It is the only and the central *Yoga* of discussion under *Gita*, in all its chapters. The only exception is the *Jnana-yoga*, aka, *Sankhya-yoga*, of the 2nd *Gita* chapter, narrated only for the sake of giving the full gist of the gamut of the *Yoga-shastra* and not by way of which *Yoga Gita* preaches and upholds for all.

The *Mumukshu* has to take recourse to the *Karma*, the *Bhakti*, the *Dhyana* and the *Jnana*, all simultaneously, although any one or the other element may predominate from time to time, depending upon the *Samskaras* on the *Chitta* of the *Karma-yogi*. The eminent *Karma-yogi*, the great Indian patriot, *Shri Lokamanya Bal Gangadhar Tilak*, has himself so concluded in his epitome on *Gita*: '*Gita-Rahasya*'.

Saguna and Nirguna Worship

The *Karma-yoga* of *Gita* again bifurcates into two sub-paths, depending upon the *Dhyeyya* of the *Saguna Ishwara* and that of the *Nirguna Brahman*. Those whose intellect has decided that the *Ultimate Tattwa*, the *Brahman*, does not have any description; *It* is beyond names and forms; and have, therefore, taken up to worship *It* in its *Nirguna Nirakara* aspect to merge into that aspect by the *Yoga* are the ones whom Lord *Shri Krishna* calls as the *Avyaktopasaka*, worshippers of the *Avyakta*.

Those who have decided that the ultimate *Tattwa*, although *Nirguna*, *Nirakara* and *Avyakta*, does manifest in its *Saguna Avatara* of names and forms and it is what fills the universe and is at the core of everyone and everything are called the *Vyaktopasakas*.¹⁶⁵

Saguna Dhyana-yoga

Love between the *Ishwara* and the *Bhakta* is viable only in the *Saguna* form of the *Ishwara*. The *Nirguna Nirakara Infinite Brahman* cannot be imagined and it is not amenable to the sentimental worship. It can only be the *Jnana* that can really attain one to it, not the *Bhakti*.

The *Ishwara* really can love those who worship *His Saguna* form. It is they who can be really the *Bhaktas* and the *Yogis*. For them *He* appears in the form of the *Sadguru*. The 6th chapter of *Gita* is for both the *Saguna* and the *Nirguna* worship. However, the *Saguna* worship, especially that of the *Sadguru*, is the topic of the greater interest to Saints, in particular to Saint *Dnyaneshwar*.

Real Yoga of Gita

Saint *Dnyaneshwar* upholds, like *Lord Shri Krishna*, the *Saguna* worship. He has stressed only too often the *Dhyana-yoga* which is *Guru*-given, based upon the *Kundalini*'s awakening and the process of the *Laya*, ending in *Samarasya* with its *Dhyeyya* of the *Saguna Ishwara*. He considers the *Pantharaja* (The *Raja-yoga*) to be such *Yoga*.

All the *Yogis* regard the *Rajayoga* as the easiest and simplest to attain. This method of the *Yoga*, upheld in *Dnyaneshwari*, is automatic, as we have seen from its 6th chapter earlier. The *Yogi*'s progress depends solely upon the *Grace* of the *Guru* or the *Ishwara* in this sub-path of the *Saguna Dhyana* of Saint *Dnyaneshwar*.

The *Yoga-shastra* regards this *Yoga*, as prescribed by *Dnyaneshwar*, as the *Maha-yoga* (The *Greatest Yoga*). The *Kripa*, either of the *Ishwara* or that of the *Guru* is central to it. We have already considered his *Ovis* on the praise, worship and greatness of the *Guru*, showering his gratitude upon him.

Kripa and Yoga

The *Yoga* path becomes easier to follow with the *Kripa*, the *Grace*, either of the Saints, the *Guru* or the *Ishwara*. Hence Saint *Dnyaneshwar* feels that the *Yogis* should follow this easy path that gives the fruit of the *Samadhi* at the earliest. His compendium, *Dnyaneshwari*, is the *Lamp* lighting that path for eternity, truly on the lines of *Gita*. Hence we may regard his *Pantharaja* as the most preferred *Yoga* method and process of *Gita*, too.

Avyaktopasana

Upasana means worship. *Avyaktopasana* means the worship of the *Avyakta*. *Vyaktopasana* means the worship of the *Vyakta*. *Vyakta* and *Avyakta* refer respectively to the manifested and the non-manifested forms of the *Parama Tattwa*.

It was clarified earlier that *Gita* throws more light upon the basic *Yoga-sootras* of *Patanjali*. We have also observed that *Dnyaneshwari* throws abundant light upon what *Gita* and the *Yoga-sootras* say.

In the 6th chapter of *Gita* on the *Dhyana-yoga*, we do not find any definite choice between the *Saguna* and the *Nirguna Dhyana-yoga*. It is

only in its 12th chapter that *Lord Shri Krishna* has discussed these two different methods of the *Dhyana*.

We may also infer that *Patanjali*, too, has reckoned with these two methods when he has said that the process of *Ishwara-pranidhana* can also attain the *Yoga-siddhi*.¹⁶⁶ Although both these methods lead to attain the same goal of the *Yoga* of uniting with the *Paramatman*, *Lord Shri Krishna* has clearly told *Arjuna* that the path of the *Nirguna* worship is most difficult and entails a lot of pain in its process.¹⁶⁷

The *Chitta* that has taken to the *Avyakta* cannot meditate upon it, because it has no name, no form, no qualifications or aspects upon which the *Yogi* can fix his mind. It is not said directly in *Gita* that the goal is impossible to attain by that method. But by implication, it can be surmised to be so, impossible of attainment, at least for the majority of the *Sadhakas*.

Saguna Worship

On the contrary, those *Yogis* who meditate upon the *Saguna* form of the *Ishwara*, surrender the fruits of their *Karmas* to *Him*, regard the *Karmas* as the service to *Ishwara*, and worship *Him* by the *Yoga* of *Ananya-bhakti*, soon become successful in stabilising their *Chitta* upon *Him*. *Lord Shri Krishna* has assured that *He* soon lifts them up from and saves them from drowning into the vast ocean of the *Samsara* (the world) where only death rules.¹⁶⁸

Note: *Ananya Bhakti Yoga* - *Ananya* means no other than the one chosen. The worship of only the one, the God or the *Ishwara*, and no others, is *Ananya Bhakti*. The *Bhakta* seeks to become one with *Him*. That also is another meaning of *Ananya Bhakti*. Here both these meanings are implied.

Epilogue

The readers will recollect that we have looked into the various aspects of the *Rajayoga* of *Gita* and *Dnyaneshwari* and their correlation. While being at it, we have thus gained to the real crux of *Gita*, its real *Yoga* and method of worship. This '*Yoga of Gita*' is called the *Pantharaja* by Saint *Dnyaneshwar* in the 6th chapter of *Dnyaneshwari*. In the next **Book-2**, we will look into more details of that *Yoga*, the *Pantharaja*.





BOOK-2



SAINT DNYANESHWAR'S RAJAYOGA



KUNDALINI YOGA PRACTICE



PROCESSES AND METHODS

[PANTHARAJA]



SAINT DNYANESHWAR'S RAJAYOGA

This Book-2 bears an appropriate title of 'Saint Dnyaneshwar's Rajayoga - Kundalini Yoga Practice: Processes and Methods [Pantharaja]'. The readers will be taken through the various aspects of *Rajayoga* via the basics that are expounded in the Great *Shrimad-Bhagavad Gita* and its mystic erudite commentary '*Dnyaneshwari*' by the greatest Indian *Yogi*, devotee and *Jnanin* Saint *Dnyaneshwar* of the 13th century medieval India.

It contains the initiation to the inner secrets of *Rajayoga*. It attracted more than 500 reads and 80 *Downloads* during the past few months. It explores the *Rajayoga* - The *Kundalini Yoga* as explained by Saint *Dnyaneshwar*, the Indian Master *Rajayogi* of medieval times. He was the

preceptor of the *Kundalini Yoga* line of the *Natha Siddhas* to which the author belongs.

The book systematically introduces the readers to various concepts of *Rajayoga* in the *Natha Siddha*'s traditional ways as also from a generalist *Yogi*'s point of view.

It is written with a total and in-depth understanding of the complexities of *Rajayoga*. Those attracted to the subject of *Rajayoga* will find encouraged to read the words of the *Yogi* author who has painstakingly explained everything properly.

Dear reader! So go ahead and read it. Once you have read it, you will feel happy that you got your own bit of the universal nature of the Indian spirituality and mysticism and feel enthused to read on his other books that are equally fantastic and enthralling.

YOGA AND PHILOSOPHY OF GITA AND DNYANESHWARI

Yoga-shastra and I

We have always to consider the philosophical aspects of Indian mysticism when dealing with its *Yoga-shastra*.

The Indian Philosophy is not just an ideal, but it has practical implications to be applied for life too. It expects one to be able to experience its tenets and live for it. The practical way to experience the philosophical propositions is known as the *Yoga* and the science developed around it is the *Yoga-shastra*. Everybody, including a householder, can practise the *Yoga* according to his capacity.

Having practiced the *Yoga* and studied its texts, with guidance from proper *Yogi* authorities, I could understand its intricacies. I have already published a book on my *Yogic* experiences under the title of '*Autobiography Of A Natha Siddha Yogi*' available at Createspace.com/Pothi.com in print and at Amazon.com and its worldwide stores to enable the enquirers in understanding some of the mysterious part of the *Yoga* discipline.

My journey into the *Yoga* field enabled me to clearly understand the mystical aspects of the *Yoga-shastra* in the *Gita-Dnyaneshwari*, and in particular the contents of their famous sixth chapters and Saint *Dnyaneshwar's Abhangas* (a form of verse in Marathi language literature) on the *Yoga*.

It also enabled me to grasp the *Yogic* stages of what is broadly known as the *Kundalini-yoga*, extolled by Saint *Dnyaneshwar* as the *Pantharaja* i.e. the *Royal Way* of the *Yoga* practice. *Gita* calls it *Rajayoga*, the most secret practice. Likewise, *Swami Vivekananda*, the great Indian *Yogi* of the nineteenth century calls *Kundalini-yoga* as *Raja-yoga*. It is the form of *Yoga* in which the innate power of the *Yogi*, known as the *Kundalini*, is invoked to attain the highest state of *Yoga*, not otherwise amenable to any other practices.

By the *Grace* of Saint *Dnyaneshwar*, I was granted the illumination necessary to appreciate the highest stages of the *Yoga* practice, narrated in his 700 stanza work, *Amritanubhava*.

Basically, the *Kundalini* is known as the primal power which resides in the subtle body (*Linga-deha*) of every person. It is supposed to be the *Prakriti* itself which individualizes for every soul. The *Prakriti* is one of the ultimate principles and it provides the working force behind the Universe.

It gathers the impressions of the deeds (*Karma*) of the soul from one birth to another birth. Thus a reservoir of the impressions of *Karmas* is built into it and the actions and experiences of each soul are governed by their accumulations in the subtle body.

The subtle body is known as the *Yogic body* (*Linga Deha*) which is different from the physiological body of a person. The various actions of the latter are governed by the former. Broadly speaking, the subtle body is the ethereal body consisting of the *Kundalini*, various *Yoga-Chakras*, and the *Yoga Nadis*. It passes from one gross body of the soul to its other body in which the soul is reborn. This continues from birth to birth until the individual soul finally attains liberation.

Yoga-chakras are subtle ethereal centres in the *Yogic body* which are activated by the *Pranas*. *Yoga-nadis* are subtle ethereal channels through which the *Pranas* flow in the subtle body.

The main *Chakras* (the *Shat-chakras*) are taken as six in number. They are the *Mooladhara Chakra*, *Svadhishthana Chakra*, *Manipura Chakra*, *Anahata Chakra*, *Vishuddhi Chakra* and the *Ajna Chakra*. The main *Nadis* are three viz. *Ida*, *Pingala* and *Sushumna*. These six *Chakras* and the three main *Nadis* are basically involved in the process of *Yoga*. The *Kundalini* remains in its basal state in the *Kanda* (root) near the *Manipura Chakra*. In its active state, it passes through the *Sushumna Nadi* through the six main *Chakras*. It ultimately goes to the *Crown Chakra* called the *Sahasrara-chakra*. The *Yogi* attains the final stage of *Samadhi* on the *Kundalini* reaching it. There are supposedly 72000 subsidiary *Nadis* in the subtle body and innumerable secondary *Chakras*.

The *Pranas* pervade the subtle body, flowing through the *Nadi* system. *Pranas* are a distinct psychic subtle force. In the *Yogic body*, when it flows through the *Nadis*, it activates the various *Chakras* and brings life into action. It is not the air one breathes, just as the *Yogic Nadis* are not the nerves of *Ayurveda*. Some scholars attribute the *Chakras* to be the ganglionic plexuses of the nervous system, although it is to emphasize that this is a patently wrong proposition that can be made only by a person totally ignorant of what the *Yogic* body is made up of and its functionality.

The *Kundalini* has a path in the body when it is aroused by *Yoga*. Until that is done, it remains dormant and provides only so much of life force as is enough to sustain the actions of the soul in its bodily form. It is then called metaphorically as sleeping and coiled like a serpent at the root (*Kanda*) between the *Manipura* and the basal *Mooladhara Chakra* in the *Yogic* system. The first of the *Shat-chakras* is called *Mooladhara Chakra*. It is located in the *Yogic body* at a position corresponding to the coccyx or the end of the tailbone.

When the soul starts upon the path of liberation, the *Kundalini* is said to become active and metaphorically said to have awakened. It then travels

through the different *Chakras*, liberating the consciousness in stages until it unites with the *Purusha* in their original state.

The *Purusha* is the ultimate principle, the One who experiences the workings of the *Prakriti*. The *Prakriti* and the *Purusha* form the ultimate dual principles in the doctrine of *Dwaita*.

My background and studies have fully equipped me with the wherewithal to undertake this prestigious work into the study of the deeper aspects of *Gita* and *Dnyaneshwari*. They have also enabled me to grasp the many books on the *Yoga* discipline in their true mystic sense, so as to render me fully equipped to undertake the detailed work on the *Yoga of Gita* that I penned down.

Working on the treatise in Marathi language on the *Yoga* by the title '*Yogada Shri Dnyaneshwari*' filled me with great joy of achievement, indeed! I had been fully engrossed for the past few decades in this project of my delight. Soon afterwards, I started the work of its transliteration into English for the readers who do not know the Marathi language. That work is partly done and the rest is under way.

Patanjali was a great sage of ancient India. He wrote treatises on various topics. His treatise on the *Yoga-shastra* is popularly known as the *Patanjala Yoga-sootras*. *Vyasa's* commentary on the *Patanjala-yoga-sootras* is the authoritative text on the *Yoga-shastra*. *Vyasa* himself was a great sage of ancient India. He is credited with super intellect, understanding and vast knowledge. He composed the epic *Mahabharata* and many other religious texts.

I have made copious use of sage *Vyasa's* commentary in my work, in addition to the various commentaries on the *Yoga-shastra* by other experts.

Dwaita is the *Principle of Duality* which differentiates between the *Universe*, the individual *Soul* and the *Supreme Consciousness*. *Adwaita* is the *Principle of Monism* in which the *Ultimate Consciousness* exists everywhere and in everything but is a single entity.

While dealing with *Rajayoga*, I have not entered into the theoretical discussion on whether the *Patanjala-yoga-sootras* are from the *Dwaita* or the *Adwaita* stream; whether *Acharya Shankara* has proscribed it and whether it accepts the *Ishwara* etc.

I am only interested in it as it is an excellent practical guide to the *Yoga* discipline. Its eightfold path of the *Yama-Niyama-Asana-Pranayama-Pratyahara* and the *Dharana-Dhyana-Samadhi* can actually be practised.

Yama and *Niyama* are conduct-oriented behavioural practices aimed at disciplining the body and the mind of the *Yoga* student to make them suitable for undertaking advanced *Yoga* practices like *Pranayama* etc.

Asana means the *Yogic* posture of the body and limbs which helps best in meditation. *Pranayama* is the control of *Pranas* (life force) for steadying the mind and purifying the body for further practice of *Yoga*. *Pratyahara* is the control of the senses and desires.

Dharana-Dhyana and *Samadhi* together are known as the inner core of the eightfold path of *Yoga* which is also called the *Patanjala* or *Ashtanga Yoga*. The initiate has to choose an object, say a deity to begin with, upon whom he centres his attention conscientiously and continuously. As the level of concentration intensifies, he starts immersing his mind solely in it.

The stages of mind of increasing intensity of immersion are known as *Dharana*, *Dhyana* and *Samadhi* progressively. Intense *Dharana* is *Dhyana*. Intense *Dhyana* is the *Samadhi* state in which the mind is not aware of anything other than the chosen object of concentration.

The process of *Dharana-Dhyana* and *Samadhi* collectively is what is popularly known as meditation. Technically, the *Pys* calls it *Samyama*.

The various systems of *Yoga* of any particular philosophical School like the *Dwaita*, the *Adwaita* etc. differ from one another upon a number of subjects. There are differences between these streams because of what are i. The *Yamas*, *Niyamas* and *Asana*; ii. The methods of the *Pranayama*; iii. The extent of the *Pratyahara*; iv. The *Ultimate Entity* or the icon or the object (*Dhyeyya*) of *Dharana-Dhyana-Samadhi*; v.

Whether it should be the *Saguna* or the *Nirguna*; and viii. The nature of the *Ultimate* to be realized etc.

The *Brahman* with form and attributes is called *Saguna*. The *Brahman* without form and attributes is called *Nirguna*.

The scholars seem to hold that the various philosophical doctrines and the *Yoga* disciplines cannot at all be related to one another. However, in my book, I have attempted to involve the various streams for a better understanding of the whole subject.

According to me, the ultimate principles of the *Patanjala* system, the *Prakriti* and the *Purusha*, can be suitably related to their equivalents in the other systems.

Whatever *Patanjali* says is proved by practice. *Patanjali*'s work on *Yoga* i.e. his *Yoga* principles (called the *Sootras* in Sanskrit) are known as the *Patanjala-yoga-sootras*. The same hold true as the core of various systems of the *Yoga*. In a broad generalized pattern, these compact *Patanjala Sootras* are more than useful in deciphering the secret of the *Yoga* of *Gita* and *Dnyaneshwari*. I have used these *Sootras* for bringing forth the secret of the *Yoga* in *Gita* and *Dnyaneshwari*.

RAJAYOGA [PANTHARAJ] EXPLAINED

This is a systematic exposition of the *Rajayoga* - the *Kundalini Yoga* along with its various concepts and *Natha Siddhas*' traditional *Rajayoga* methodologies, as explained by Saint *Dnyaneshwar*, the Indian Master *Rajayogi* of medieval times in his great and erudite commentary on *Shrimad-Bhagavad Gita*, titled '*Dnyaneshwari*'. He was the preceptor of the *Kundalini Yoga* line of the *Natha Siddhas* to which the author belongs.

Quintessence of *Gita* - Pantharaja

Lord *Shri Krishna* promised that *He* would lift *His Saguna* worshipping *Bhaktas* without delay from the '*Ocean of Death*' that this world is.¹⁶⁹ Considering that Saint *Dnyaneshwar* has opened in the 6th *Dnyaneshwari*

chapter the secret treasury of the method and the process of the *Yoga* that attracts the *Ishwara* to the *Yogi* to fulfill that promise. He calls that *Yoga* by the name of the *Pantharaja* (*The King of Yogas*) and the *Rajayoga*.

The salient characteristics of this *Yoga* are: It is *Guru*-given, based on the *Kundalini* awakening and its action, attaining the *Laya* and *Samarasya* with *Saguna Dhyana* of the *Ishwara* or the *Guru*. Saint *Dnyaneshwar* says that it is the only and the principle *Yoga* that *Gita* preaches. He lays bare the secrets of that *Yoga* in *Dnyaneshwari* for those who really care.

It is what the *Maha-Vishnu*, *Lord Shri Krishna*, had narrated to *Arjuna* in *Gita*. This most secret *Yoga* emanated again from *Adinatha Shiva* from whom *Matsyendranatha*, an incarnation of *Lord Shri Vishnu*, learnt it by stealth. Passing down it was transmitted to Saint *Dnyaneshwar*.

Correlation of Ashtanga and other Yoga Methods

There are certain basic equivalences of the *Patanjala Yoga* with that of *Gita* and *Dnyaneshwari*. We will now see some details about the *Yoga* methods and processes, common to all the main systems of *Yoga*.

Lord Shri Krishna says that to commence the *Yoga* practice, the *Yogi* should renounce all the sensory inputs. He should keep the sight centered upon the *Bhroo-madhya*. Balancing out (controlling) the *Prana* and the *Apana*, the *Yogi* should gain control of the senses, mind and *Buddhi*.

He should commence the *Yoga* practice with the intention of attaining to the *Moksha*. After he renounces the desires, fears and angers arising out of worldly attachment, he becomes capable of attaining the *Yoga*.¹⁷⁰

Saint *Dnyaneshwar* comments upon the relevant *Gita Shlokas* as follows:¹⁷¹ ‘The *Jeevanmuktas* reach the state of the *Brahman* even while being in this body. For that one should uproot the sensory demands of pleasures. Then concentrating the mind, he should meditate. The *Ida*, the *Pingala* and the *Sushumna Nadis* meet at the *Ajna-chakra* at the *Bhroo-madhya*. He should fix his inner sight upon its central point.’

‘The *Prana* and the *Apana* normally flow through the *Pingala* and the *Ida*. The *Yogi* should reverse their flow to make them enter into the

central *Nadi*, the *Sushumna*. Then he should awaken the *Kundalini* and make it travel upward through the *Shat-chakras* to the *Murdhni-akasha*. Since the *Kundalini*, the *Chitta* (*Manasa*) and the *Pavana* (*Pranas*) are interrelated, these, too, will then reach the same place i.e. the *Murdhni-akasha*. Then the *Yogi* should dissolve them (*Laya*) into the *Akasha*.’

‘When that happens, like the rivers losing their individual identity after meeting the ocean, all the desires drown into the vast ocean of the of the *Laya* in the *Murdhni-akasha*. The screen of the mind upon which the world appears splits open. The reflections in lake’s water disappear as soon as the lake evaporates. Like that the world scene also disappears from the *Yogi* when the mind reflects it no longer. With the mind, the *Ahankara* also disappears. The *Yogi* then becomes the *Parabrahman* in his bodily form.’

Lord *Shri Krishna* says that ‘That is the state of *Jeevanmukti*. The *Yogi* transgresses the mountains of the *Yam-Niyamas* and swims through the oceans of the *Yogabhyasa* to reach there. Detaching himself totally from the world, he becomes thus the *Parabrahman*.’

After *Shri Krishna* narrated the method of the *Yoga* thus in brief, *Arjuna*, the connoisseur of *Yoga*, became attracted to the *Yoga* that the Lord had hinted at thus. He started pestering *Shri Krishna* to narrate the entire secret of the *Yoga* to him. In this manner, *Shri Krishna* specifically introduces *The Yoga of Gita* to *Arjuna* from the 5th chapter. (5-27 and 28, *Gita*). This brief narration here clearly shows that the *Pantharaja* of Saint *Dnyaneshwar* and the *Ashtanga Yoga* of *Patanjali* concur since all the *Ashtangas* of the *Yama*, *Niyama*, etc. can be inferred from these *Ovis*.¹⁷²

Seen in the light of our earlier discussion and the above, we can clearly see the congruence of Saint *Dnyaneshwar*’s *Pantharaja* with that of *The Yoga of Gita* and *The Ashtanga Yoga of Patanjali*. *Patanjali* asks for the practice of ‘*Chittavrittinirodha*’. *Dnyaneshwar*, too, on the lines of *Gita* recommends the same practice.

However, he most clearly calls for the methodology of the *Kundalini* processes for attaining the *Laya* of the *Manasa* and *Chitta* by taking them

with the awakened *Kundalini* into the *Akasha* with the *Parana-Apana*. He is specifically and unequivocally pointing out the major role that the *Kundalini* processes play in the attainment of the *Yoga* that many exponents of '*The Yoga of Gita*' and also the *Yoga-sootras* sidestep.

In order to enter into more details of the *Kundalini* processes so essential for the fulfilment of *Yoga*, we have to turn to the 6th chapter of *Dnyaneshwari*. In it *Dnyaneshwar* clearly links the *Yoga Ashtangas* with his *Yoga of Kundalini*.¹⁷³ There he has constructed the allegory of climbing to the top of *The Yoga Mountain*.

He says that 'Without renouncing the *Grihasthashrama* and its appointed *Karmas*, the *Yogi* should attain to the joys of the *Samadhi* state. That can be done without initiation into the fourth *Ashram* of *Sanyasa*. This can be verified by practical experience. For reaching the *Samadhi* peak of the *Yoga Mountain*, one must follow first the well laid down path of the *Karma-yoga*. One should first reach its base camp i.e. the *Yam-Niyamas*. Then one has to traverse upon the path of the *Asana* to climb up. After climbing it, one reaches the stiff climb of *Pranayama*. That should also be traversed.'

'Then one will reach the overhanging dangerous cliff of the *Pratyahara*. The feet of the *Buddhi* slip upon it often. Most of the *Hatha-Yogis* return defeated from it. They simply cannot brace with the dangerous prospects of climbing it. However, with constant practice of *Vairagya*, after lot of efforts, the *Yogi* can gradually climb its slippery slopes. Once one reaches above it, the wide path of *Dharana* comes into view. The *Yogi* should traverse it. Then he should reach the summit of *Dhyana* with the strength given by the *Pavana*.'

By *Pavana*, *Dnyaneshwar* has used the connotative symbolism of the old *Yoga* discipline. The *Pavana*, literally meaning the *Vayu* (*air*), has different connotations in *Yoga* terminology. It means the *Marut*, the *Prana*, the *Shakti* and also the *Kundalini*. Saint *Dnyaneshwar* uses these connotative terms, in the sense of equivalence, in *Dnyaneshwari*.

Saint *Dnyaneshwar* uses these connotative terms of *Kundalini*, in the sense of equivalence, in *Dnyaneshwari Ovis: 6-272: Kundalini*

Jagadamba; 6-283: *Prana*; 6-287, 288: *Shakti*; 6-299: *Pavana* and 6-301: *Kundalini, Marut and Shakti*.

These meanings become clear as one goes through the various *Ovis* of *Dnyaneshwari*. The *Yogis* often describe concepts by recourse to terms that have been assigned more than one meaning, depending upon the context.

It requires the perfect *Yogic* experience and the *Prajna* to understand the deep symbolic connotations and such dual meaning terminology. That is the reason why the *Yoga* cannot be understood and practised by learning from books or lectures by so-called ‘*Ivory Tower*’ authorities of the *Yoga*. Mere textual knowledge is useless here. That is the reason why one needs a guide or a *Sadguru* who is a *Siddha Yogi*, as well as, exactly knowledgeable in the science of the *Yoga* and its texts.

Saint *Dnyaneshwar* further says that: ‘Once the *Yogi* crosses the summit of the *Dhyana*, he next climbs up to the top of the *Samadhi*, the tallest peak of *The Mount Meru* of the *Yoga*.

When the *Yogi* reaches that state, the *Yoga* path vanishes there. There is no further to go, the *Yogi* having attained to his goal. The extreme joy of having succeeded in climbing the impossible *Yoga Mountain* overflows the brims of the *Yogi*’s heart. He attains the state of the *Samarasya*. The *Triputi* of the *Dhyata-Dhyeyya-Dhyana* dissolves into the *Paramatman*. The *Pravritti* and the *Nivritti*, both retire. That is the bliss of *Samadhi*.’

Note: *Meru* is the mythical mountain of the *Vedas*, the tallest in the universe, deemed to be made of gold, around which the Earth supposedly rotates. The legendary *Devas* are supposedly reside atop it.

‘*Avyaktasaktachetasam*’¹⁷⁴

The above narration of *Dnyaneshwar*, in no uncertain terms, clearly shows all the eight steps of *Patanjala Yoga-sootras*, by the same specific nomenclature of the *Yama-Niyamas* etc. all of which he considers as integral to his *Pantharaja-yoga*. It would thus appear that the *Patanjala-sootras* are the guiding light for all the *Yogis*. Saint *Dnyaneshwar* also

has indicated that the path of the *Yoga* is very difficult for the *Hathayogis* who also attempt to go the same way. Most of them return from the unattainable stage of the *Pratyahara*. Only a rare *Yogi* reaches the goal and enters into the *Shoonya* i.e. the *Brahman*.

As earlier pointed out, *Gita* has mentioned the *Dhyana-yogis* worshipping the *Nirguna Nirakara Brahman*. Those *Yogis*, referred to there as '*Avyaktasaktachetasam*' are the same whom *Dnyaneshwar* terms here as the *Hatha-yogis*.

However, we may note that Saint *Dnyaneshwar* actually does not use the term *Hatha-yogis*. He has used the word '*Hatthiye*'/ '*Hatiye*'. He says that '*Hatiye sanditi hoda, kadelaga*' (*Dny*, 6-56). The word can also mean '*an obstinate person*'.

The commentators on *Dnyaneshwari* are confused over its meaning. In the given connotation, I have taken that *Dnyaneshwar* means that the *Hatha-Yogis*, who aim at the *Nirguna Nirakara Brahman*, without a *Guru* and not resorting to the formality of the *Saguna Dhyana*, find it very difficult to attain the stage of *Pratyahara*.

This interpretation I have given is in tune with the general narrative in the respective portion of *Dnyaneshwari* and in line with the *Gita Shlokas* connected with it, and the general principles of the *Yoga* science.

Really speaking, the *Hathayoga* and Saint *Dnyaneshwar's Kundalini* based *Pantharaja* are not at all distinct from each other. The steps as delineated above, from the *Prana-Apana*, the *Kundalini*, the *Yama-Niyamas* etc. are exactly the same in both the *Yogas*. The *Hatha-yogis*, too, awaken the *Kundalini*, enter the *Sushumna Nadi*, pierce the *Shat-chakras* and try to reach the *Shoonya*.

Here, *Dnyaneshwar*, too, follows *Lord Shri Krishna* and says that the *Yogis* who take up this path of *Nirguna Dhyana*, invariably reap the harvest of difficulties, great troubles and sorrow on their arduous path.¹⁷⁵ *Dnyaneshwar* is not at all opposed to the *Hatha-yoga*. On the contrary, it is one of the most important aspects of his *Yoga Path*. The *Hatha-yoga* of the '*Avyaktasaktachetasam*' differs only in one and major way from *Pantharaja*, that of the *Ishwara-pranidhana*, the *Bhakti*.

Saint *Dnyaneshwar* goes on to say that even after successfully traversing that path, the *Hathayogis*, without the mainstay of the *Bhakti*, do not gain anything more than what the *Yogis* treading the path of the *Saguna* (*Vyakta*) *Bhakti*. The *Hathayogis* attain exactly the same objective, with their *Herculean* efforts. On their way, they get attracted by the *Riddhis* and *Siddhis*.

The said *Hatha-yogis* are troubled by desires and anger (*Kama-Krodha*). They are offered the high seats amongst the Gods, like those of *Lord Indra* and the other great gods. If they accept these perquisites, they become dissuaded from their path.

Exactly the same dangers of the path are pointed out in the *Vibhuti-pada* of the *Yoga-sootras*.¹⁷⁶ By offering the goods and services of the divine world, the Gods lure the *Yogi* away from his path. These are the real hindrances to attaining the goal of the *Samadhi*.¹⁷⁷ If the *Yogi* feels attracted by such offers, he gets carried away from the discipline of the *Pratyahara*. If he starts taking pride in his attainments by the offers, obviously he indulges in *Narcissism*, strengthening exactly what he had been trying to get rid of by the process of the *Yoga*, his *Ahankara*.

On this background of these sub-divisions of the *Kundalini Yoga*, characterised by the inclusion or exclusion of the *Ishwara-pranidhana*, the *Bhakti*, *Dnyaneshwar* dissuades the *Yogis* from following the other sub-division, namely, that of following the *Path* but without the help of the *Bhakti*: The *Ishwara-pranidhana* of *Patanjali*. He has, in most clear terms, called the *Pantharaja Yoga* path as easy to follow for all and sundry.

In connection with *Patanjali*, *Gita*, and *Dnyaneshwari*, it should be noted that we have often and perforce been discussing about *Patanjala Yoga-sootras* and *Patanjali's Yoga*. The students must not become confused. It has to be clearly understood that there is no mention of these *Sootras*, in either *Gita* or *Dnyaneshwari* by name or as a reference.

We, as students, have been comparing various *Yoga* texts including *Patanjala Sootras* in relation to '*The Yoga Of Gita and Dnyaneshwari*'. As such my books in this series on *The Yoga of Gita* find their mention

and deliberate upon their various aspects for relating the same to the subject matter of our discussion here and elsewhere.

The other difference in the two subdivisions is in respect of the guidance from a *Guru*. The *Hatha-yogis*, believing in the *Nirguna*, do not believe in the *Ishwara*. So they do not have any *Guru* who is supposed to be an incarnation of the *Ishwara*, to trust and follow. They have to be on their own. That, too, creates many difficulties and arduousness on their path.

On the other hand, the *Saguna Dhyana-yogi* follows the same *Kundalini* and *Yama-Niyama* processes and is aided in his path by the *Guru*, the *Guide*. Also he can easily fix his *Dhyana* upon the tangible *Dhyeyya* of the *Saguna Sakara*, as compared to the intangible *Dhyeyya* of the *Nirguna Nirakara Shoonya* of the mere *Hatha-yoga*. Both these matters aid him in attaining his goal of the *Samadhi* more easily and surely than the '*Avyaktasaktachetasam*' *Yogi*.

Note: *Riddhis* and *Nidhi* are special endowments, not available to common men, even the emperors, in respect of riches, goods and services etc. of the world at the *Yogi*'s commands. *Siddhis* are the mystical *Yogic* powers which endow the *Yogi* with ESP and other-worldly powers over Nature and the world.

Paramabhakti: Easy Yoga

Saint *Dnyaneshwar* has thus extolled the *Pantharaja*. He calls it alternatively as the path of the *Adwaya-bhakti*/the *Adwaita-bhakti* as well as the *Parama-bhakti*.¹⁷⁸ The *Yogi* attains the *Adwaya/Adwaita/Parama Bhakti* as the final goal. He says that this is the *Yoga* of the *Bhakti* that grants to the *Yogi* the state devoid of the *Triputi*. Some call it '*The Yoga of Jnana-Bhakti*'. Others call it the fourth (*Chaturtha*) *Bhakti*, to distinguish it from the *Bhakti* of the *Arta*, the *Artharthi* and the *Jijnasu*. This is the *Sahaja-bhakti* that is beyond the realm of the *Triputi* of *Drashta – Drishya* and *Darshana*.¹⁷⁹

Dnyanadeva has called the *Pantharaja* by another name, the *Krama-yoga* in the 18th chapter of *Dnyaneshwari*. It is the same as the *Pantharaja*. *Krama-yoga* means '*Step-by-step Yoga*'. It is so because the

Yoga methodology is such that the *Yogi* progresses step by step to the attainment of the goal of the *Samadhi*. There he again narrates the *Pantharaja* by way of summary of 'The *Yoga of Gita*', synthesizing all the details in one coordinated whole. We will see those details at an appropriate place. The *Krama-yogi* is the *Yogi* who follows the path of the *Krama-yoga*.

Shri Krishna had extolled the *Jnanin Bhakta* as *His Atman*, in the 7th *Gita* chapter. He says that this path of *Bhakti* grants the state of unification of the *Bhakta* with his *Ishwara*. The *Jnanins* call it as the state of *Swasamvitti*. The *Shaivas* call it as the state of the *Shakti*. The *Yogi* who attains that state sees the *Ishwara's* presence in the whole world, everywhere in everything, everyone.

Asana-Mudra-Bandha

Gorakshanatha and Ashta Yogangas

We have seen above that the *Pantharaja* of Saint *Dnyaneshwar* synthesises best the multi-fold paths of the *Karma*, the *Jnana*, the *Bhakti* and the *Yoga*. The *Krama-yoga* and the *Pantharaja* are different names of the same *Yoga of Gita* and *Dnyaneshwari*. Before proceeding to examine this *Yoga*, it is interesting and also instructive to see what *Natha Siddha Guru Gorakshanatha* of their *Natha* tradition says on the *Yama-Niyamas* and other *Yoga Ashtangas* in his famous text '*Siddha-Siddhanta- Paddhati*'.¹⁸⁰

In (*ssp*, 2-32),¹⁸¹ *Guru Gorakshanatha* says that the *Yama*, the *Niyama*, the *Asana*, the *Pratyahara*, the *Pranayama*, the *Dharana*, the *Dhyana* and the *Samadhi* are the eight folds of his *Yoga*.

Yamas: By the practice of the *Yama*, the *Yogi* should gradually attain control of the senses and regulate his food intake, sleep and the *Dhatus* (called here as the *Sheeta*, *Vata* and *Atapa* i.e. the *Kafa*, the *Vata* and the *Pitta* of body as per the *Ayurvedic* system). In short, his advice is analogous to the idea of the *Dhatusamya* of Saint *Dnyaneshwar* cited earlier.

He further says that the *Yama* is the *Dharma* of steadying the mind in the devotion to the *Guru* and stopping it from its running from object to object. The *Yogi* should conduct his life thus and follow this *Dharma*. We can thus see how similar are the views of *Dnyaneshwar* and *Gorakshanatha* on the devotion to the *Guru* and it appears to be an indispensable facet of the *Yoga* as per the *Natha Siddhas*.

*Niyama*¹⁸² is stated to be the control of the *Vrittis* of the mind (*Chitta*), remaining aloof in seclusion, renunciation of objects of the senses, satisfaction in whatever is offered by the fate (*Santosha*) and staying close to the *Guru's* feet.

Thus we can see that the chief aspect of these *Natha* traditional (*Sampradayika*) *Yama-Niyamas* is the devotion to the *Guru* and meditation upon him. The *Natha Siddhas* regard that in the *Guru-bhakti*, all the *Yama-Niyamas* are automatically covered. Saint *Dnyaneshwar's* overly stress on the *Guru-bhakti* in *Dnyaneshwari* and his other compositions is thus in accordance with the *Natha* tradition to which he belonged. This is a singular departure from other commentators on *Gita*. No one, even the *Great Shankaracharya*, is seen to be doing this in their valuable commentaries.

Saint *Dnyaneshwar* has thus a speciality on it in his commentary. Another point that emerges from our discussion so far is that the *Gita*, too, has the *Guru-bhakti* as the base of its *Yoga*. Almost all the important commentators have missed the point that *Shri Krishna* starts narrating *Yoga* and philosophy in *Gita* only after *Arjuna* surrenders to him as a *Shishya* (*Gita*, 2-7).¹⁸³ The mistake of commentators is because they are not that keen on the *Guru-bhakti* as a universal way to the *Yoga* and attainment of *Mukti*. They may or may not have been attained *Siddhas*. But *Guru* does not appear to hold any special appeal in their thinking for attaining the *Nihshreyasa*, so far as their commentaries on *Gita* go.

Asana: Next, *Guru Gorakshanatha* says that meditation upon and steadying oneself in the *Swa-swaroopa* is the *Asana*. For that one should perfect one of the following: the *Swastikasana*, the *Padmasana* or the *Siddhasana* and sit in that posture of the body for meditation.¹⁸⁴

The *Siddhasana* is described in *Goraksha-shataka* ¹⁸⁵ as follows: The heels should be placed touching the genitals, with legs folded tight against the thighs. One of the feet should brace against the root of the genitals. The *Yogi* should sit erect in this position and maintain this body posture stationary. Controlling the senses, he should fix his eyesight at inside of the *Bhroomadhya*. *Gorakshanatha* says that this *Siddhasana* leads to the attainment of *Moksha*.

Vajrasana

Mudra is a *Yogic* term referring to the specific bodily postures assumed by the *Yogi* for the starting of the *Yoga* processes. The *Bandha* is an internal bodily action that helps in the flow/retention of the *Prana* and the *Apana* in the desired direction for the *yogic* processes of the *Kundalini*, its arousal and ascendance to the higher *chakras*. There are three *Bandhas*, the *Moolabandha*, the *Vodhiyana* and the *Jalandhara Bandha* in the *Yogic* process.

The *Asana*, the *Mudra* and the *Bandha* are the body positions which are integral to the concept of the *Asana* in the *Yoga* of the *Natha* tradition. Saint *Dnyaneshwar* has modified the *Siddhasana* of *Guru Gorakshanatha* into what he calls as the *Vajrasana Mudra* or the *Moolabandha*. He has described the same as follows:¹⁸⁶

The position described earlier under *Siddhasana* is to be assumed by the *Yogi*. The right heel should be pressed firmly against the skin joint at the centre between the anus and the root of the genitals. The heel of the left foot should be placed upon that of the right foot positioned as above. In this manner the heels are pressed against the body portion corresponding to the centre between the *Mooladhara* and the *Svadhishthana* chakras.

Saint *Dnyaneshwar* has also described how the hands should be kept. He says that the hands should be kept so that the palms sit in the lap, one above the other. There are three positions in which the hands can be kept: 1. both palms face skyward, with either the left one down below the right one or vice versa. 2. The left palm facing skyward and the right palm above it placed facing earthward.

The whole body then sits upon the heels and the thighs in an upright posture. The *Yogi's* body then looks like a mountain peak, sitting atop a plateau. This position is called the *Mahamudra* in the *Mahayoga* system. The *Moolabandha* is automatically applied to the body by an internal process when the *Sadhaka* sitting in this posture starts meditating upon the *Guru*.

In the final body position the shoulders appear to be lifted somewhat. It helps in the application of the remaining two important *Bandhas* of *Vodhiyana* and *Jalandhara* to the internal organs of the body. The three *Bandhas* are necessary for the proper *Pranayama* and the movements of the *Prana* and the *Apana* in the desired manner for *Yogic* processes.

Note 1: *Moolabandha* is the *Bandha* applied between the *Mooladhara* and the *Svadhishthana Chakras* for initiation of the *Prana* and the *Apana* actions such that they start flowing toward each other and ultimately meet. Normally, the *Apana* is restricted to the portion below the navel in the body and the *Prana* is restricted to the portion above the navel up to the *Anahata Chakra*.

Note 2; *Vodhiyana Bandha* is the *Bandha* applied to the region of the navel. It attains the mixing of the *Prana* and the *Apana* in the *Manipura Chakra* that is a step in the direction of the rise of the *Kundalini* and making its entry possible into the *Sushumna* end at the *Mooladhara Chakra*.

Note 3: *Jalandhara Bandha* is the *Bandha* applied to the throat region. It attains the transcendence of the *Kundalini* to the *Ajna chakra* after piercing the *Vishuddhi chakra*.

Mudras, Bandhas and Vedha

Technically, a *Vedha* means the *Yogic* action that aims at the arousal of the *Kundalini*. The *Mahavedha* is the action that not only arouses the *Kundalini* but it is made to enter the *Sushumna* with accomplishing all the attendant complex *Yogic* processes.

After the *Deeksha* of the *Mahavedha* given by a competent *Guru*, the *Sadhaka* has to do nothing on his own. All the *Yogic* processes take place

automatically on their own because the *Kundalini* itself guides him on the path and takes him to the pinnacle i.e. *Shiva-shakti-samarasya*. The attendant *Yoga* of the *Mahavedha Deeksha* is known as the *Mahayoga* in which the *Sadhaka* has to make no voluntary efforts to attain further progress.

In *Mahayoga* system, the *Mahavedha* is the bodily position, coupled with internal actions of the *Prana* and *Apana*, which helps in the arousal of the *Kundalini*. With the *Vajrasana*, *Mahamudra* and the *Moolabandha* in place, applied to the body, the *Mahavedha* of the *Mahayoga* is accomplished by the *Yogi*. This process of the *Mahavedha*, too, is automatic with meditation on the *Guru*.

The *Asanas*, the *Mudras* and the *Bandhas* cannot be practised by anybody without the proper guidance from the *Guru* or a knowledgeable person. These processes cannot be described by words alone and involve numerous complex *Yogic* processes. As it is, the process of arousal of the *Kundalini* and its ascent, with the specific movements of the *Pranas*, the *Pranayama* etc. are too complex for anybody to understand by reading a text. The textual knowledge can only help one to understand the process when undertaken under the supervision of a master *Siddha Yogi*.

‘Nasikagram Drishti’

Saint *Dnyaneshwar* continues further that when the *Yogi* attains the *Vajrasana*, the *Mudra* and the *Moolabandha* as stated above, the arms and the shoulders lift up a bit and the neck and head look as if they have sunk into them. The eyelids start to droop, as if overtaken by sleep. But that is not a sleep state. The eyes see faintly through the half-closed eyelids. In fact the eyesight (The *Drishti*) is turned inward toward the centre of the *Ajna chakra* at the *Bhroomadhya* but if at all it ventures outside, it falls upon the end of the nose.

Some of the commentators are confused on this aspect of the *Drishti* of the *Yogi* in meditation, as stipulated in *Gita*,¹⁸⁷ as also in other *Yoga-shastra* texts, including *Dnyaneshwari*. *Gita* asks the *Yogi* to look at the *Nasikagram* and avoid looking in any direction. *Dnyaneshwar* says that the *Drishti* is turned inward and if at all, it steps away from it, it should

land upon the *Nasagra-peetha*. Now the *Nasagra-peetha* has but one meaning in the *Yoga-shastra*. It is the *Peetha* at the *Nasagra*.

Nasagra/Nasikagram is taken by some commentators to be the end of the nose as we see it externally. But the *Yogis*, in their connotative terms, call the other end, inside the *Bhroomadhya*, as the *Nasagra/Nasikagram*. By implication it is the centre of the *Ajna chakra* that is associated with that end. By mentioning the word *Peetha* in this connection, Saint *Dnyaneshwar* looks set upon clarifying that it is not some external body portion but a *Peetha* i.e. a *Seat* in the *Yoga-shastra* terminology.

Now a *Peetha* will mean some point in the *Linga-deha* and not in the *Sthoola-deha*. *Dnyaneshwar* has thus clearly shown that the *Nasagra-drishhti* has the elements of the inward *Drishhti* (*Antar-drishhti*) and that, too, centred at the *Bindu*, the central point of the *Ajna chakra*, associated with the *Nasagra-peetha*, or *Nasikagram* of *Gita*.

As we learn from the *Tantra* texts, every *Chakra* has the four elements of the *Nada*, The *Bindu*, the *Kala* and the *Jyoti*. These are subtle concepts and may be explained in the proper context appropriately. Apart from the *Bindu* in the *Ajna chakra*, another phase on the *Sushumna Path*, called the *Bindu* is just above the centre of the *Ajna chakra*.

The two *Bindus* are almost coincident. The *Yogi* who has already gone to the *Ajna chakra* and trying to pierce it finally, may centre his *Drishhti* upon the *Bindu* phase next to the *Ajna chakra* but any of the two *Bindus* serve the same purpose in the *Yoga-shastra*, because of their atypical location.

Some commentators have vociferously stated that the eyes should be centred upon the end of the nose externally. But the correct view as per the *Yoga-shastra* as stated above is that it should be focussed internally at the centre of the *Ajna chakra*, at the *Bindu* in its centre. That is the way of a *Kundalini Yogi*. In a known instance of the *Nimbargi Sampradaya*, a well-known *Sadhaka*, *Amburao Maharaja*, had fixed his *Drishhti* externally upon the end of the nose. As a result his eyes became crossed, generating a defect in his eyesight.

A *Yogi* never generates any defect or harm to the body and endeavours to keep it in as natural a state as he best can for the success of the *Yogic* processes. The point is that we are dealing here with more of the internal *Yogic* processes acting upon the *Sookshma body* (The *Linga Deha*) and simultaneously trying to arrange the external position of the *Sthoola Deha* (The *Gross body*) in as best a position as possible for ease of continuing the meditation and the internal *Yogic* actions upon the *Linga Deha* of the *Prana-Apana* and the *Nadi-chakra* system etc.

Prana-Apana Actions

Once the *Yogi* has attained this state of body and mind, he does not turn to the sensory attractions. The *Drishti* is thereafter continuously attuned to the *Antaryama*. Though the eyelids are half closed, he does not see anything on the outside, of the world or its sensations. The drooping of the eyelids and the *Nasikagram Drishti* are the final signals of the starting phase of the *Mahamudra*. With it, the *Apana* starts constricting and moving into the region between the *Mooladhara* and the *Svadhishthana Chakras*.

Asana of Gita

We may again have a cursory look at the *Asana* as per *Gita*.¹⁸⁸ Shri *Krishna* says that the *Yogi* should prepare the seat of antler's skin, cloth etc. as described, and sit upon it in the given position of the body. The torso, the head and the neck should be aligned in the upright posture. He should sit motionless and should not look anywhere. The *Drishti* should be centred upon the *Nasikagram*. Thus seated, he should concentrate the mind and control the actions of the senses and the *Chitta*. Thus positioned, the *Yogi* should practice the *Yoga* for purifying the *Antahkarana*.

All these words of *Gita*¹⁸⁹ are a great elaboration of the *Patanjala Yoga-sootra*: '*Sthirasukhamasanam*', (*Pys*, 2-46). Although it is so, Saint *Dnyaneshwar* has gone into unprecedented details of the *Asana* as we have seen above, in line with the *Yoga* of the *Natha* tradition that he inherited. As we go deeper and deeper into his style of narration, we realize that this is the way he expounds upon *Gita*, introducing better

understanding of the underlying *Gita* concepts and the *Yoga* processes, as well its philosophical tenets.

Gorakshanatha's *Dharana-Dhyana*

After taking note of the *Yama-Niyama* and the *Asana* as per *Guru Gorakshanatha* from *ssp*, let us have a look at what he has to say further. According to the *Natha* traditional *Yoga* system, there are certain concepts to be considered in connection with the process of the *Dharana* and the *Dhyana*. These are the nine *Chakras*, the sixteen *Adharas*, the three *Lakshyas* and the *Pancha-vyomas*.

Adhara, Sixteen

The sixteen *Adharas* are: 1. *Padangushtthadhara* (at the toe of the foot); 2. *Mooladhara* (at the *Mooladhara Chakra*); 3. *Gudadhara* (at the anus); 4. *Medhradhara* (at the root of the genitals); 5. *Udyanadhara* (at the *Manipur chakra*); 6. *Nabhi Adhara* (at the navel); 7. *Hridayadhara* (at the heart in the chest); 8. *Kantthadhara* (at the throat); 9. *Ghantikadhara* (at the Adam's apple); 10. *Talukadhara* (at the roof of the palette); 11. *Jihvadhara* (at the tongue); 12. *Bhroomadhyadhara* (at the centre of the eyebrows); 13. *Nasadhara* (at the nose); 14. *Nasamoolakavatadhara* (at the root of the nose in the *Bhroomadhy*); 15. *Lalatadhara* (at the forehead) and 16. *Brahmarandhradhara* (at the *Brahmarandhra*). The result of the *Dharana-Dhyana* upon any of these is described in the text of *ssp* proper. The students may learn of it from the text itself.

Chakras, Nine

The nine *Chakras* in the *Linga-deha* as per *Guru Gorakshanatha* are:

1. The *Brahma-chakra* at the *Mooladhara*; 2. The *Svadhishthana Chakra*; 3. The *Nabhi-chakra*; 4. *Hridayadharmashtadalakamalam*; (the eight-petalled *Hridayadhara-chakra*); 5. The *Kanttha Chakra*; 6. The *Talu Chakra*; 7. The *Bhroo Chakra*; 8. The *Brahmarandhranirvana Chakra* and 9. The *Akasha Chakra*. A chart showing the information of all these *Chakras* is appended at the end of this chapter for the benefit of the students of the *Yogic* systems.

It may be noted that in this system of *Yogi Gorakshanatha*, he does not account for the *Sahasradala/Sahasrara Chakra/Lotus*. Another point to note is that the twelve-petalled *Anahata chakra/Lotus* is also not included in his system. Again one point is the sixteen-petalled *Akasha chakra* after the *Brahmarandhra*. These indicate wide departure from the system of *Shat-chakras* that is widely accepted by most other *Yogis* as standard and upon which the many of the current texts of the *Yoga-shastra* are based.

Lakshya, Three: 1. the *Antarlakshya*; 2. the *Bahirlakshya* and 3. the *Madhyalakshya*.

Vyoma, Pancha: 1. the *Akasha*; 2. the *Parakasha*; 3. the *Mahakasha*; 4. the *Tattwakasha* and 5. the *Sooryakasha*.

The student is hereby asked to refer to the standard texts on *ssp* to understand these concepts and go to a competent *Guru/Guide* for further elucidation.

In passing, we may say that the sixteen *Adharas* as per *Guru Gorakshanatha* are the *Deshas* of the *Dharana* process of *Patanjali*. The *Lakshyas* and the *Chakras* are the *Dhyeyyas*. The *Vyomas (Akashas)* are connected with the *Dharana-Dhyana* upon the subtler and the subtlest of the *Dhyeyyas* under the *Savichara Samapatti*. From this information, we can get an idea of what are the concepts of the *Dharana-Dhyana* processes as per *Guru Gorakshanatha*.

Akasha Chakra

As per *ssp*, the *Kundalini Shakti* has three forms or subdivisions, the *Urdhwa*, the *Madhya* and the *Adhah*. Their places are shown to be respectively in the *Brahmanda*, the *Pinda* and the *Anda*. The details of these *Brahmanda*, *Pinda* and *Anda* terms are to be found in the companion book under the title of '*Autobiography of A Natha Siddha Yogi*'. The chart showing the details and the positions of the said three *Kundalini Shaktis* is appended at the end of this chapter.

As per this *Yoga* system of *Guru Gorakshanatha*, the *Akasha chakra* is shown above the *Brahmarandhranirvana Chakra*. The *Urdhvashakti* is shown in it. According to *Gorakshanatha*, the *Adhahshakti* constricts.

The *Madhyashakti* expands and the *Urdhvasakti* descends when the *Kundalini Yoga* of *Guru Gorakshanatha* is attained. The place of the *Urdhvasakti* is in the *Akasha-chakra*. That place is called as the *Poornagiri Peetha*.

The *Yogic Peethas* are shown in the chart at the end of this chapter. Saint *Dnyaneshwar* alludes to these in his *Abhangas* and also *Dnyaneshwari*. These are special terms of the *Natha Siddha* tradition.

The *Akasha chakra* above the *Brahmarandhra* can be deemed to be at the junction of the *Pinda* and the *Brahmanda*.

In the *Laya-yoga* (*The Kundalini Yoga*), all the elements (*Tattwas*) ultimately merge into the *Akasha Tattwa*, being the ultimate of the *Mahabhootas*. Even the *Laya* of the *Akasha* takes place in the *Akasha Tattwa* as can be seen from *Dnyaneshwari*, *Ovi 6-310*. That *Akasha* can be regarded as the *Gagana-mahala* of the *Sahajiya Pantha*.

Sahajiya Pantha is one of the North Indian saints' *Yogic* traditions. It follows what is known as the *Vihangama Marga*. They meditate upon the *Kundalini* at the *Ajna Chakra* onward, disregarding the lower *chakras*. As per the *Yogic* science, if the *Ajna chakra* is pierced by the *Kundalini*, the lower *Chakras* do not need to be separately pierced as their *Vedha* (piercing, *Jaya*) is automatic with that of the *Ajna chakra*.

Saint *Dnyaneshwar* says ¹⁹⁰ that after the *Laya* in the *Akasha*, the *Yogi* attains the place where the *Unmani* obtains its beatific state; the *Turiya* gains its youth. It is the primordial infinite *Parama-tattwa* which is beyond the *Brahmanda* in which the *Yogi* attains the *Moksha*. It is from where the inception and in which the end of the universe take place. It is the root of the world phenomenon. That is the final attainment of the *Yogi*. It is the origin of the *Pancha Mahabhootas*. The *Maha-teja* gets its *Teja* from it. It is the *Swaroop* of the *Ishwara*. It is the *Mahakasha*, call it if one may, in which the *Akasha* gets dissolved, and it is the *Swaroop* of the *Ishwara*. When the *Yogi* finally attains to that *Mahakasha*, he becomes the *Ishwara*, merging in *Him*.

Saint *Tukarama*, in one of his *Abhangas*, alludes to the same *Mahakasha* of *Gorakshanatha* and *Dnyaneshwar*. He says that he has become an

equal of the *Akasha*. At the same time he has become smaller than the atoms. The *Light* of *Jnana* has lit up within him. He has swallowed his *Linga-deha* and dropped his *Sthoola Deha*. He has dissolved the *Triputi*.

The state as above described by the saint is the same as the one that saint *Dnyaneshwar* describes by the phrase, 'the *Akasha* being merged into the *Mahakasha*'. That is the state of the *Jeevan-mukti* saint *Tukarama* had attained, as witnessed in his *Abhanga* and saint *Dnyaneshwar* alludes to in the *Ovis* cited here.

For detailed study of the *Chakras* and other information on the *Yoga* system of the *Natha Siddhas*, the students are referred to the work in *Marathi* of *Baba Maharaja Arvikar*.¹⁹¹ Suffice it to say here that in *Dnyaneshwari* and his *Abhangas*, Saint *Dnyaneshwar* has woven in a very intricate manner some of the concepts of the sixteen *Adharas*, the nine *Chakras*, the three *Lakshyas* and the *Pancha Vyomas* of *Guru Gorakshanatha* and the *Yoga* of the *Pantharaja*, in a not very easy to decipher way. Only the cognoscenti can recognize some of these elements as find their way in these texts.

Lakshya and Drishti

In the *Ovis* (*Dny*, 6-201 to 206), saint *Dnyaneshwar* has described the posture of the *Asana* including the keeping of hands, feet and arms. The *Lakshya* and the *Drishti* are covered in the description of the *Asana*, the *Mudra* and the *Bandha* by him. He recommends that the *Drishti* should be upon the *Nasagra-peetha*. *Guru Gorakshanatha* also says that by centring the *Lakshya* upon the end (*Agram*) of the *Nasadharam*, the mind steadies itself.¹⁹²

This suggestion of *Guru Gorakshanatha* and saint *Dnyaneshwar*'s description of the same clearly point to the *Antarlakshya Drishti*. The *Goraksha-shataka* says that the *Lakshya* should be steadied at the inside of the *Bhroomadhya* i.e. in the *Ajna chakra*. In the text, *Guru Paduka Panchaka*, and Sir *John Woodroffe*'s commentary on the same, *The Serpent Power*, the *Lakshya* i.e. the *Dhyeyya* of this kind of *Antar-drishti* can be the *Padukas* of the *Sadguru*, his feet, he himself or *Sadashiva*, *Shambhu* or *Mahesha*.

Literally, *Sadashiva*, *Shambhu* and *Mahesha* are all the names of *Lord Shiva*. However, the *Tantra* texts use these specific terms for different the *Avataras* of *Shiva*, or rather the different aspects of *Shiva* in the *Prasava Krama* and as stationed in various *Chakras*. We are not entering into that discussion here in this work. Those students who are interested in the matter may refer to *The Serpent Power* and other texts on the *Tantra Shastra*.

Bandha

We can thus see that saint *Dnyaneshwar* discloses the secret of *The Yoga Of Gita* from the mystique utterances of *Lord Shri Krishna*. He leaves no stone unturned in his efforts to bring out the essence of *His* disclosures on it to our notice, including from the angle of the *Yoga-shastra* in general and the *Natha Yogic* system in particular. *Shrimat Adi Shankaracharya* has left the topic without any exhaustive comments in his *Bhashya* on *Gita* by just hinting at one place that the *Pranayama* etc. involves knowledge of the *Nadi chakra* system and various *Yogic* processes of the *Yoga* science.

Now let us turn to the remaining *Ovis* of *Dnyaneshwari* on the subject. We have already seen the description of the *Asana* and its various aspects as per saint *Dnyaneshwar*. He says that as a result of the *Asana*, the chin rests upon the chest and the *Jalandhar Bandha* is automatically achieved. Because of the specifics of the body posture attained as a result of the *Asana*, the region above the *Svadhishthana Chakra* and below the navel is constricted and the *Vodhiyana Bandha* is also achieved.

The three *Bandhas*, the *Moolabandha*, the *Jalandhar Bandha* and the *Vodhiyana* (also spelt as *Odiyana/Odiyana*) *Bandha*, help the *Yogi* to attain the next stage of the *Pranayama* i.e. of the *Kumbhaka*. The navel portion gets stretched toward the front and the stomach gets constricted and pulled inward toward the spine. As a result the region of the *Hridayakasha* i.e. the *Chitta* becomes sated and steadied in meditation. In this manner, the *Pantharaja* of saint *Dnyaneshwar* takes care of the entire body-mind-*Chitta* system and the *Nadi-chakra-Lingadeha* complex for smoothly synchronising all the necessary intrinsic processes of the *Yoga*.

Place of Yoga Practice

The *Yoga* is practised with the body stationed in the ‘*Sthirasukhamasanam*’ of *Patanjali*, the *Pranas* conditioned properly for the *Yoga*, the mind steadied by the *Nasagra-drishti*, and the *Chitta* sated and at rest. Before proceeding with further actions, it is necessary that the inside mental processes should also be congruent to the stable body position thus adopted.

Saint *Dnyaneshwar* says that once the body’s external and the internal status becomes so harmonised, the mind’s wandering tendencies start to vanish. The imagination process stops. The natural tendency of the mind to run after the sensory pleasures diffuses. It steadies in itself. The *Yogi* even forgets the urges of hunger and thirst.

We have seen the details of the *Asana* for the *Yoga* practice while dealing with the *ssp* and saint *Dnyaneshwar*’s comments on it. However, we have yet to see his comments on the place where the *Yogi* should perform the various *Yoga* practices. *Shri Krishna* has simply said that that the place for the practice of *Yoga* should be ‘*Shuchau deshe*’ (a sacred place).¹⁹³

Saint *Dnyaneshwar* has taken equal care as for the *Asana* to arrange for a very suitable place to hold that position of the body and the mind for a long period required for the practice of subsequent *Yogic* processes. The *Yogi*’s needs and other minimum necessities are also taken care of in the arrangement for the place of *Yoga* practice that he has suggested.

Gita, in *Shloka 6-11*, simply says that the seat for the practice should be at a pure and sacred place. However, in his greatly elaborative and *Sadhaka*-friendly style, saint *Dnyaneshwar* has devoted many *Ovis* to describe the matter in details.¹⁹⁴

The *Yogi* should first of all search for a proper place for the *Yogic* practice. It should be such that one would feel so happy there that he would not remember the attraction of the sensory pleasures, leading to mental renunciation of the worldly subjects and objects. It should be such that once the *Yogi* sits there for the *Yogic* practice, he should not feel like

getting up ever from his seat. It should be such where the saints had resided. The mind should overflow with energy at that place.

Even a heretic should feel the urge for practising austerities at that place. A worldly person, if he steps in there by chance, he should feel like being riveted there. When there, even a king should feel that he should stay there, renouncing his kingdom.

Thus the place of *Yoga Sadhana* should be such that anyone who steps there by chance would not feel like leaving from there. At such a place, the *Yogabhyasa* is done most naturally. Such should be the scenario at that place that one can realize the *Paramatman* by merely staying there.

Saint *Dnyaneshwar* further describes what kind of amenities should be there so that the *Yogi* need not have to go out of that place for his daily needs and can spare himself from contact with the public so that his *Sadhana* can continue unhindered. He says that the place should be inhabited by other *Yogis*. They may or may not be able to help the *Yogi* for his actual *Sadhana* but in case of emergency like illness, attack of wild beasts and other difficulties, their help will be handy. The *Yogi* should never reside at a place where such a help is not available, even if it is otherwise ideal.

That place should have abundance of fruit bearing trees and water resources like lakes and wells having crystal clear clean potable water. That way, the *Yogi's* needs for food and water will be satisfied easily at the same place without extra efforts and having to leave for public places to fetch those. That place should be such that the cold and the heat of all the seasons there is bearable. It should not be a windy place. Only a cool pleasant breeze should blow at that place. Otherwise it should be absolutely quiet and calm.

The birds like parrots and insects like the woodborer distract the mind of a sadhaka by the noise they make. These and other insects, poisonous snakes and scorpions etc. are not desirable at such a place for obvious reasons. However, this does not mean that there should be no life at such a place. A few swans, cranes, *Kokila* (*cuckoo*)¹⁹⁵ and at times the

peacocks are welcome there. These birds will definitely add to the natural beauty of that place.

But one thing must be arranged at such place for real *Yogabhyasa* (practising *Yoga*). There should be a serene temple of *Lord Shiva* or a hut, preferably made up from mud and twigs, to the liking of the *Yogi* to stay inside for refuge from cold, sun, wind, storm and rains. The *Yogi* should regularly practice the *Yoga* in such a hut or temple.

Seat for Yogabhyasa

Once the place is so well selected and the *Yogi* starts staying there without any problems, he should take up to the *Yoga Sadhana*. He will need to make a proper sitting arrangement for the *Sadhana*. The seat for *Sadhana* is an equally important aspect of arrangements for *Yogabhyasa*. It should be such that the *Yogi* can continue to sit there for long hours in the *Sadhana*. We have seen what *Shri Krishna* says in *Gita*, 6-11, about the seat.

Saint *Dnyaneshwar* says that the *Yogi* should lay down his seating arrangements at a secluded place, either in the temple of *Lord Shiva* or his hut. He, too, toeing the line of *Gita*,¹⁹⁶ says that the *Yogi* should select a level ground for it. The soft *Darbha* grass should be arranged at the place, either tied together in the form of a mattress, or just spread evenly on the ground.

The ground should best be anointed with the cow-dung for purity and preventing the insects from crawling around. Upon the *Darbhasana*, an antler skin should be spread. The antler skin stops the heat and static electrical charges generated during internal *Yogic* processes from dissipating to the ground. Its dissipation in that manner is not good for the health of the *Yoga* practitioner.

The seat made up of *Darbhas* and the skin should neither be too high nor too low. Otherwise the body will not be seated properly upon it. Lower seat causes the heat and the electricity of the *Yogic* processes to pass to the ground that is not desirable and the *Yogi* will not be comfortable

sitting upon it because of the hard ground below. It is not possible to maintain the *Vajrasana* if the seat is too high or too low.

After the seat is thus arranged, the *Yogi* should place a piece of folded clean cloth, preferably of white colour, either of cotton or woollen upon it. Depending upon the season, he should use cotton in summer and woollen in winter. The cotton cloth should be washed and cleaned daily after the *Yogic* practice. One may keep a few pieces of such cloth for alternate daily use. By using these cloth pieces, the antler skin below is saved from being soiled by the sweat from the *Yogi's* body.

Thus we see saint *Dnyaneshwar* commenting clearly and correctly upon every small and big aspect of the *Yoga* practice. He is the real *Guru* and the teacher of the *Yogis*!

Meditation upon *Sadguru*

Once the *Yogi* has made up the seating arrangements satisfactorily, then he should sit there in the posture already recommended, in the *Vajrasana* with the required *Mudra* and the *Bandhas* etc. Thereafter he has to commence the process of meditation (*Dharana-Dhyana*). Saint *Dnyaneshwar* solves the question of what should be *Dhyeyya* of the *Sadhaka* at one stroke by asking him to meditate upon his *Sadguru*.¹⁹⁷

If one does not have a real *Sadguru*, the *Yoga-shastra* says that other most proper *Dhyeyyas* are the *Ishwara*, any *Avatara* of *Him*, any godly saint, or a *Sadhu* like saint *Dnyaneshwar*, or a *Sanyasin* of high merit like *Shrimat Adi Shankaracharya*, or one's *Aradhya Devata*. The *Yogi* is free to choose the *Dhyeyya* out of these highly recommended ones for ease and progress of the *Yogabhyasa*.

The *Guru* is the most preferred *Dhyeyya* in saint *Dnyaneshwar's* *Yoga* system, in line with what *Guru Gorakshanatha* says in *ssp*. *Adinatha Shri Shiva* has thus commanded the *Yogis* that there is none greater than the *Guru*. The *Natha Siddhas* value no one more than the *Sadguru*. By meditating upon the *Sadguru*, the *Natha Yogis* start getting the *Yogic* experiences without any difficulty from the start itself.

Saint *Dnyaneshwar* says that with the meditation upon the *Sadguru*, the *Antahkarana* fills in with peace and the *Sattva-guna*. The *Yogi* starts getting the experiences of the *Yoga* without much effort. Meditation on the *Sadguru* is the most important aspect of the *Pantharaja Yoga* as we have already noted.

The actions of the *Pranayama*, *Chittavritti-nirodha*, and *Pratyahara* etc. start on their own when meditating upon the *Sadguru*. *Patanjali* also acknowledges this kind of meditation when he says that the *Ishwara* is the *Guru* of all, and meditation and *Japa* of his name, the *Onkara*/ the *Pranava* leads to the *Asamprajnata Samadhi*.

Another point to note is that *Patanjali* has also said that the *Dharana-Dhyana* upon a saintly figure overcomes the difficulties of the *Yoga Path*.¹⁹⁸ The reason is that the *Sadhaka* meditating upon such *Dhyeyyas* starts imbibing their saintly qualities in his psyche and starts becoming united with them.

Once the *Yogi* starts meditation upon the *Sadguru*, he forgets all about the sensory pleasures. Then there is no need to control the senses and the mind to achieve the stage of the *Pratyahara*. The body, the mind, the senses, the *Chitta*, the *Buddhi* and the *Ahankara* all then unite and aid in the process of the *Yoga*.

This is what happens to the *Yogi* who sits down upon his seat meditating upon the *Sadguru*, viewing him as the *Paramatman*, the *Parabrahman* or the *Parama-pada* incarnate. The required *Yogic* actions of the *Mudras*, the *Bandhas* and the *Vedhas* etc. start internally of their own accord. The *Kundalini* also awakens of its own and becomes ready for further *Yogic* processes.

Since all these *Kriyas* occur on their own by the meditation upon the *Sadguru*, the *Pravritti* stalls and the *Yogi* attains the *Samadhi* without the great efforts required to climb to the top of the *Yoga Mountain*. The *Yoga Sadhaka*, who is so attuned to the *Guru*, or the *Ishwara*, thus attains the *Yoga* easily. The remaining *Pantharaja* path is then just enjoying the travel from one point to another in great bliss.

Greatness of *Pantharaja*

Saint *Dnyaneshwar* extols the greatness of the *Pantharaja* thus¹⁹⁹: The *Yogi* who traverses this easy path finds at the start itself *The Tree of Pravritti* bearing the fruits of the *Nivritti*, full of the juice of the *Paramananda*. These fruits lie in heaps below that tree. What *Guru Gorakshanatha* calls as the *Kundalini Shakti* in the *Parapinda*,²⁰⁰ Saint *Dnyaneshwar* calls it as the *Pravritti Tree* here. Its expanse is the world, called the *Ashwattha* in *Gita* (15th chapter).

The *Sadhaka* who starts treading the *Pantharaja* path commencing from the *Adhara Chakra* is greeted with such a blessing to begin with. This is the attainment just when the *Sadhaka* is standing at the mouth of the *Sushumna* with the awakened *Kundalini Shakti*. It is no wonder then that one who is on that path goes on without being tired of it.

Saint *Ramadasa* has said that the *Yogis* of the yore had researched the various *Yoga* paths most devotedly. It was due to their continued efforts of the generations that they discovered the great secret path in the *Akasha*. It is the same one that saint *Dnyaneshwar* had called *The Pantharaja*. Saint *Dnyaneshwar* had described the Path in great details centuries earlier than saint *Ramadasa*.

Saint *Dnyaneshwar* says that once it was discovered, many a *Sadhaka* became the *Siddhas* following upon it. The *Maharshis* and *Atma-jnanins* travelled upon it. Hence the path has been much-travelled upon and it is easy to find the way around upon it in the light of the experiences of those *Yogis* who preceded.

This *Path* of the *Sushumna* is now the most well-known of all the paths. When a *Sadhaka* travels upon it, he forgets the urges of hunger and thirst. Forgetting *Time* itself, he keeps on it till he reaches the ultimate goal. He gets all the pleasures on the *Path* and if by chance he missteps, he gets the *Riddhis* and the *Siddhis*. As soon as he starts treading upon the path, he becomes the goal himself, the *Paramatman*.

The *Poorva Marga* means the *Eastern Direction*. It means the six *Chakras* from the *Mooladhara* to the *Ajna chakra*. The *Pashchima*

Marga is the *Western Direction*. It means the *Sushumna Path* ahead of the *Ajnachakra* to the *Brahmarandhra/Akasha Chakra* and beyond. The *Pashchima Marga* ends in the *Maha-shoonya*.

Saint *Dnyaneshwar* says that this path starts from the *Poorva Marga* (*Eastern direction*) and goes to the *Pashchima Marga* (*Western direction*). In *Yogic* terminology, *Eastern Direction* means the six *Chakras* from the *Mooladhara* to the *Ajna*. The *Western Direction* means the *Sushumna Path* ahead of the *Ajna-chakra* to the *Brahmarandhra/Akasha Chakra* and beyond. The *Pashchima Marga* ends in the *Maha-shoonya*. The *Yogi* upon the *Pantharaja Path* gradually reaches the *Maha-shoonya* and that too, at ease.

Adiguru Shankara

The greatest *Yogi* of all, Lord *Mahesha* (Lord *Shiva*), still traverses it regularly, keeping company of each traveller of the *Path* and guiding him onward. He has thus become the *Adiguru* of all the *Yogis*. We know that the *Natha Siddhas* of the tradition of saint *Dnyaneshwar* acclaim their *Sampradaya* as emanating from their *Adiguru Shankara* (Lord *Shiva*).

The mention here of *Mahesha* keeping company of the *Yogis* on the *Pantharaja* tells us much about *The Yoga Of Gita* as expounded by saint *Dnyaneshwar*. *Mahesha* is the same who has been extolled as the great *Bhakta*. He is the one who constantly studies and enjoys the novelty of *Gita*. He is the one from whom the *Natha Siddhas* gained the eternal wisdom and *Jnana* and the means to overcome the frailties of the world; and emancipated themselves and countless other beings from the cycles of life and death.

He is himself a great *Yogi*. Not only that, he is the Great *Guru* who has promulgated 125000 *Yoga Margas* for the benefit of the world. He is the *Parama Jnanin*. Moreover, he is the best *Karma-yogi* of all. He performs the *Karma* of annihilation/destruction of the *Creation* at its end.

Thus we find that the *Adiguru Shiva*/the great *Yogi Mahesha* is the best *Yogi* of all who treads the paths of the *Karma*, the *Bhakti*, the *Jnana* and the *Yoga* equally gracefully, synthesizing these four so-called paths of

the *Yoga*, in the most harmonious manner and sets himself as the outstanding example for all to follow on the *Yoga Path*. He is the real ideal of *The Yoga Of Gita*, the *Pantharaja*, as saint *Dnyaneshwar* extols it.

Mahapurushas, Life Mission and Message

When we study this character of *Mahesha/Lord Shiva*, we can easily understand the real portent of *The Yoga Of Gita*. If we consider *Him* as the *Vibhuti* expounding the secret of *Gita/Dnyaneshwari* by *His* example, we understand easily what path a *Sadhaka* should follow according to *Lord Shri Krishna* and saint *Dnyaneshwar* for attaining to the *Nihshreyasa*, the ultimate emancipation from the cycle of births and death.

We can then easily understand that *Gita* and saint *Dnyaneshwar* too, want to show us the way to harmonising all the four aspects of the *Karma*, the *Bhakti*, the *Jnana* and the *Yoga*, all in one, interwoven in a beautiful fabric of *The Yoga Of Gita*.

The *Mahapurushas* like the saints and *Lord Shri Krishna* can never show us a wrong path. *Shri Krishna* has vouched for it by his utterance that the wise should not mislead the innocent and ignorant persons.²⁰¹ They have themselves shown us the path by their own example. Leave aside their *Avatara* status for a moment; both of them had been experts at their main *Karma* of the *Loka-sangraha*, as also all other attendant *Karmas* that came their way and that were their duty to perform.

They were, needless to say the *Jnanins*, the greatest amongst them. *Shri Krishna* has extolled the *Bhakti* and saint *Dnyaneshwar* was a great *Bhakta* and a *Yogi*. *Shri Krishna* is the *Ishwara Himself*, nicknamed *Yogeshwara*. This kind of overview of their life and character helps us to understand the real secret of their preaching and the propagation of the *Yoga* that were their life missions. Having thus examined this background, we are now better placed to understand the sermon of *Lord Shri Krishna*, as recorded in *Gita* and expounded by saint *Dnyaneshwar*.

Shrimat Adi Shankaracharya

An example that can be cited in this connection of yet another *Mahapurusha* is that of *Shrimat Adi Shankaracharya*. Some scholars might have misunderstood him from his *Gita Bhashya*. They might still be thinking that he had upheld the *Sanyasashrama*, attendant with renunciation of all the *Karmas* intentionally. If that really were so, how would one explain his great achievements, many *Karmas* that he did and that too, with great élan, in a short life of just thirty-two years? After all, he had accepted the *Sanyasashrama* at a tender age of eight years!

Look at what he did! He re-established the *Vedic* religion on a strong footing, established the four *Peethas*, and wrote numerous commentaries and excellent books and hymns. He eradicated all the deviant traits that had crept into the *Vedic* religion. He successfully overcame, singlehanded, the over-powering influence of widespread non-*Vedic* sects like the *Buddhism* and the *Jainism* of the then Indian scenario. What a great achievement and that, too, by a *Sanyasin* at such a young age it was!

If he had intended to theorize that the world is only a great illusion of *Maya*, non-existent but only in the imagination of the *Ajnanins*, why would he have strived so much in that kind of a world, all illusory! No sir, you are mistaken somewhere in understanding him and also his philosophy that way. He never propounded the *Shoonya-vada* he is alleged to have, by the likes of *Vallabhacharya* and others. Some scholars called him a *Buddhist* in the garb of a *Vedantin*! All that is total misrepresentation of the *Great Acharya*, the real teacher to the mankind!

When we can really understand *Shrimat Acharya Shankara*, the great missionary, as he was: the great *Yogi* equally expert at the *Karma*, the *Bhakti*, the *Jnana* and the *Yoga*, we can then appreciate his real philosophy of the *Kevaladwaita*. He layered the experiences of the world into three categories for ease of understanding, the *Mundane*, the *Adhyatmika* and the *Substantive*. If we go by that kind of analysis of his hypotheses, we will never mistake the world as just illusion and no more. When that understanding dawns upon us, we see him closer to the *Chidvadin* saint *Dnyaneshwar*, both in principle and in practice.

Saint Dnyaneshwar and Yoga-shastra

Another point that needs to be clearly understood from saint *Dnyaneshwar's* compositions is about the *Yoga-shastra* and the practice of the *Yoga*. There are numerous commentators and lecturers debating the place of the *Yoga* in the path of the *Vaishnava* sects. They take recourse to his *Abhanga* of *Haripatha* in which he has allegedly deprecated the *Yoga*, with the *Yajna* (*Yaga*) and the *Vedas* (*Vidhi*) as useless for attaining the *Moksha*.²⁰²

If that were his view truly, why would the same saint *Dnyaneshwar* say in *Dnyaneshwari* that no path is as easy as the *Yoga Path*, the *Pantharaja*?²⁰³ This statement is made by him while commenting upon the very 6th *Gita* chapter that is the highlight on the *Yoga*, especially on the *Kundalini Yoga*, the ultimate complex *Yoga* of all.

Not only that, his commentary on *Gita* embraces that same *Yoga*, whole and sole, in the entire *Dnyaneshwari* and in no less than 250-300 *Abhangas* of his out of a total of about a thousand and odd. And why would he have followed the *Yoga path* for himself if that were so hard and deprecatory!

Last, why did he ultimately take recourse to the *Sanjeevana Samadhi* after all, instead of allowing the natural course of life to take place! Can these *Bhakti* sect followers ever hope to explain the secrets of that kind of *Samadhi* state? Many saints have taken the *Sanjeevana Samadhi* including *Dnyaneshwar*, *Nivrittinatha*, *Sopanadeva* and *Namadeva* and his entire family of fourteen, including maidservant *Janabai*, all of them great *Vaishnavas*.

Their deeds can only be explained by the *Yoga-shastra*. No other disciplines, including the so-called *Jnanin's* and those of the *Karma* and the *Bhakti* pundits and their *Shastras* will ever be able to throw even a single ray of light on 1. What the *Sanjeevana Samadhi* is and 2. Why these great saints, extolled for being the forefathers of the *Bhakti* sects, resorted to it instead of dying the natural death of a simple *Bhakta*, that of a *Jnanin* or of the *Karma* adherents.

It clearly means that the so-called scholars, the *Jnanins*, the *Karma* adherents and *Bhakti* sect leaders are misinterpreting his statement on the *Yoga*, *Yajna* and *Vidhi* as cited above. It is being read out of context. Let me explain it. Saint *Dnyaneshwar* is talking about the *Yoga* only as the way proper and *Bhakti* is a part of it. He deprecates the *Yoga Path* without the *Bhakti*, the *Ishwara-pranidhana*. This we have seen clearly in our discussion on the topic of the '*Avyaktasaktachetasam*'.

He deprecates the *Yajnas* that seek the lowly goal of parity and place amongst the Gods for their performer, instead of attaining to the *Ishwara* for whom the *Yajnas* should be performed. He deprecates the practice of the *Vedas* and the *Vidhi* that is for the purpose of attaining similar deprecatory goals, instead of attaining the *Ultimate Parabrahman*. We have to read each such statement in the context of the entirety of all his compositions and the *Vedas*, the *Shastras* and the *Yoga* texts to really understand the true portent of such single statements.

The critics and commentators and those giving lectures to their followers of the *Bhakti Sampradayas* rarely venture that far. They are rarely versed in the *Yoga-shastra* and do not ever study the *Patanjala* and other important texts on the *Yoga-shastra* in the true perspective. Without knowing what the *Yoga-shastra* is and really speaking, what the *Bhakti* actually means, they just go on misinterpreting saint *Dnyaneshwar's* said statement on the *Yoga* and blabbering their half-baked knowledge in front of the gullible public. That is all that I can say about such persons. Let us leave them alone and proceed further.

Pantharaja, In Dnyaneshwari

If we examine in details, we find the footprints of the *Yoga* of the *Pantharaja* throughout *Dnyaneshwari* and also in many of the *Abhangas* of saint *Dnyaneshwar*. In the 18th chapter of *Dnyaneshwari*, as already pointed out, it is described under the name of the *Krama-yoga* from the *Ovis 18-885 to 1259*. Every chapter of it has many descriptions alluding to the final state that the *Yogi* of the *Pantharaja* reaches.

One must also take into account that while concluding the main description of the *Pantharaja* in its 6th chapter, saint *Dnyaneshwar* has

said the he has laid bare the secret of *Gita*, including its *Dhyana-Yoga*, for the benefit of the cognoscenti. He has clearly proclaimed that the *Pantharaja* is the real secret of the *Yoga of Gita* that *Lord Shri Krishna* had hinted at from time to time in *His Gita* narration.

He has also emphasized that only the real scholars and well-studied cognoscenti will understand the portent of his words when he says that the *Pantharaja* is the main subject of *Lord Shri Krishna's* preaching of *Gita*. It is again no wonder that the ignorant *Bhakti* veterans of some of the *Vaishnava* and other sects have never really understood *The Yoga Of Gita*. It is also observed that they generally skirt the 6th *Dnyaneshwari* chapter on the *Pantharaja* and try to justify the *Bhakti* of their ilk by resorting to its 12th chapter. But they forget that in the very opening 20 *Ovis* of that chapter, saint *Dnyaneshwar* again extols the greatness of the *Sadguru* and the fruits of the *Pantharaja* that the disciples enjoy because of him.

It is needless to say again about the *Pantharaja* being the confluence of all the four folds of the *Yoga Sadhana* viz. the *Karma*, the *Bhakti*, the *Jnana* and the *Yoga*. In fact, it is saint *Dnyaneshwar's* intense desire that all of us, his followers, should bathe in that sacred confluence and attain to the *Paramatman*.²⁰⁴

Yoga and Yajna

We have already dealt with the mistaken interpretation of some of the *Bhakti Pantha* followers regarding the *Abhanga* of saint *Dnyaneshwar* on the futility of the '*Yoga-Yaga-Vidhi*' (Practice of *Yoga*, *Yajnas* and the *Vedas*) to attain the *Siddhi* of the *Realization*. To buttress my views further, I would like to draw the attention of my readers to what Saint *Dnyaneshwar* says about those who dislike the *Yoga-shastra*. He has clearly pronounced them as the *Ajnanins*.²⁰⁵ All the sincere followers of saint *Dnyaneshwar* should keep these words in mind and understand the right honourable place of the *Yoga-shastra* and *The Yoga Path of Gita and Dnyaneshwari* in the context of his thinking and guidance.

Re-look Into *Patanjala Yoga*

Once again we are going to take up the matter of the *Yoga Ashtangas* in connection to saint *Dnyaneshwar*'s exposition on these aspects of *Yoga*. Before that, let us take a re-look at what the *Patanjala Yoga Sootras* have said about the *Yama-Niyamas* et al.

The *Yamas* as enumerated by *Patanjali* are: 1. *Ahimsa*; 2. *Satya*; 3. *Asteya*; 4. *Brahmacharya* and 5. *Aparigraha*. The *Niyamas* are: 1. *Shaucha*; 2. *Santosh*; 3. *Tapasah*; 4. *Svadhya* and 5. *Ishwara-pranidhana*.

Yamas

According to *Patanjali*, observance of *Ahimsa* makes the *Sadhaka* immune to the feeling of enmity from all the beings. The *Satya* leads to gaining the desired results from any action without much effort. The *Asteya* leads to availability of wealth to the *Yogi* whichever he may need for the benefit of the needy persons. The *Brahmacharya* leads to accumulation of the *Veerya* and as a result, the *Ojasa*. The *Ojasa* is the real force behind attainment to the *Brahman*. The *Aparigraha* leads to the knowledge of the past and future births of the *Yogi* and accentuates his desire to be rid of the cycles of births and death.

Niyamas

Following of the external aspects of the *Shaucha* i.e. the cleanliness of body, clothes, food and surroundings etc. helps the *Yogi* to have good health and avoiding the company of worldly folks. The surroundings become conducive to the *Yogic* practices. The internal *Shaucha*, cleanliness of the *Manasa*, leads to the dissipation of the *Rajoguna* and the *Tamoguna* from the *Chitta* with accentuation of the *Sattvaguna*. As a result, the *Chitta* becomes serene and capable of *Yogic* practices. It becomes capable to undertake the *Dharana-Dhyana-Samadhi*. The senses and mind come under the *Yogi*'s control. He becomes more qualified for the *Yoga* and its final attainment.

By observance of the *Santosha*, the *Yogi* obtains the greatest pleasure and the joy of *Sahajananda* of the *Swaroopa* of the *Atman*. It is the natural *Ananda*, the Bliss, of the *Atman*. The *Tapasah* leads to dissipation of the defective tendencies of the senses and the body, reduction of the three *Doshas* of the *Kafa-Vata* and the *Pitta*. That leads to the body and mind becoming purified for taking up the further steps of the *Yoga Ashtangas*. The *Niyama* of *Svadhyaya* gives the *Yogi* the *Darshana*, the *Sakshatkara* and proximity of his *Aradhya Devatas* (*Ishta Devata*), including the ability to converse with them.

Ishwara-pranidhana

The *Niyama* of *Ishwara-pranidhana* leads to the *Nirvikalpa Samadhi*, attainment of the *Sakshatkara* of the *Atman*. The act of the *Ishwara-pranidhana* covers the nine, eleven and all the other modes of the *Bhakti* as narrated in the *Bhakti-sootras*, *Shrimad-Bhagavata* and other *Sampradayas* of *Bhakti*.

The nine stages of the *Bhakti* as per the *Bhagavata* are 1. *Smaranam*; 2. *Keertanam*; 3. *Bhajanam*; 4. *Poojanam*; 5. *Archanam*; 6. *Dasyam*; 7. *Sakhyatvam*; 8. *Vandanam* and 9. *Atmanivedanam*. The last of these, the *Atmanivedanam*, is the highest form of the *Bhakti* and its final stage. Next to it, the *Sakhyatvam* is the lower stage of the *Bhakti*. Saint *Dnyaneshwar* has hailed *Arjuna* as the ideal *Bhakta* of that stage. In point of fact, the stage of the *Atma-nivedanam Bhakti* is the main topic of another great composition of saint *Dnyaneshwar*, namely, *Amritanubhava*.

In one of his *Abhangas*, saint *Dnyaneshwar* says that the *Bhakti* is possible only with devotion to the *Guru*. Saint *Shri Ramakrishna Paramahansa* and *Meerabai* are famous for their states of devotion. That kind of *Bhakti* is actually attainable in a particular stage of the awakened *Kundalini Shakti* that is called the *Hladini*.

Another great *Bhakta* was saint *Kabir* who was actually a great *Yogi*. His poems called the *Dohas* on his *Yoga* experiences are very famous. The life histories and *Yogic* experiences of many *Bhakta* saints like *Shri Ramakrishna Paramahansa*, *Meerabai*, *Namadeva*, *Gora Kumhar*,

Chokhamela, Sheikh Mohamed, Niloba and others are on the record. They were the living examples of the *Hladini* stage of the *Kundalini Shakti*.

We can infer from their lives and compositions that the separateness of the *Yoga* from the *Bhakti* is just nominal. Truly speaking, the states of the *Yoga* and the *Bhakti* are just like two *Avataras* of the *Kundalini*, or its two different states of awakening. However, ultimately, the difference in those two states vanishes and the *Yogi Bhakta* either involuntarily chooses or is guided to choose the state in which he wants to spend his rest life as a *Jeevan-mukta*, whether outwardly predominantly of a *Bhakta* or that of a *Yogi*. This will be clear from the example of Saint *Shri Ramakrishna Paramahansa* who was asked by the *Goddess Kali* to remain *Bhava-mukha*, as we have already noted earlier.

Patanjali says that '*Samadhisiddhir-ishwarpranidhanat*', (*Pys*, 2-45). Even the ultimate *Nirvikalpa Samadhi* can be attained by observance of the *Niyama* of the *Ishwara-pranidhana*. It clearly means that the *Yogis* have included the *Bhakti* as a sub-stream of the *Yoga* practice.

There is, per se, no difference between the *Yoga* and the *Bhakti* practices, processes and the methods. It is only the *Dhyeyya* that distinguishes the two, although the final *Nirvikalpa* state is the same for both. This is absolutely clear from the example of saint *Shri Ramakrishna Paramahansa* cited earlier.

We have also seen that in the *Pantharaja*, saint *Dnyaneshwar* is asking us to select the *Sadguru* as the *Dhyeyya* for the *Yogic* practice. It means that he is asking the *Yogi* to tread the path of the *Saguna Bhakti* with the *Sadguru* as the *Dhyeyya*. That is technically not different from the *Ishwara-pranidhana* of *Patanjali*. Still the path of the *Pantharaja* is avowedly that of the *Dhyana-yoga* and the *Kundalini Laya Yoga*.

All this discussion should set at rest the doubts about there being a difference in the *Yoga* and the *Bhakti Paths*. There is a widespread misconception that the *Jnana*, the *Bhakti* and the *Yoga* are different processes. That will also be settled once for all if we consider the various aspects from the point of view of the saints as noted above. *Gita* and

saint *Dnyaneshwar* both have vouched for the correct guidance obtainable from the saints in the arena of the *Adhyatma-shastra*.

Like the *Shastra* of the *Yoga*, there also is the *Shastra* of the *Bhakti*. We will look into its associated aspects, in connection with the *Yoga-shastra*, at the opportune moment.

Outer Yogangas

After the *Yama* and the *Niyamas*, the *Asana* comes into the picture. For steadying the *Asana*, the *Yogi* should try to reduce the attention he pays to the body and start the process of the *Dharana-Dhyana* upon the *Dhyeyya*, scaling it up gradually. When success in steadying the *Asana* is achieved, the *Yogi* is spared from the conflicts of the *Raga* and the *Dvesha* that afflict the mind.

Patanjali regards the *Yamas*, the *Niyamas* and the *Asana* as the preliminary essentials of the *Yoga* practice. Unless these phases are mastered, the *Yogi* will not be able to pursue the next steps of the *Pranayama* and the *Pratyahara*. It is but true that unless one has attained full control of the body, the senses, the mind and the *Chitta*, the stage of the *Pranayama* cannot be practiced, even at its elementary level.

If the *Sadhaka*, without mastering the *Yama-Niyamas-Asana*, tries to forcefully do the external *Pranayama*, as is taught by many *Yoga* teachers, it may result in harm to the body and the mind of the *Sadhaka*. Even if he attains any kind of success in it, the practice does not continue for long.

The *Ashtanga-yoga* of *Patanjali* is a step-by-step exercise of climbing to the peak of the *Samadhi* of the *Yoga Mountain*. The ordinary *Sadhaka* cannot and never does jump straight to the top to gain the peak of the *Samadhi*.

***Gita* and Two Paths**

We have noted earlier that there are but two paths in *Gita*. 1. The *Jnana* or the *Sankhya Marga*: In this path, saint *Dnyaneshwar* says that the *Yogi* attains the goal as soon as he recognizes it. The *Recognition* is the *Jnana*.

2. The *Yoga Marga*: The *Karma-yoga*. It is what is the *Pantharaja* or the *Krama-yoga* of saint *Dnyaneshwar*. It is a step-by-step process.

Really speaking, the *Jnana Marga* is the process that materializes faster. It is the path of but a few fortunate *Yogis* who are endowed with the capacity for it right from their birth as a result of their *Yoga* practice of the past births. The *Kundalini* of such a *Yogi* is already well advanced from previous birth. The *Yoga* was almost attained from the previous birth but there remained just a namesake deficiency. In this birth, such a *Yogi* steps directly into the *Brahmanda* beyond the *Ajna chakra* to reach his goal of the *Samadhi*. Saint *Dnyaneshwar* deals with such *Yogis* in his description of the *Krama-yoga* that we will see when we come to it.

This path is also called the *Vihangama Path*, not to be confused with the *Kundalini-yoga* path of the same name. The latter is where the *Kundalini-yoga* process starts from the *Ajna chakra* onward and not from the *Mooladhara Chakra*, as is usual.

Yama-Niyamas and Pantharaja

For those *Yogis* who have been treading upon the *Guru-given Path* of *Yoga*, saint *Dnyaneshwar* has opened many secrets in *Dnyaneshwari*.

He says that for treading through the deep forest of the *Samsara* to reach the home of the *Paramatman*, the *Pantharaja/Krama-yoga* is the best path. The *Guru-Shishya* tradition came into vogue for the purpose of the *Pantharaja Yogis*.²⁰⁶ Going with the current of the *Chidganga* i.e. the River Ganga of the Chit, the *Chaitanya-ganga* of the *Bhakti*, this boat of the *Karma-yoga* takes one to the *Ocean* of the *Svananda* that is the *Paramatman*. It is a swiftest course to take.

Thus again he emphasises that the *River Flow* is the *Bhakti* and the boat is that of *Yoga* to reach the *Ocean* of the *Paramatman*. Owing to the swift course of the *Bhakti*, the goal is reached very fast. That is the crux of the *Pantharaja* of saint *Dnyaneshwar* and the secret of *The Yoga Of Gita* that he has unveiled in *Dnyaneshwari*. One who is on this course does not need to follow the *Yama-Niyamas* etc. as fastidiously as *Patanjali* has dictated.

Patanjali has emphasized that the *Ishwara-pranidhana* removes the obstacles from the path of the *Yogi*. The *Guru* is the *Ishwara* in saint *Dnyaneshwar's* system. The *Sadhaka* overcomes all the hurdles in his path by the *Dhyana* upon his *Guru*. The *Guru* is actually the *Sadashiva/Mahesha* whose love for the *Sadhakas* is seen by us earlier. He accompanies them on the *Path*. He makes the *Yoga* attainment possible for the *Shishya*. The duty of the *Shishya* is but to follow the path that the *Guru* has shown. Rest all is taken care of by the *Guru*.

We have the standing example of *Swami Vivekananda*. He was just a novice, even unaware of the *Yama-Niyamas*, leave alone perfection in attaining those. Still, when he came in contact with Saint *Shri Ramakrishna Paramahansa*, he was sent into the *Samadhi* trance just by the *Guru's* touching his body. At that point of time, *Vivekananda* was an atheist and a non-believer. He had yet to develop affection for his *Guru*. This example shows how much less constrictive are the strictures of the *Yama-Niyamas* for a pupil of an accomplished *Siddha*.

Another point to be noted as per saint *Dnyaneshwar* is that one should not tread the path of *Yoga* without *Ishwara-pranidhana*. His *Abhanga* on '*Yoga-Yaga-Vidhi*' clearly demonstrates that the *Yoga* without the *Ishwara-pranidhana* is like travelling upon a thorny path, equally fruitless and torturous.

Although the *Yama-Niyamas* do not apply with the same strictness as that of the *Patanjala Yoga* to the disciples of a *Guru*-given tradition, it does not absolve them from gaining the virtues (*Daivi Sampada*) that are generally required for a *Sadhana* of any kind. *Dnyaneshwari* has directly and indirectly hinted as much in its chapters. The numerous *Ovis* that we find in it on the *Divine* traits (*Daivi Guna-sampada*), especially in its

13th, 16th, 17th and 18th chapters are clearly an indication of the supreme desirability of achieving such traits by a *Sadhaka*. We are to take up that matter when the time comes for it.

Ahara of Yogis

Literally, *Ahara* means the food and drink intake and *Vihara* means the conduct. The *Patanjala Yoga-sootras* do not mention anything about the *Ahara* that a *Yogi* should take. Equally so, there is no mention of bodily conduct (*Vihara*) of a *Yogi*. However, the same ought to have been implied by *Patanjali*. For example, the *Yama* of *Ahimsa* must imply that the food should not be obtained by killing an animal. Hence meat, poultry, fish, eggs and the like must be deemed as proscribed for the *Yogi*.

The *Yama* of *Asteya* will imply that the food should not be obtained by stealing. Food that is *Rajasika* and *Tamasika* would not be conducive to the observance of *Brahmacharya* and *Yogic* practices. Hence the *Yogi* has to take food that is *Sattvika*. Needless to say, any intoxicants and alcohol are never to be consumed by the *Yogi*, such as tobacco, alcohol, cannabis, opium, weeds and heroin etc.

For observing the *Yama* of *Aparigraha*, the food must not be stored beyond immediate needs of one time. For observance of *Santosha*, the *Yogi* should be happy with whatever food he gets. He should not be choosy about what he gets. Similarly he ought not to eat food that is not proper for health and purification of the *Nadi*-system.

The food should not create any defects in the *Kafa-Vata-Pitta* system of the body. Otherwise, lacking purity of the body-mind and the *Nadi* system, he will not attain the desired progress in the *Yoga* practices. He has to eat only frugally as otherwise the body will store fat and defects will be generated in it. That is not conducive to the *Yoga* practices.

For observance of the *Niyama* of *Shaucha*, the food ought to be fresh, clean and free from infectious germs. While cooking the food, the utensils and the water used ought also to be clean and free from dirt and infection. Burnt and overdone food is not to be accepted. The food ought

to come from a proper source. It should be cooked by a person of clean body and pure mind, and served with good intentions. Thus the requirements of modern hygiene need to be observed for the food and drinks that the *Yogi* takes.

If the *Yogi* has to depend upon alms for food, it will be almost impossible to observe all these aspects of food. The best course is, therefore, to get the food in the form of grains, vegetables and fruits and cook it on one's own. Many *Yogis* in India follow this practice. If they do not get the proper food, they go without it, even for days, instead of consuming food that is harmful to the body and for *Yoga* practice. They deem starving as preferable to eating harmful food.

For observance of the *Niyama* of *Svadhyaya*, the *Yogi* has to maintain a conduct suitable for the practice of the *Yoga*. For that, he should read and study the scriptures, the holy books and *Upanishadas*, the *Shastras* and gain knowledge of the *Adhyatma* and the *Yoga-shastra*. He has to develop and cultivate the required intelligence for understanding these texts. He may seek guidance from persons learned in these texts for better understanding. Another point would be that he should not be lazy and should not feel the study a burden, both for his body and mind. He should apply to the *Svadhyaya* with zeal.

Regarding the *Niyama* of *Tapasah*, keeping the aim of the *Paramatma-darshana*, the *Yogi* should follow various penances and austerities as per the *Dharma-shastras*. For imbibing the *Niyama* of the *Ishwara-pranidhana*, he should aim at the *Paramatma Sakshatkara*. For that purpose, he should practice the *Nama-japa*, the *Mantra-japa*, the *Bhajanam* and the *Keertanam*, etc. He should help in keeping the temples clean, devote to service of his *Guru* and the *Ishwara*.

The *Yogi* should study the holy books written by his *Guru* and help other *Sadhakas* on their path, whichever way he can. If he can afford it, he should create amenities for others to conduct their *Yogic* practices easily. All such activities fall under the heading of the *Ishwara-pranidhana*.

The *Yogi* has to take care that while observing the *Yama-Niyamas* etc., he does not become a burden upon others. He should always maintain his

mind and the *Chitta* in equipoise. Since *Ishwara-pranidhana* is the first and foremost important of the conduct of the *Yogi*, he has to maintain his *Ahara* and the *Vihara* to aid it.

If the *Yogi* desires to practice the *Yoga* without leaving his normal habitat and place of residence, he will have to chalk out the manner of doing it most carefully. If he a *Grihastha*, with family responsibilities, he will also have to keep in mind his duties as a householder. No one should have to suffer for his *Yoga* enterprise. For that he must plan and execute a scheme for financial and other security of the family he supports.

In short, even though *Patanjali* has not enumerated all these matters in his *Sootras*, the *Yogi* has to take a careful review of what is implied by the *Yoga-sootras* and other *Yoga* texts, giving thought for their practical observance. He has to maintain his *Ahara-Vihara* and thinking to attain the goal of the *Yoga-siddhi*. He is required to have the necessary intelligence and executive capacity for the same. If he is lacking in any respect, he should avail of the guidance of his *Guru* and in his absence that of a matured *Yogi*.

Speciality of *Darshanas*

Sootrakara is the one who frames the *Sootras*, most usually one who is a great scholar and well versed in the various texts of the *Vedas* and the *Shastras*. He may also be the *Darshanakara* (Original thinker and propounder of a *Darshana*) himself who puts his thinking in the form of the *Sootras*. The scholars expound the meaning of the *Sootras* by their *Bhashyas* and commentaries, *Vartikas* etc. e.g. the *Yoga-sootras* of *Patanjali* are commented upon extensively by *Vyasa*. His commentary is known as the *Vyasa-bhashya* on the *Patanjala-yoga-sootras*.

The Indian *Darshanas* (Philosophical Doctrines) are usually reduced to text in the *Sootra* form. Their speciality is that the *Sootras* are to be made as short as possible, precise and comprehensive. It is said that if a *Sootrakara* can save even a single syllable in framing a *Sootra*, he is overjoyed.

Darshanakara is the original thinker and propounder of a *Darshana*. The scholars and a student of a *Darshana* have to have the ability to think extensively over the meaning of the *Darshana*; and using his intelligence, he should be able to expound the hidden meaning and the overt and the covert thoughts of the *Darshanakara*. This is a complex process requiring uncommon intelligence and scholarship. Owing to such stringent requirements, studying the Indian *Darshanas* must be regarded as very difficult.

Another point to note is that the Indian *Darshanas* are not a ground for mere intellectual and logical gymnastics. Every *Darshanakara* is supposed to have had the full-fledged experience of what he is propounding. Unless backed by such practicality, a *Darshana* would never be recognised by the cognoscenti.

In fact, we ought to study the *Patanjala-yoga-sootras*, *Bhagavadgita*, *Upanishadas* and other *Vedic* texts and *Dnyaneshwari* from this angle that the truths proclaimed therein are experiential. The study of any *Darshana* is never complete unless the student, the scholar, or the commentator has proved to himself the veracity of the proposals of the *Darshana* by self-experience. For that he must have a singular qualification. He ought to have the *ability* of mind, body and the intellect to experience the proposals of the *Darshana* he wants to study.

Therefore, it goes without saying that those who want to study and comment upon the *Yoga-darshana* should have the ability for the *Yogabhyasa* and be prepared to devote the time and energy required for it. It can be a whole lifetime or even much more. The *Yoga-darshana* is not just some *Ivory Tower* philosophizing of the intellectuals. It is but the most practical and experiential of all the Indian *Darshanas* and Western philosophies.

If one wants to study the *Sankhya Darshana*, or the *Jnana Marga*, one should really possess the *Vyavasayatmika Buddhi* required for that purpose. He should have the ability to quickly grasp and recognize the *Ultimate Reality* practically and to become one with it the moment he recognizes it, as soon as the *Jnana* dawns upon him.

This criterion for the real student of the *Darshanas* may appear to be rather too stringent. But those who are studying the *Yoga Darshana* of *Gita* have been nevertheless assured by *Lord Shri Krishna* that their efforts in that direction will never go waste. They should continue to strive for the experiential study of the *Yoga-shastra*. If not in this lifetime, then in some other lifetime they will be endowed with the prerequisites for the full experience of the *Yoga*. They will get the full ability and the faith to experience the *Truths* behind the *Yoga Marga*. They will finally attain to the *Yoga-siddhi*.²⁰⁷

If we want to study the *Yoga-shastra*, we will have to earn this capacity. Again this *Shastra* requires one to have faith in it. Therefore, progress in its studies is possible only if one has no doubts in its propositions. If one lacks these prerequisites, one should better not enter the arena of the *Yoga-shastra*. Even if he attempts its studies, it will be fruitless effort.

Doctrine of Rebirth

The Doctrine of Rebirth and Cycles of Births and Death is behind the assurance noted above of *Lord Shri Krishna*, (6-44 and 45, *Gita*). *Patanjali* also upholds this doctrine.²⁰⁸

The *Chitta*, in fact, is the reservoir of the unfulfilled desires and the *Vrittis* of all the previous births. The *Yogi* who attains the *Asmita-siddhi* can create many *Chittas* to experience the *Samskaras* of the previous births as already said, (*Pys*, 4-4). The *Yogis* many a times resort to this *Siddhi* and create as many *Chittas* as necessary to experience the *Vrittis* and finish off the accumulated *Karmashaya* of his *Chitta* in order to eradicate these *Samskaras* of the past births as early as possible and to avoid rebirth due to any remaining *Samskaras* of the *Chitta*.²⁰⁹ The knowledgeable *Yogis* say that in this manner, they try to reach the *Mukti* at the earliest, utilising this very human birth to the hilt.

Result of Aparigraha

When the *Yogi* fully masters the *Yama* of the *Aparigraha*, he recollects his past births. The *Chitta* contains infinite impressions of the *Jati* (birth), the *Desha* and the *Kala* (circumstances and the occurrences) from

innumerable previous births. Patanjali calls this stock as the *Karmashaya*. The roots of the *Karmashaya* are the *Pancha-kleshas* of *Raga-Dvesha* etc. From it arise the *Samskaras* and the rebirths to experience the balance of the *Karmashaya*. When the *Chitta* of the *Yogi* attains *Samadhi*, he can come to know all this phenomenon of his past births.

There is yet another method to recognize the *Samskaras* of the previous births. From the tendencies, the behaviour and the peculiar circumstances of a person, the knowledgeable *Yogis* can deduce about what were their *Samskaras* of the previous births.

Thus we see that *The Doctrine Of rebirth And the Cycles of Births and Death* is accepted by both *Gita* and the *Patanjala Yoga-sootras*. It may be noted that even the non-Vedic *Jainism* and the *Buddhism* subscribe to this doctrine of rebirth.

K. K. Kolhatkar's Yoga Darshana Treatise

By the way, there is an excellent compendium in *Marathi* on the *Yoga Darshana* by the late *Shri K. K. Kolhatkar*. From my own experience, I can say that those students who can access and study it would definitely get the clearer insight into the *Patanjala Yoga-sootras*. *Shri Kolhatkar* has to be regarded as one of the modern-day exponents of the *Patanjala Yoga Darshana*. His speciality is in the fact that he had studied the *Yoga-shastra* in the experiential manner as required. As a result, he talks true on the exposition of the *Yoga-sootras*, unlike some armchair pundits.

Prequalification for Yogabhyasa

The statements of *Lord Shri Krishna* on the *Yoga Path*, in the 6th *Gita* chapter, convinced *Arjuna* that the practice of the *Yoga* leads one to see the light of the *Paramatman* and see the *Ultimate Reality* behind the worldly phenomenon.²¹⁰ He was anxious to know whether he could take up the practice of the *Yoga*. Saint *Dnyaneshwar* poses a question by *Arjuna* to *Lord Shri Krishna* about who is fit for the *Yogabhyasa* and if he needs to prepare for it in any manner.²¹¹

Lord *Shri Krishna* tells him that there is not a single thing in the world that one can gain without being fit for it. The *Yoga* is the ultimate of everything. Definitely its study will be open only to those fit of it. One has to earn the fitness by own efforts.²¹² However, it is not too difficult even for an ordinary person to start earning the prerequisites for the study of the *Yoga*. The *Yoga* practice is for the common man, *Lord Shri Krishna* tells him.²¹³ The *Sadhaka* has just to start with little by little bit controlling the *Ahara-Vihara*, the bodily actions, the mind and the senses, sleep, etc. to start upon the *Yoga Path*, the *Pantharaja*.

We have already seen the views of Saint *Dnyaneshwar* on this matter in details. Suffice it to say that by looking at the *Yoga-sootras*, one may wonder how to begin with the undertaking of the numerous *Yama-Niyamas*. However, *Gita* and *Dnyaneshwari* make the beginning of the *Yoga* practice to appear easy and less cumbersome. Just start to control the senses and the mind and bodily tendencies little by little, that is all needed for commencing the *Yoga* practice by anyone who is determined to take up the study, looking at the vast benefit it gives the *Sadhaka*.

Common Man and Yoga

In this manner, the apparent complexities of the *Patanjala Yoga-sootras* get lucidly clarified by *Gita* and more so, by saint *Dnyaneshwar's* commentary, *Dnyaneshwari*. Saint *Dnyaneshwar* uses this method all over his commentary, making it easier for the common man to understand the deep *Yoga* principles and its secrets, and to actually practice the *Yoga*.

As we have seen, he has vouched for what he says as being the real secret of *Gita*, the knowledge that Lord *Shri Krishna* intended to pass on for the benefit of the whole humanity. By the way, it would also appear that the *Pantharaja*, the subject Saint *Dnyaneshwar* discusses most avidly, has to be the crux of *The Yoga Of Gita*.

The *Maha-purusha*, saint *Dnyaneshwar*, has thus opened *The Great Secret Path Of The Yoga* for all, even more openly than *Gita* and any other *Yoga* texts. The simple triad of this path is 1. Service to the *Sadguru*, 2. The *Ishwara-pranidhana* and 3. Complete surrender

(*Ananya-sharanatvam*). Following upon the *Path Of Karma* and *Bhakti*, by the practice of this *Yoga*, the *Sadhaka* suddenly finds himself face to face with the fruit of the *Jnana*, however, without the rigours of the *Path* of the *Jnana*.

This *Yoga*, the *Pantharaja*, is the beautiful confluence of the *Karma-bhakti*, the *Jnana-bhakti* and the *Ishwara-bhakti*. Saint *Dnyaneshwar* calls it the *Adwaya-bhaktiyoga* as seen by us. It is the real exposition of the highly extolled *Maha-yoga* that this *Pantharaja* of saint *Dnyaneshwar* is. No doubt, it is the *Raja-yoga*, the *Raja-guhyam*, that Lord *Shri Krishna* so often points to in *Gita*.

Note: *Raja-guhyam* means, literally, ‘The King of Secrets’, or ‘The Secret of the Kings’. Here it alludes to the statement of Lord *Shri Krishna* in the 9th *Gita* chapter about the ‘*Rajavidya, Rajaguhyam*’ c.f. ‘*Rajavidya Rajaguhyam pavitramidamuttamam, pratyakshavagamam dharmyam susukham kartumavyayam*’; (*Gita*, 9-2).

Common Men, Pantharaja and Sadguru

It may be noted by the sincere *Sadhakas* that one who starts traversing this *Pantharaja* has never to worry about meeting the *Sadguru*. Saint *Dnyaneshwar* has said that after certain prerequisites are fulfilled, the *Sadhaka* will automatically come across his *Sadguru*. This assurance is good enough for us. It will protect the *Sadhakas* from the mischief-monger and bogus *Gurus* prevalent in our society; a dime a dozen, as saint *Samartha Ramadasa Swami* said.

The real *Sadguru* is like a cow is to her calf, always a one-to-one relation. The real *Sadguru* does not have umpteen *Shishyas*, but only one or a chosen few. How many *Shishyas* did Saint *Shri Ramakrishna Paramahansa* have? He had just a few, may be less than five or six. In fact, the *Sadhaka* should not go seeking the *Sadguru*.

Another implication of saint *Dnyaneshwar*’s above statement is very simple. When the *Sadhaka* starts his *Yogabhyasa*, obviously without a human *Guru*, he automatically has to choose the *Ishwara* as the *Guru*, in whatever form his instincts dictate him. Even if he gets a *Sadguru* in

human form at a later date, he need not substitute that human form for his *Dhyeyya* of the *Ishwara*.

The human form being a substitute for the divine form of the *Ishwara*, is supposed either to merge into his *Dhyeyya*, or else is but secondary to the *Ishwara*, the original *Guru* and the *Dhyeyya* of the *Sadhaka*. This is also the view of Saint *Dnyaneshwar* which is echoed in his composition, *Amritanubhava*.

This way, the *Sadhaka* is saved from great calamity that besets the *Sadhakas* if their human *Guru* demises before they can attain the *Yoga-siddhi*. I have seen the travails of many such *Sadhakas* in life. Some of them ultimately accepted my guidance as coming from their *Guru*.

All this tragedy, right from the non-availability of the *Guru* on the spot, that of his untimely demise, that of his only too human tendencies and behaviour etc., need not confront the *Sadhaka* of the *Pantharaja Marga* since he actually starts, mostly, without a human *Guru* and with the *Ishwara*, *The Superior-most Guru Of Everybody, Who* is even the *Sadguru's Guru*.

One should examine the *Guru's* traits well before accepting him as the *Guru*. If he matches the qualities of what the *Shastras* require of the *Guru*, '*Shabde pare cha nishnatam*', well versed in the *Vedas* and the *Shastras*, the *Yoga-shastra* foremost amongst them, and who is merged in the *Paramatman*, then only one should believe in him. One who lacks even an iota in that respect is not fit to be the *Guru*. He should never be regarded as a *Guru*.

As per saint *Dnyaneshwar*, everybody is bound to meet the *Sadguru*,²¹⁴ displaying all the sovereign signs of the *Ishwara*, sooner or later, in this birth or some other birth. Suffice it to say that until the *Sadhaka* has not reached the *Karma-samyadasha*, he is not destined to meet the *Sadguru*. That is not at all at the beginning of the *Yoga* practice, but much later, after the *Sadhaka* has, on his own efforts, subdued his human persona and come to a point of standstill as far as his destiny goes. We will be looking into these aspects when we come to the *Krama-yoga*.

Karma-samya-dasha is a very important concept in *Yogic* practice. It is the state of the *Sadhaka* when the *Sanchita Karma* is fully exhausted by life's experiences and the *Yogic* practices, and the new *Karma* that he does not bind him to the cycle of birth and death. In short, when the *Sadhaka* reaches the point at which he has just to go along with the *Kriyamana* and the *Prarabdha Karma's* flow.

This is a very high state to attain and therefore, *Shri Krishna* has qualified *His* statement about gaining of the *Yoga-siddhi* by saying that the *Yogi*, making strenuous efforts for many a birth, becomes purified and as a result, he attains the *Ultimate*: '*Prayatnadyatamanastu yogi samshuddhakilbishah, anekajnamasamsiddhastato yati param gatim*'; (*Gita*, 6-45).

For the present, let the *Sadhakas* be warned of the only too human persons masquerading as *Gurus* in the fields of the *Adhyatma* and the *Yoga*. They are the wolves in the sheep's skins. If the *Sadhakas* believe in the dicta of saint *Dnyaneshwar*, instead of going ahead and choosing a *Guru* before they really qualify to get the *Sadguru*, they are bound to rue their unwise action. I hope that all this narration, in the light of what we learn from Saint *Dnyaneshwar*, is a sufficient warning to the naive in this field of *Adhyatma*.

The cognoscenti are definitely most choosy when they come to selection of the *Guru*. *Swami Vivekananda* is a standing example of modern-day. He did not trust Saint *Shri Ramakrishna Paramahansa* until he had scrupulously scrutinised his each and every aspect of life, actions and thinking, apart from his intrinsic worth as a *Guru*. In fact, *Shri Ramakrishna Paramahansa* was only too pleased by the deep scrutiny to which he was subjected by *Vivekananda* and said that one should examine the *Sadhu's* conduct, by day and by night, to find if he has any fault or human frailty, before accepting him as a role model and the *Guru*.

If we follow these dicta of the saints about judging them, we would never come to grief in this mysterious and unknown field and least of all about choosing a *Guru*. One is certain. Nobody chooses a *Sadguru*. He comes and selects the disciple. This also is my own experience.

Instructions to *Sadhakas*

We have thus far seen the *Yama-Niyamas*, the *Ahara-Vihara* and the conduct of the *Yogi* in the light of *Guru Gorakshanatha's ssp*, the *Patanjala Yoga-sootras*, *Gita* and *Dnyaneshwari*. It clearly emerges from our review that the *Sadhaka* should start practicing the *Yoga* on his own as per his ability and capacity. His efforts will lead him to a higher and still higher level of accomplishments.

He may not be able to practice all the multiple facets of the *Yoga* practice initially. But he should not lose heart. He should follow the advice given by saint *Dnyaneshwar* and slowly get his mind and the senses under control. He should strive for the purification of the *Nadi* system and the *Dhatu-samya*. Keeping faith in the saints and the *Ishwara*, he should pray for their guidance and help for progress in the facets of the *Yoga* (*Yogangas*). If the *Sadhaka* follows this advice, surrenders his self to the *Ishwara* and the saints totally, sooner or later, he will be blessed with their *Grace* and find his way around in the *Yoga* practice and advancement.

Let us pray to *Him*, *Lord Shri Krishna* and to saint *Dnyaneshwar*, to guide us upon the *Path*.

GITA-DNYANESHWARI AND THE YOGA-SOOTRAS

It is often said that the *Yoga-sootras* are the principal texts on the *Yoga* i.e. *Dhyana* stream alone. Hence one cannot link the streams of *Karma*, *Bhakti* and *Jnana* with it. Many scholars hold the view that these four streams are entirely different from one another. Another point is often raised regarding how could anyone harmonies *Gita's* path of the *Bhakti-Jnana-karma*, except its *Dhyana-yoga*, with *Patanjala Yoga*.

It is all based upon an incorrect presupposition that *Patanjala Yoga-sootras* deal only with the *Dhyana-yoga* and have nothing to say about the *Jnana-Bhakti-Karma-Yoga* combine.

However, I have worked out the harmony between the *Bhakti-Jnana-Karma* and the *Yoga* in this book (*YOGA OF GITA*) at the proper place.

It will become clear then that these streams are not different. The same are phases of *Yoga*. They are so interwoven into the main stream of *Yoga* that it makes them complementary to one another. *Yoga*, *Bhakti*, *Jnana* and *Karma*, as they stand, cannot be practised in isolation as such since they form a single body on the way to *Realization*.

It is to point out in this connection that despite their distinct but superficial separateness, all these four-fold ways to *Samadhi* of *Gita* are founded upon the principle of *Ishwara-pranidhana* which is one of the salient methods of the *Patanjala-yoga* system to reach the *Samadhi*.

For the sake of simple understanding, *Samyama* in the *Patanjala-yoga-sootras* means the perfected altogether practice of *Dharana*, *Dhyana* and *Samadhi*.

Samprajnata is the *Samadhi* attained upon an object or concept or principle, howsoever subtle it may be. *Asamprajnata Samadhi* is the *Samadhi* of a higher state which is attained without any such object or concept or principle whatsoever.

Gita also teaches how the *Samyama* is to be practised to perfection and how through the *Samprajnata Samadhi*, one can reach to the *Asamprajnata Samadhi*. These are important topics of the *Patanjala* system.

Another point is regarding the most detailed exposition on the *Kundalini-yoga* found in *Dnyaneshwari*. The *Kundalini* does not find any direct mention as such in *Patanjali's* work and *Gita*. Some scholars, however, interpret this differently.

One eminent scholar with requisite experience of the *Patanjala-yoga* stream, Mr. K. K. Kolhatkar, has mentioned in his treatise on *Patanjali's* work that the *Kundalini* and the *Chakras* are amongst the more favoured icons of the *Dharana-Dhyana-Samadhi-Samyama* combine. Mr. Kolhatkar, however, does not delve into the details of it.

The *Kundalini* is known by various names in the *Shastras*. Some scholars treat the *Pratyak-chetana* of *Patanjala-yoga-sootras* as the *Kundalini*. *Pratyak-chetana* means the embodied consciousness, in individual bodies, representative of the *Cosmic Consciousness*.

Some others regard that the *Prajna/Ritamhara Prajna* of the *Yoga-sootras* (3-5, 1-48) is the result of the awakening of the *Kundalini*.

Prajna means the faculty of immense knowledge. When active, it confers upon one the complete knowledge of any subject. When ordinary intellect is working, in formal learning process, exposure to the subject-matter is always necessary. But that is not so with the *Prajna*. When it is awakened, *Prajna* sees the worldly matters, limited to the realm of *Prakriti* without recourse to the formal learning process. It is spontaneous and endows the full knowledge of any subject without having had any exposure to it whatsoever. *Ritamhara Prajna* is its highest evolved state. It penetrates into the secrets of the *Cosmic Consciousness*.

I take that the *Prajna/Ritamhara Prajna* can be treated as either the *Kundalini* proper, or as the result of the awakening of the *Kundalini*. This point of view is adopted for this work on the *Yoga of Gita*.

The *Yoga* practitioner is required to awaken the *Kundalini* with his *Prajna*. For this, it is the most useful to meditate upon the *Kundalini* and the *Mooladhara Chakra* as the subtle objects for the *Dharana-Dhyana*.

The proper utilization of the *Prajna* lies in the awakening of the *Kundalini*. These different views can be represented as follows:

"The *Samyama* → the awakening of the *Prajna* → the awakening of the *Kundalini*"

OR

"The *Samyama* → the awakening of the *Kundalini* → the awakening of the *Prajna*".

To relate these different views, it is suggested that one may treat the process as the simultaneous awakening of the *Prajna* and the *Kundalini* upon the perfection of the *Samyama*.

This can be represented by the following:

!→ **Awakening of the *Prajna***

Samyama→!

!→ **Awakening of the *Kundalini***

Another point to note is that the characteristics and the signs of the awakened *Prajna/Ritambhara Prajna* and the *Kundalini* are the same viz. The *Jnana*, the *Bala* i.e. force –the power to act and the *Kriya* i.e. *Kriya* action.

Nirvichara-vaisharadya is the state of highly accomplished *Samadhi* in which the *Yogi* becomes totally free of any thought, including awareness of his *Self*. Taking that the stage of the *Nirvichara- Vaisharadya* is the level of perfection of the *Samyama* and with the above explanation, it is the best to treat the *Prajna* (*Sootra* 3-5) and the *Ritambhara Prajna* (*Sootra* 1-48), both as the *Kundalini* proper. This subject has been further discussed in details in this work on the *Yoga of Gita*.

Patanjali has broadly classified the *Samadhi* into different stages depending upon the object of meditation. The various states of *Samadhis* discussed therein are viz. the *Vitarka-Vichara-anugata Samprajnata Samadhi*, the *Nirvichara-Vaisharadya*, the *Prajna-jagriti*, the *Sananda* and the *Sasmita Samadhis*, and the *Dharma-magha Samadhi*.

When the object is gross like an idol etc. the *Samadhi* is referred to as *Vitarka-anugata Samprajnata Samadhi*. When its object is abstract, it is called the *Vichara-anugata Samprajnata Samadhi*.

Prajna-jagriti is the state of arousal of the *Prajna*, on the perfection of *Samyama*.

Sananda Samadhi is the *Samadhi* state in which the *Yogi* becomes bereft of all thoughts, except the *Self*. He is then aware of blissful aspect of the *Self* which is known as *Ananda*.

Sasmita Samadhi is the highest state of *Samprajnata Samadhi* in which the *Yogi* immerses into his *Self* and remains hardly aware of his *Self*. The

next state is the *Asamprajnata Samadhi* in which the *Yogi* loses all context of his *Self* and becomes one with the *Ultimate Principle*.

Dharma-megha Samadhi is the state of *Samadhi* in which the *Yogi* ceases to desire any benefit out of *Yogic* powers called the *Siddhis*.

The state of *Samadhi* has also been related to the position of the *Kundalini* at respective points upon its path through the *Sushumna* and the six *Chakras* (*Shat-chakras*). The state of *Mukti* obtained in each state of the *Samadhi* is also related. These details are shown in the chart at the beginning of this book.

Another point vexes the novice about the method of arousal and control of the *Kundalini*. In some of the *Yoga* treatises, it is mentioned that the *Kundalini* has to be aroused by force and is to be controlled by the *Yogic* practitioner, to take it through the various *Chakras* as per the method of *Yoga* employed.

Other Schools of *Yoga* say that one should not interfere in the *Kundalini* process. One should let the *Kundalini* take her own course, without wilfully interfering with her actions.

Some of the *Yoga* authorities prescribe a practice of daily ascension and descent of the *Kundalini* and after this practice, to bring it back to the *Mooladhara Chakra*. In my opinion, the above are different systems.

The *Kundalini Yoga*, namely the *Pantharaja* of *Dnyanadeva*, is totally under the direction of the *Guru's* innate guidance. The *Guru* directs the *Kundalini* process of his disciple in the most natural way. There is no part in this *Guru*-given *Yoga* to be conceived or controlled by the disciple on his own.

The *Guru's* will is the super-most in this process of the *Pantharaja*. The *Kundalini* is, in fact, the *Ichchha* (the will power)-*Bala-Kriyatmaka Shakti* of the *Guru*.

Kriya means action. The *Kundalini* is endowed with the three powers of *Ichchha*, *Bala* and *Kriya*, so to say. As such she is the director and the controller of her own actions, including the ascension-descent on the

Yoga path and the complex subtle process of piercing the *Chakras*. It thus appears that those who think of controlling her are deluding themselves.

Chinmayi means full of *Chid* or *Chaitanya*. This aspect is distinct from the Gross i.e. the *Jada* - the matter state of objects in the universe. *Jnana-mayi*, also *Jnana-maya*, mean the aspect of awareness of *Consciousness* and knowledge of the *Cosmic Consciousness*. The *Kundalini* is *Chin-mayi* and *Jnana-mayi Shakti*.

Many a premise in this work on the *Yoga of Gita*, on the matter of the *Kundalini-yoga*, and interpretation of the *Yoga of Gita* and *Dnyanadeva*, are mine own. The same may not necessarily tally with some other authors. The researcher is urged to go carefully through this work and form his own independent judgment, after practical experience.

Saint *Dnyaneshwar* calls the *Guru-given Kundalini-yoga* as the *Pantharaja* in the 6th chapter and *Krama-yoga* in the 18th chapter of his work-*Dnyaneshwari*. Those who examine this work will find out for themselves the close inter-relation between the *Yoga of Gita*, the *Pantharaja* and the *Krama-yoga* of the *Dnyaneshwari*, and the *Kundalini-yoga*, with the *Ashtanga-yoga* of *Patanjali*.

PHILOSOPHY AND YOGA OF GITA AND DNYANESHWARI ²¹⁵

The Yogic Standpoint of Gita

Brahma-vidya is the science and the practice of attaining knowledge of the *Brahma*- the *Supreme Principle*. *Vidya* means the art and the science of something. *Yoga-vidya* means the *Vidya* concerning *Yoga*.

The *Upanishadas* almost usually deal with two subjects forming parts of the *Brahma-vidya*, the knowledge of the *Brahman*, one concerning the philosophical aspects which is theoretical and the other about the *Yoga-vidya* or the *Yoga-shastra*, which is the actual practice of *Realizing* the *Brahman*.

There are those who regard *Gita* as if it were a text of philosophy, to be commented upon from that standpoint as central to *Gita*.

Is it right to presume so about *Gita*, in spite of its reiteration at the end of each chapter - '*Iti Shrimad-bhagavad-gitasupanishatsu brahma-vidyayam Yoga-shastre shri krishnarjuna-samvade ... amukayogo nama ... adhyayah*', that it is as a whole the discourse upon the *Yoga-shastra* aspect of *Brahma-vidya*? This is repeated at the end of every chapter of *Gita* which narrates the dialogue between *Shri Krishna* and *Arjuna* on the *Yoga-shastra*.

It is further stated therein that *Gita* is an *Upanishada*. *Upanishadas* are a special class of *Vedic* religious texts which narrate the wisdom of the sages. *Smritis* are also a special class of *Vedic* religious texts, as distinct from the *Upanishadas*, the *Vedas* and the commentaries upon the *Vedas* known as the *Brahmanas* and the *Aranyakas*. The scholars point out that *Gita* is not an *Upanishada*, but technically a *Smriti*.

Be it as it may, there is a resemblance of *Gita* to the subject matter of the *Upanishadas* since it narrates the highest divine wisdom given by *Shri Krishna* who is known as the *Lord of Yoga*.

Most certainly, therefore, the term "*Brahma-vidyayam Yoga-shastre*" of *Gita* points to the basic *Yogic* instructional standpoint that is central to it. As *Gita* thus centres upon the discourse on the *Yoga-shastra*, the philosophical part of it becomes incidental and secondary.

If *Shri Krishna* had desired to preach the philosophy to *Arjuna*, he would not have gone into the *Yogic* aspects in such details in *Gita*. The basic enquiry of *Arjuna* was about discharging his duties on the battlefield, in such a way that the *Karma* of the warfare and its attendant havoc will not result in his being bound to the *Karma*'s effects.

Shri Krishna wanted to imbibe in *Arjuna*'s mind that if he fulfils his duties on attaining perfection in *Yoga*, he will not be bound to the *Prakriti* by the results of his *Karma*, even of the heinous warfare.

The individual soul is called the *Jeeva*. The world at large, including the *Jeevas*, is called the *Jagat*. The *Prakriti* is the conglomerate relating to

the *Jeevas* and the *Jagat*. As such it was but natural to include in the dialogue the narration of: what is the *Prakriti*; what is the nature of its bond, and the nature and the relationship between the *Jeeva-Jagat-Ishwara* triune etc.

However, the matter regarding the bond of *Karma* and the *Prakriti* would not have been resolved without showing *Arjuna* the practical method of the *Yoga* to override the bondage.

This all means that whatever philosophical thoughts are narrated in *Gita* are not central to it, and not textual and complete in any way. The philosophical part narrated in *Gita* is just by the way. It is in the context of the main discourse given by *Gita* on the science of *Yoga*.

Since *Dnyaneshwari* is a commentary on *Gita*, it deals with the *Yoga-shastra* and the philosophical angles of *Gita* in accordance with the stress of *Gita* on *Yoga-shastra*. The whole matter in *Dnyaneshwari* is in the context of *Dnyanadeva's* own *Yogic* experiences.

His high proficiency in the *Yoga* practice is most useful for elucidating the standpoint of *Gita* on the *Yoga-shastra* i.e. the science of *Yoga*. He, therefore, relates the various philosophical views referred in *Gita* so that the same are not in conflict with the *Yoga* science. For achieving this objective, he takes recourse to the other scriptural texts.

I have adhered to the above viewpoint of *Dnyanadeva* of coordinating the philosophical matter in *Gita* with the *Yogic* texts while reviewing the background of Indian philosophy.

It is thus clear that the texts of *Gita* and the *Dnyaneshwari* deal mainly with the *Yoga-shastra*. Hence we will turn now to the actual nature of the *Yoga* in *Gita* and how *Dnyanadeva* has commented on it in *Dnyaneshwari*.

The Yoga of Gita As Juxtaposed to its Philosophy

Some of the important aspects of the *Patanjala Sootras*, the *Yoga* of *Gita*, the *Pantharaja-yoga* of *Dnyaneshwari*, and the *Kundalini* and its *Yoga*, have been examined in our discussion so far. The *Pantharaja* - the

Kundalini based *Yoga* described in the sixth chapter of *Dnyaneshwari*, and the *Krama-yoga* of its eighteenth chapter are the same. *Dnyanadeva* regards this *Yoga* as central to *Gita*.

The sixth *Gita* chapter deals with the *Dhyana-yoga*. Since the *Kundalini* is not explicitly mentioned in *Gita*, a question arises as to how the *Yoga* of *Gita* can be connected to the *Kundalini* process as described in the sixth chapter of *Dnyaneshwari*.

A number of points have to be taken into account to understand this issue. The following matters need to be considered, amongst others:

- i. Which the *Yoga* prescribed in *Gita* is;
- ii. Does *Gita* prescribe one or more types of the *Yoga*;
- iii. Whether the practices popularly known as the *Karma-yoga*, the *Dhyana-yoga*, the *Bhakti-yoga* and the *Jnana-yoga* are separate *Yogas* and are so also meant in *Gita*;
- iv. What the nature of the *Yoga* practice in *Gita* is;
- v. What *Dnyanadeva's* viewpoint is towards these matters and which types of the *Yoga* appear to him as central to *Gita*, and
- vi. Whether *Gita* prescribes *Dnyanadeva's Kundalini-yoga*, or whether he has foisted it in his commentary upon *Gita*.

All the above points are dealt with in details in my work on *Yoga of Gita* in its latter parts. In fact, my manifold objective behind this work is primarily to determine, in the light of *Dnyaneshwari*, *Gita* and the *Patanjala-yoga-sootras* the following points:

- i. The *Yoga* prescribed by *Gita* and *Dnyaneshwari*; and the nature and the basic principle of such *Yoga*;
- ii. To highlight its technicalities and details for the guidance of the practitioner of the *Yoga*; and
- iii. To show its agreement with the foundational *Patanjala-yoga*.

Interpretation of the Gita's Yoga by Scholars

Some scholars think that *Gita* prescribes various *Yogas* for the initiates according to their inclination and capacity. Some others say that whatever the variously named *Yogas* there are, those are but the stages of one and the same central *Yoga*. The following is a review of the opinions of some noted *Gita* scholars.

Lokamanya Tilak

The *Gita-Rahasya* is a noteworthy and famous scholastic work on *Gita* by the venerable Indian patriot, *Lokamanya Tilak*.²¹⁶ He composed it during his imprisonment under the British rule at *Mandale* in the then Burma, now known as Myanmar, which was under the British rule.

Realization is attaining the *God-head (Mukti)* i.e. release from the bondages of *Karma* and *Prakriti*. It means different distinct states according to different schools of philosophy. The *Realization* in *Gita* aims at *Jeevan-mukti* i.e. attainment to the *Brahman* while living in this same human body through *Yoga* practice.

It is pertinent to note what *Lokamanya Tilak* has said in the concluding paragraph at the end of his said book. He has stressed that the *Gita-dharma* i.e. the essence of the *Gita*, its way to *God-realization*, is a combination of *Jnana* with *Karma* and *Bhakti*.

Jnana-yoga is the quest for knowledge of the *Ultimate principle*. *Karma-yoga* is the path of working towards *God-realization* by performing one's duties and adhering to the religious practices as prescribed by the *Vedas* and the *Smritis*. *Gita* does not want to treat these three as separate from one another.

Yogi Aurobindo

According to the view of *Yogi Aurobindo* in his '*Essays on the Gita*', he has unambiguously recognized that the *Yoga* of *Gita* is the triune combination of *Karma*, *Bhakti* and *Jnana*. *Gita* preaches the divine love and the *Bhakti*.

Aurobindo very clearly sees the unitary nature of the *Karma-Bhakti-Jnana*, their inter-twining with one another so as to fuse and merge their distinct identities and specialties into just the one *Yoga of Gita*; with this fusion leading to the ultimate Realization.

He has also pondered upon what is *Gita's* philosophy behind this kind of *Yoga*. He says that all the five famous *Acharyas* i.e. the famous commentators and adherents of the main Indian philosophic Schools of the *Dwaita*, *Adwaita* etc. understood the importance of *Gita* in the *Prasthanatrayi*. Therefore, they have used it as a weapon in the cause of justifying their own doctrinal views and opposing those of the others.

The *Kevala-adwaita* is the doctrine of the famous *Shankaracharya*. He postulates *Adwaita* philosophy. The *Dwaita* is the doctrine of the famous *Madhwacharya*, based on the *Principle of Duality*. The *Vishisht-Adwaita* is the doctrine of *Ramanujacharya*. He proposed a mix of the *Adwaita* with certain specific deviations.

The *Dwaita-Adwaita* was proposed by *Nimbarkacharya*. He sees the ultimate principle as exhibiting both the *Dwaita* and the *Adwaita* aspects. *Vallabhacharya* proposed *Adwaita* stream of philosophy, personifying the *Ultimate Principle* as *Lord Shri Krishna*. It is called the *Shuddha Adwaita-vada*.

The *Sankhya* is a school of *Dwaita* philosophy which stipulates 24 main elements with the ultimate being the *Prakriti* and the *Purusha*. The *Shaiva Darshana* is the philosophy of the adherents of *Shaiva* traditions who regard the *Ultimate principle* they call as the *Shiva*.

Aurobindo has opined that even though one finds *Gita* supporting to some extent the various doctrines like the *Kevala-Adwaita*, the *Dwaita*, the *Vishisht-Adwaita*, the *Dwaita-Adwaita*, the *Shuddha Adwaita* and the *Sankhya* etc., it does not accept the whole of the doctrine of any one School, in particular.

Shrutis broadly mean the textual body of the *Vedas* which includes the *Vedas* proper, their *Brahmanas* and *Aranyakas*, *Upanishadas* etc. Aurobindo says that the *Upanishadas* are found to recombine the dispersed thinking of the *Shrutis* to reflect them in a coordinated manner.

Similarly, he says that *Gita* accommodates the conflicting views of the *Vedas* and also the *Upanishadas* to generate a synthetic whole. According to Aurobindo, *Gita* does not want to put forth any one-sided philosophical doctrine.

Thus the basic objective of *Gita* while dealing with the philosophical issues, which are but secondary to its *Yoga* doctrine, is to co-ordinate the various differing doctrinal views.

Syada-vada

Syada-vada is a doctrine of the *Jain* philosophy. It postulates that every doctrine is true in so far as the point of view adopted by it is concerned. However, the *Reality* i.e. the real state of all the *Universe* and its constituents is still not exactly what is postulated by all these doctrines, although it exhibits all these various aspects. Only the attained being (called as the *Kevali Siddha*) can see and understand the *Reality*.

In this context, we will be reviewing in the later part of this work the differing views of the various Schools like the *Adwaita*, the *Dwaita*, the *Sankhya*, the *Shaivaite*, the *Jainism*, the *Buddhism* and others. Therein I have demonstrated the method, how to reconcile these various differing doctrines, based on the principle of *Syada-vada*.

Yamunacharya's reconciliation

Nitya Karmas are the religious *Vedic* rites which need to be performed daily or periodically. *Naimittika Karmas* are the *Vedic* religious rites which are performed on certain occasions.

Ajnana is opposite of *Jnana*. In general, it means ignorance. In particular, it denotes the influence of the *Prakriti*. It is the force which binds the soul.

Para-bhakti is the supreme state of *Bhakti*. The devotee then loses the identity of himself, totally immersed in the subject of his devotion.

Kaivalya is the state of attainment to the *Brahman*. It is the supreme state of *Mukti* i.e. liberation from the bondages of the *Prakriti*.

The opinion of the *Vishisht-Adwaita* School's preceptor, *Yamuna-muni*, who was the predecessor of *Ramanuja*, is well worth noting. In his commentary, *Gitarthasangraha*, *Yamunacharya* opines that the *Karma-yoga*, the *Jnana-yoga* and the *Bhakti-yoga* are not in conflict with one another.

Their nature is such that none is complete without the other. All these three disciplines worship the *Atman* by the prescribed *Nitya-Naimittika Karmas*. They all lead to the *Realization*. The removal of *Ajnana* leads to the *Para-Bhakti*. The *Kaivalya* is attainable through each discipline.

However, the *Bhakti-yoga* is easier to follow than the other two. Surrender to the *Ishwara*, known as the *Prapatti*, and to devote to *Him*, knowing that the *Jnana*, the *Bhakti* and the *Karma* are all equally liked by *Him*, leads to attaining *His* likeness.

Thus according to *Yamunacharya's* preaching, the *Jnana-karma-Bhakti* are inseparable from one another and that one should adopt the easier path of *Bhakti* in the main, along-with the other two.²¹⁷

Acharya Shankara on the Matter

Let us first look into certain concepts to understand Sahnkara's comments on this matter.

Definitions

Broadly speaking, *Yajna* refers to the *Vedic* practice of offering sacrifices to the Gods. *Dana* means alms given in the discharge of *Vedic* duties. *Tapasah* means performance of penance undertaken for religious purpose.

The four classes viz. *Brahmanas*, *Kshatriyas*, *Vaishyas* and *Shoodras* according to their professions are, broadly speaking, known as *Varnas* in the *Vedic* system of classification of its followers.

There is also another classifying factor. The *Varnas* are classified based upon the mix of the three *Gunas* in individuals. This classification of the *Varnas* starts with the *Brahman Varna*. It has individuals who have

predominance of the *Sattva-guna*. The *Kshatriya Varna* has less of the *Sattva-guna* and more of the *Rajoguna*. The *Vaishya Varna* has more of the *Rajoguna* than the *Kshatriya*. Finally there is the *Shoodra Varna*. It is supposed to have a mix of maximum of *Tamoguna* and the least of *Sattva-guna* amongst these four categories. *Gita* has certain chapters which require a very good understanding of the *Varna* system and the *Trigunas* to follow their meaning.

The *Vedic* followers are enjoined upon to lead their life subdivided into four phases according to their age. Their duties, and obligations of each phase, have been specified in their religion. The four phases known as *Ashramas* are named as the *Brahmacharya*, *Grihastha*, *Vanaprastha* and *Sanyasa*.

Svakarma means the *Karma* prescribed by the *Vedic* traditions to be performed by one according to one's *Varna* and *Ashram*. By doing the *Svakarma* without desiring its results, one reaches the stage of the purified *Chitta*.

Jnana means absolute knowledge of the *Ultimate Principle* and *Vairagya* means the rejection of all desires. *Jnana* and *Vairagya* are the objectives of a person on the path of renunciation.

The *Varna-ashrama-dharma*, including the *Yajna-Dana-Tapasah*, as prescribed in the *Vedas*, is the *Pravritti-para* way, and the one stressing upon the *Jnana-Vairagya* is the *Nivritti-para* way.

Shankara's Views

We will now review the *Kevaladwaitin Acharya Shankara's* opinion on this matter:

According to *Shankaracharya*, *Gita* preaches two *Dharmas* (paths) to the *Moksha* i.e. *Mukti*/liberation; one is the *Pravritti-para* and the other the *Nivritti-para*. *Pravritti-para* path entails performance of the duties of each *Varna* and *Ashrama* according to *Vedic* practices. The *Nivritti-para* path i.e. renunciation allows one to renounce the duties of the *Varnas* and *Ashramas* for the purpose of devoting oneself solely to the cause of liberation.

For the sake of scientific appreciation, the faculties of the self are subdivided into four flexible entities viz. i. The *Manasa* (mind) that goes on desiring; ii. The *Chitta* which is the reservoir of the impressions (*Samskaras*) upon the psyche gathered and remaining unspent through past and present births; iii. The *Buddhi* (intellect) which decides upon the course of action for fulfilment or otherwise of the various desires arising from the mind and the *Samskaras* and iv. The *Ahankara* i.e. the ego representing the *Self* of individual soul which is behind one's existence.

As a result of purification of the *Chitta*, one starts the enquiry into the *Brahman*. Later on, the *Nityanitya-viveka* arises.

Gaining of stability of the *Chitta* leads to the *Sukha* and *Vairagya*. In turn, this leads to ripening of the *Shama- Dama-Titiksha* and renunciation of the *Karmas*. This ultimately results in the *Jnana*, which leads to the *Moksha*. This is how, according to *Shankaracharya*, the *Pravritti-para* way leads to the *Moksha*.

The *Nivritti-para Marga* (path) is for but a few. All the worldly objects and the *Karma* have to be renounced and one has to assume the *Sanyasashrama* in this path.

However, the aim of each of these paths is gaining the state of renunciation called the *Vidwat-sanyasa*, in which, without the need to renounce the worldly objects and the *Karma*, one attains total freedom from desires.

Many wrongly attribute to *Shankaracharya* that he insists upon everyone to accept the *Sanyasashrama*, for being eligible for the *Moksha* state. It has to be noted that he is not prescribing the *Sanyasashrama* for all and sundry.

Note 1: *Nitya* means what is permanent. *Anitya* means what is temporary. *Viveka* means discrimination. *Nitya-anitya-viveka* refers to exercising the intellect to impress upon it the transient character of the world and to recognize the permanency of the *Ultimate Principle*.

Note 2: *Sukha* broadly means pleasure, satisfaction, freedom from wants and adversities, contentedness. In the following context, the term implies the ultimate pleasure which one experiences by immersing into *Samadhi*.

Note 3: *Shama*, *Dama* and *Titiksha* refer to the restrictions to be placed by a *Yogi* upon the workings of the senses.

Note 4: *Sanyasa* is the fourth of the *Ashrams* when one renounces the family and other social obligations totally in order to devote fully to the quest for *Moksha*. *Vidwat-sanyasa* is the state of total renunciation attained, not necessarily with recourse to the *Sanyasa-ashram*.

Dr. S. Radhakrishnan

Turning now to what Dr. *Sarvapalli Radha Krishnan* says on the philosophy of *Gita*, one finds him of the opinion that: The philosophy of *Gita* has accommodated and absorbed the various doctrines to unify them. The diverse allusions to the different streams of philosophy in it have led to the scholars seeing the postulates of different doctrines in it. Be it as it may, *Gita* does not subscribe to as many doctrines as they see in it.

According to him, the *Yoga* of *Gita* is one combining inextricably the *Jnana*, the *Bhakti*, the *Dhyana* and the *Karma* to be followed in steps, as per the development of the initiate. The ultimate state gained by this combination is one only.

Western Scholars

Many Western scholars have also noted down their diverse opinions on the philosophy of *Gita*.

Amongst them, the views of *Garbe*, *Hopkins*, *Holtzman*, *Kith*, *Barnet*, *Rudolf Otto* and *Jacobi* are as follows, in general:

* "Gita originally propounded the *Sankhya* philosophy. *Vedanta* is a later-day addition, making it, as it appears today."

Vedanta literally means what follows in the end of the *Vedas*. Here it means the philosophy derived from the *Vedic* texts, especially from the *Upanishadas*. The *Prasthanatrayi* is regarded as the crux of the *Vedanta*. Commentaries and various *Vedantic* schools arise from different interpretation of the *Vedic* texts.

* "Gita did not uphold the extreme *Dwaita-Adwaita* doctrines. It might really be an *Upanishada* composed at the end of the *Upanishadic* period. It might have been linked to *Krishna's* name later on. *Gita* supports polytheism."

* "The unity of the *Universe* and the *Brahman* is the core of *Gita*. It is closer to the *Shwetashwatara Upanishada*."

* "*Gita* contains an admixture of diverse traditional thoughts. It is not cogent because the thinking of its composer was not lucid."

* "*Gita* was originally intended only to induce *Arjuna* to make the war ahead. It was not its purpose to expound any principles of either philosophy or the *Yoga*. That part is extraneous to its original text and amplified by the scholars at a later day."

It is not possible here to review the voluminous opinions voiced on this matter by the scholars regarding the actual intent and the philosophical perspective of the *Gita*, and the pathway to the *Moksha* affirmed by it.

However, just as what is done later in Book-3 while reviewing the salient features of the Indian philosophy, the brief notes given here will illustrate the scholars' thinking about the diversity of the views on *Gita*.

Summing Up

Finally, to sum up, let us look up the views of two eminent scholar professors of philosophy.

Dr. R.D.Ranade

Dr. R. D. Ranade,²¹⁸ popularly known as *Gurudeva*, opines that *Gita* is the *Darshana* (philosophy) of the *Realization* of the *Atman*. It endorses the *Yoga* path, which combines all the four sub-paths of *Jnana*, *Dhyana*, *Bhakti* and *Karma*.

Prof.K.V.Belsare

Prof. K. V. Belasare,²¹⁹ another scholar of philosophy says that although many scholars have commented variously upon *Gita*, there are but two commentaries which significantly highlight its central core of the *Revelation* of the *Atman*; one is by *Acharya Shankara*, the *Kevaladwaitin*, and the other by *Dnyanadeva*. One who wants to know *Gita* has to turn to them necessarily.

Our review as above leads to the following conclusions:

1) The philosophical narration in *Gita* is just incidental; it is *Pluralistic*; it homogenizes various doctrinal approaches, and in its final version, it does not support any of the *Singularist* doctrines.

It is primarily *Surrealistic* and mainly discussed in the context of the *Yoga* of *Gita*. The philosophic narration therein is not for the sake of elaborating any doctrine or to turn *Gita* into a textbook of philosophy.

2) The main subject of *Gita* is the *Yoga* practice. The *Yoga* upheld by *Gita* blends the different streams of *Yoga* into one and in particular, the *Karma- Dhyana-Bhakti-Jnana* streams of practising the *Yoga*.

Every one of these four sub-streams has its own unique application at various stages of advancement of the initiate and is complementary to the others.

The exclusive purpose of this *Yoga* of *Gita* is *God-Realization* and the *Jeevan-mukti*, also known as the *Sanjeevana Samadhi*.

THE KUNDALINI AND THE YOGA OF GITA

I have attempted to research the literature of *Dnyanadeva* with a view to delve into the above aspects of *Gita*. The *Yoga* practice, which is its subject matter, is necessarily that of the *Kundalini-yoga* of *Dnyanadeva*. Some of the salient points regarding this *Yoga* have already been considered earlier. Some of the remaining points are being now discussed.

The *Yoga* called the *Pantharaja*, described by *Dnyanadeva* in the sixth chapter of *Dnyaneshwari* as the innermost secret of *Gita*, has at its core the awakening of the *Kundalini* and the further processes. Similarly, the *Krama-yoga* of the eighteenth chapter, a clone of the *Pantharaja*, also has a special central place in it for the *Kundalini* and its process.

Even though the *Yoga* described by him does not find any specific mention in *Gita*, the background behind *Dnyanadeva* emphatically stating that the *Yoga* of the *Kundalini* is central to *Gita* is as follows in brief:

- 1) *Gita* and the *Patanjala-yoga* are congruent. This already has been seen by us.
- 2) The relationship of the *Kundalini* to the *Prajna* and the *Ritambara Prajna* of the *Patanjala-yoga* too has been hinted at and partially examined by us. It will be dealt with further on at an appropriate place.
- 3) The preferability of setting the *Kundalini* and related *Chakras* as the icons for the *Dharana-Dhyana* of the *Patanjala-yoga* has also been narrated earlier. We also see the following from *Gita*:

In its fourth chapter (*Shlokas* 4-27, 29 and 30), *Gita* has narrated a number of *Prana-yajnas*. *Prana-yajna* is a specific term applied to the various *Yogic* practices of subtle forms of *Pranayama* (*Antarpranayama*) allegorically mentioned as *Yajnas* in *Gita*, 4th chapter. It is as distinct from the ordinary practice of controlling the breath by its manipulation by external means (*Bahirpranayama*).

While meditating, the *Yogi* can centre his eyes upon either of the two:

- i. Outward sight, looking at objects outside (called the *Bahya-drishti*) and
- ii. Inward sight, looking at imaginary objects inside his own body (called the *Antar-drishti*).

Gita has also stated in the fifth chapter, (*Shlokas* 5-27 & 28), that one should balance the *Prana-Apana* principles and keep the *Antar-drishti* centred upon the *Bhroo-madhya*.

Bhroo-madhya means the centre at which the eyebrows meet above the eyelids. *Murdhni-sthana* is located at the crown of the head. It is a point where the fontanel of a baby closes after about eight months of birth. Here the *Bhroomadhy* actually means the *Ajna Chakra* that is centred in the *Linga-deha* at a corresponding location to it. It is thus an implicit reference to the *Kundalini-Chakra-Nadi* system of the *Linga-deha*.

In the 8th *Gita* chapter also, it is pointed out that the *Yogi* should control his mind at the time of leaving the body, centre the *Pranas* at the *Bhroo-madhy*, take them to the *Murdhni-sthana* through the *Nadi* and immerse in the *Dhyana* of the *Akshara-Brahman* to leave the body, (8-10&12, *Gita*). The *Murdhni-sthana* has a special significance.

The *Brahma-randhra* of the subtle body is located at the place corresponding to it in the *Sahasrara Chakra*. It is the final place of exit of the *Jeeva* with the *Kundalini* and the *Pranas* while leaving the body, as also the pinnacle of *Samadhi* is attained when the *Kundalini* reaches that spot.

Akshara-Brahman is represented by the syllable *OM*, the sacred *Word* for the *Brahman*. Broadly speaking, that is the highest that a *Yogi* can meditate upon at the juncture of the *Saguna* and the *Nirguna Dhyana*.

In this context, the eighth chapter makes *Yoga-bala* an imperative force to attain these actions. All these actions in the context of the *Yoga-bala* indicate without doubt that *Gita* has, in its viewpoint, the *Yoga* based on the actions of the *Pranas* and the *Kundalini-Chakra-Nadi* system.

The *Yoga-shastra* says that there is a fundamental correlation between the *Kundalini* and the *Prana*, the *Chitta* and the *Manasa*. The *Gita Shlokas* (verse couplets) referred to here involve the actions of the *Pranas* and the same are, therefore, with reference to the *Kundalini-Nadi-Chakra* system.

Gita does not describe entirely the science of the *Yoga* and the philosophy behind it. It presupposes this knowledge as a base. *Gita-bhashya* means a commentary on the *Gita*, usually of *Shankaracharya*. It is seen from *Acharya Shankara's Bhashya* on the *Gita Shlokas* (8-8 to 15) that *Gita* makes certain statements on the *Yoga* which pertain to the

science of the *Nadis* (meaning the *Yoga-shastra* of the *Kundalini*, *Nadis* and the *Chakras*) and its *Yoga* processes. It implies that this part of the *Yoga* practice is to be learned by the initiate from the experts.

For understanding this implied science about the *Yoga* of the *Prana* processes, we have to turn to the science of the *Hatha-yoga*. The *Hatha-yoga* is based upon the *Surya-nadi* (the *Pingala*) and the *Chandra-nadi* (the *Ida*), the *Sushumna-nadi*, the various *Chakras* and the *Kundalini* process.

Sushumna is the most important *Nadi* which is central to the practice of the *Yoga-shastra*. The six important *Chakras* (*Shat-chakras*) are located upon it. The *Kundalini*, upon its ascent, passes through it via the *Shat-chakras* to the *Sahasrara Chakra*.

Therefore, the conclusion is that the context of the *Prana* processes, *Yoga-bala*, mention of the *Bhroomadhya* and the *Murdhni-sthana* as well as the *Prana-yajnas* of the *Gita* are with reference to the *Hatha-yoga* and the *Kundalini* process.

The above points indicate that *Gita* has assumed the application of the science of *Kundalini-yoga* to its *Yoga*.

Having recognized this subtlety, *Dnyanadeva* mentions²²⁰ that he knows the hidden reference in *Gita* to the *Kundalini-yoga*. Therefore, he has narrated the *Pantharaja*, with the *Kundalini* as its base, as the central *Yoga* of *Gita*. We find from *Dnyaneshwari* that the *Kundalini* process and the *Karma - Jnana - Bhakti - Dhyana* combine are intricately woven into the *Pantharaja*, and in its alter ego, the *Krama-yoga*.

Thus we may note that the *Yoga* truly meant by *Gita* is only what *Dnyanadeva* calls as the *Pantharaja*, and it is not something foisted by *Dnyanadeva* on *Gita*. The detailed narration of this *Yoga* i.e. of the *Pantharaja* in *Dnyaneshwari* is based upon the Saint's proficiency with all-encompassing knowledge of the *Yoga* science and a proper understanding of *Gita*.

Dnyanadeva expounds the science of this *Yoga*, presumed by *Gita*, in details. Its special aspects are the *Guru-kripa* - the blessings of the *Guru*,

awakening of the *Kundalini* with its further processes and the *Ishwara-pranidhana*, combined with the *Karma-Jnana-Bhakti-Dhyana-Yoga* complex. I propose to go into all these various details in the further parts of my work hereafter.

Note 1: The *Pranas* are sub-categorized into five forms, depending upon the function each performs viz. *Prana*, *Apana*, *Samana*, *Udana* and *Vyana*.

Note 2: *Yoga-bala* means the highest proficiency in *Yogic* practice.

SAINT DNYANESHWAR'S PHILOSOPHY AND YOGA METHODOLOGY

HEART of GITA

We will now look into the heart of Gita, as perceived by Dnyaneshwar. Here let us clearly understand that he harmonizes the *Gita* philosophy with its *Yoga-shastra*. The subject matters of the *Yoga* and the philosophy are, therefore, interspersed in it. This we have already understood from our previous discussion. We will have a further look into the matter.

While pursuing the philosophical background of *Gita* in the light of *Dnyaneshwari*, it is seen that a certain philosophic doctrine emerges. In it, Saint *Dnyaneshwar* somewhat harmonizes the acknowledged doctrines of the earlier Schools of philosophy, with his individual philosophic views.

Some of the scholars recognize this composite doctrine as Dnyanadeva's *Chid-vilasa-vada* (Principle of *Chid-vilasa*). Its foundation is the *Yoga-shastra* and it encompasses his revealing thoughts, obvious also from his other works, including the *Amritanubhava* and the *Abhangas*. This makes up for *Dnyanadeva's* philosophy and the *Yoga* methodology, which is his unique viewpoint of looking at the philosophy and the *Yoga* of *Gita*.

The salient features of this *Chid-vilasa-vada* are as follows: The whole of this *Jagat* is filled with but *One Principle* only. It exhibits itself in the form of each and everything that ever exists. This *Jagat* is a play, the

Lila, Its Vilasa. The *Jagat* and this principle are but one and the same. The *Jeeva-Jagat-Ishwara Triune* is non-differentiable and one with It.

Thus *Dnyanadeva* perceives the *Dwaita* in the *Adwaita*, the *Chaitanya* in the *Jada*, and the *Jeeva-Jagat-Ishwara triune* as the *Reality* itself.

At the same time, while seeing the *Abheda* in the *Bheda*, he recognizes that it all is secondary to the *Ultimate*; and the *Jeeva* is the *Amsa* (part) and the *Ishwara* is the *Amshi* (whole).

In spite of the apparent relation of the *Jeeva-Jagat-Ishwara* to the *Ultimate Principle*, he treats this *Triune* as totally subordinate to *It*. *Dnyanadeva* refutes the *Ultimate Principle's* sub-division into the *Jada* and the *Chaitanya*. He regards all the universal existence as the *Chid-vilasa* of the *Chaitanya*, the but only *One Principle*.

Dnyanadeva's Chid-vilasa-vada has been dealt with earlier in this work and will also receive our attention appropriately in further work on this subject.

Although one can see the *Chid-vilasa* as above in *Dnyanadeva's* work, some other scholars hold different views. One view sees the *Kevaladwaita* of *Shankaracharya* in it, while another view reflects that he is following the *Vishishtadwaita* of *Ramanuja*. It may be possible for someone to see in it the other shades of the *Vedantic* thought, like the *Dwaitadwaita* or the *Bheda-Abheda* etc.

This diversity of views is akin to the differing views held by the scholars on *Gita's* philosophical inclination. It arises out of *Dnyanadeva's* being a stickler to commenting verse by verse upon *Gita*. As it is, *Gita* has a wide and rather loose form of conversation, with a plethora of doctrines.

Skimming the essence of *Gita*, Saint *Dnyaneshwar* attempts to blend *Gita's* apparent diversity into one to portray its thought cogently enough. This is mostly lost upon his critics who look only at some of his statements in *Dnyaneshwari*, in isolation, neglecting a holistic view.

The Extensive Simile of Akshara Ganesha

To understand *Dnyanadeva's* doctrine of *Chid-vilasa*, we have to look at what he has portrayed by the *Akshara Ganesha* simile in the opening twenty-one *Ovis* of *Dnyaneshwari*.²²¹

He describes therein, in the first *Ovi* itself, the *Ultimate Principle* by the simile to the *Akshara Ganesha*. Since this simile on *Lord Ganesha* is in word form i.e. in letter (*Akshara*) form, *He* is called *Akshara Ganesha*, apart from its being the *Ultimate Principle*, the *Akshara Parabrahman*.

The *Akshara Ganesha* is the *Adya*, *Veda-pratipadya*, *Swa-samvedya* (i.e. the *Atman* can experience itself). *Adya* means *Primordial*. *Veda-pratipadya* means that *He* is the centre of the *Veda's* thoughts. *Atma-roopa* means *He* is in the form of the *Atman*.

It means that the *Principle* is primordial and it experiences itself in its own form of the *Jeeva - Jagat - Ishwara* triune form. The words, *Atma-roopa* and *Swa-samvedya* for the *Adya* (Original) Principle thus point to the *Chid-vilasa*.

The exact word for the act of prostration is *Namana*, in the *Prakrita*, as well as, the *Sanskrit* languages. It means to bow down; to salute as a mark of respect or reverence. *Dnyanadeva* pays homage to the Ultimate Primordial Principle thus enshrined in the *Ganesha* of the simile and prostrates reverently before that *Principle*.

This act of prostration may appear as equivalent to the *Dwaitin* attitude towards the *Principle*. However, it has to be read in the light of his *Amritanubhava*. He highlights therein the true *Adwaitin* spirit of the way of such a prostration albeit before the *Guru*. *Dnyanadeva* regards his *Guru* as the *Principle* Himself. This kind of *Namana* can be possible only by uniting with the subject of veneration in totality.

The rest of the couplets (1:1 to 21Dny) describe the *Ganesha* as the *One* that is adorned with the finery of the *Shabda-Brahman* (the *Vedas*), the *Smritis*, the *Puranas*, other scriptural literature, various philosophic doctrines (*Prameyas*), and the intellect of *Vyasa* and other *Rishis* who have discovered the *Ultimate Principle*.

His hands are shown to hold the *Shat-Darshanas*: *Tarka-shastra* (*Nyaya*), the *Vedanta*, *Niti-bheda* (*Artha-shastra*, the science of social commerce), the *Vartikas* refuted, the *Satkarya-vada* and the *Dharma-pratishttha* (*Atma-natma-viveka*).

Some of sage *Vyasa*'s *sootras* have been used by commentators to refute the books of the *Buddhist* doctrines, called the *Vartikas*. There are many divergent opinions of scholars on which of the *Shastras* are referred to by *Dnyanadeva* in these couplets. Some of the predominant views have been incorporated here.

Dnyanadeva terms these *Shat-darshanas* as the weapons of reasoning in the quest for the *Principle*. He also says that all these weapons are not in unison, meaning that these have propounded doctrines contrary to one another.

The *Mimamsas* (*Poorva and Uttara*) are the *Ganesha*'s ears. The *Dasha-Upanishadas* are the flowers laid upon his head. Their fragrance is the *Mukti*, spreading in all the directions and replete with the honey of *Jnana* of the *Principle*.

The *Vedas* and the other scriptures contain oceans of statements regarding all the subjects of importance incidental to the *Reality* and its *Realization*. There is seemingly a lot of contradiction in their averments. One who can sift through this ocean of knowledge and the contradictory statements to cogently arrive at their true understanding, also based upon his *Yogaja Jnana*, is called an *Acharya* in the Indian system of Philosophy.

Shankara, Ramanuja, Bhaskara, Madhwa, Nimbarka and *Vallabha* are such recognized *Acharyas*. However, their propounded views are in conflict with one another.

In the couplets of *Dnyaneshwari* just reviewed, *Dnyanadeva* has pointed to the conflicting views of the six streams of the doctrines, known as the *Shat-Darshanas*. All this means that presenting all such views harmoniously is almost an impossible task. However, the *Akshara Ganesha* portrayed therein is capable of wielding all such contrary doctrines with equal élan`.

It is also stated therein that none of the doctrines of the *Vedanta* and the *Shastras* are cogent, self-sufficient, entire and perfect. In an indirect manner, *Gita* (*Shloka* 13-4) has also pointed to the apparently differing thoughts of the *Rishis*, on their revelations.²²²

Dnyanadeva has commented upon this *Gita* verse in *Dnyaneshwari*. He was then dealing with the questions of *Gita* relating to what is the nature of the *Kshetra*, who is the *Kshetrajna*, what is its nature and how he is related to the *Kshetra*.

He says that the *Rishis*, secluding themselves in the thick of the most sacred forest named *Naimisharanya*, deliberated upon the *Ultimate Principle*. Despite their best efforts, they were unable to fathom the depth of that *Principle*. The *Puranas* bear testimony to this since they reveal their divergent views. Even the ultimate of the *Vedic* texts on the matter, called *Brihat-sama-sootra*, could not sort out this highly perplexing issue.²²³

The inadequacy and the contradictory nature of the deductions of all the earlier philosophers in answering these questions have been pointed out by *Gita* in the referred verse. Thereafter, *Gita* discusses the true answers to these questions.

The correct and cogent answers are narrated in the thirteenth chapter of *Gita* and are further elucidated by *Dnyanadeva* in his commentary. I have highlighted in my work the synthesis of various doctrinal themes, indicating how the same can be homogenized in view of *Dnyanadeva's* comments.

The root of the synthetic portrayal of the philosophies on the true nature of the *Ultimate Principle* is to be found in the twenty-one couplets on the *Akshara Ganesha* just referred.

Dnyanadeva's Akshara Ganesha has, inter alia, the following attributes. *He* is *Atma-natma-viveka*²²⁴ incarnate. *He* perceives beyond all of the one-sided doctrines in a judicious manner.²²⁵

The *Ganesha* is extensively perceptive even at the finest micro-level of thoughts. *He* can recognize the obstacles of the subtle obtuseness,

obstinacy and the contradictory postures taken by the various doctrines; and *He* tides over them to arrive at the true nature of the Reality by enshrining it in *His* form.²²⁶

He has the ability to smell the fragrance of wisdom of the *Mukti* in the beautiful *Upanishadic* flowers. *He* delights in extracting and enjoying the honey of *Jnana* from them. *He* is the master of the *Yogic* science. *He* takes out and enjoys the nectar of the *Realization* from these flowers.

This broad-spectrum simile of the *Akshara Ganesha* serves as the portrayal of *Dnyanadeva's* philosophic acumen. It also signifies his personal beatific *Yogic* experiences of unparalleled excellence. All this has endowed him with the highly superior ability like that of the *Akshara Ganesha* of perceiving the Ultimate Principle and the essence of *Gita's* philosophic and the *Yogic* doctrines.

It also serves as a guide to the nature of the *Ultimate Principle*; as *It* really is, just like the *Akshara Ganesha*. Seen from this perspective of the *Akshara Ganesha*, the *Ultimate Principle* is incapable of divisions.²²⁷⁽ⁱ⁾ Even if it may be seen as harbouring contradictions, it is faultless^{(ibid) (ii)} and undistorted.^{(ibid) (ii)}

It is beauty incarnate. It is luminous and bright.^{(ibid) (iii)} It is the essence of all that is here, there and everywhere, as well as, nowhere. It is succulent, full of the juice of joyful state of the *Brahman*.^{(ibid) (iv)} It does not hold any fear of the world and its *Karmas*.^{(ibid) (v)} The *Ultimate* is the *Bliss* incarnate.

It is full of the intoxicating nectar of *Jnana*.^{43(vi)} It is filled to the brim by the various philosophic doctrines.^{43(vii)} It is the native home, the home beyond the home, of the religion of *Realization*.^{43(viii)}

It is full of the blissful juice of the *Vedanta*. The *Poorva-Mimamsa* and the *Uttara-Mimamsa* are its ears. It gives equal hearing to their contrary doctrines and practices. It never rejects either of them.

Dnyanadeva describes that the three syllables form the body of the *Akshara Ganesha*: 'A' of the 'OM' are the feet; 'U' is the stomach and 'M' is the head of this *Atma-tattwa Ganesha*. The syllables 'A', 'U' and

'M' of the 'OM' represent the *Jeeva-Jagat-Ishwara Triune*. OM, in short, is the entire *Creation*, which is represented by the body of this *Ganesha*.

He is with the Light of Illumination of the *Jnana*.²²⁸⁽ⁱ⁾ The *Dwaita* and the *Adwaita* are the two elevated parts of *His* temples, identical in all respects. It means that *He* is the *Dwaita* and the *Adwaita* at the same time. (ibid) (ii)

This *Akshara Ganesha*, bedecked with various and even conflicting philosophical doctrines, and holding both the *Dwaita* and the *Adwaita* upon his temples with equal honour, is the *One* that *Dnyanadeva* has likened to the *Ultimate Principle*. He is the primordial *Tattwa* the *Vedas* enunciate. The *Ultimate Principle* is at one with its *Creation*. It has embraced fully the *Shabda Brahman*. This means that it is itself the *Vedas*, the *Jnana* of *Itself*.

This *Ganesha* is the *Adi-beeja* i.e. the seed of all the *Creation*. *Dnyanadeva* says that this *Adi-tattwa* is subtle and difficult to grasp. However, his *Guru's Kripa*, his *Grace*, has enabled *Dnyanadeva* to bow to and embrace that primordial *Tattwa*. This way of bowing to the 'Subtlest of All' is the key to his *Dnyaneshwari*, *Amritanubhava* and *Abhangas*. This bowing is possible only by becoming one with *It*.

In the light of this *Ganesha* simile, the nature of the *Ultimate Principle* becomes absolutely clear. As per *Dnyanadeva*, it is capable of wielding all the various doctrines, in a unified manner.

It is *Dwaitin* as well as *Adwaitin*, conforms to the *Bheda-vada* as well as the *Abheda-vada*, along with all intermediate and other numerous shades of philosophic doctrines. Needless to point out again that this philosophic view is the *Chid-vilasa-vada* of *Dnyanadeva*.

THE PLURALISM

I have deliberated upon the tenets of the *Singularist* and *Pluralist Realism* in the later discussion in Book -3. In the light of *Dnyanadeva's* approach to the various doctrines, one can see that the philosophic insight of *Dnyanadeva* is alike the view of the *Syada-vada* of *Jainism*.

The parable in the *Upanishadas* of the colour-changing chameleon perfectly depicts the nature of the *Ultimate Reality* as *Dnyanadeva* perceives it.

A person was sitting under a tree. A chameleon is running all over the tree. Another person comes along and he sees that the chameleon is reddish brown. Soon one more person arrives. Looking at the same chameleon, he finds its colour to be greenish. Yet another person comes there. He too looks at the chameleon and finds it to be violet brown. All these three persons start arguing as to what colour the chameleon is. None agrees with the others.

The person who had been sitting there all along then tells them that he too has been observing the chameleon and it frequently changes its colours. He says that the chameleon has been showing off all the colours every one of them had seen individually. Hence, every one of them is right, but none of them has the perfect knowledge of the colour-changing nature of the chameleon.

The *Satya* or the *Ultimate Principle* is similar. It has infinite dimensions of infinite latitude and infinite properties. The ways of its functioning and actions are infinite too. It is the *Sakara* as well as the *Nirakara*, the *Dwaitin*, and the *Dwaita-adwaitin*, as well as, the *Adwaitin*. ‘*All This*’ is that *Principle*. Paradoxically, ‘*All This*’ is not ‘*That*’, too; again it is not what all these are!

The *Truth* is such that it encompasses all these and other contradictions and contrary views. It may appear as something to one and something different to another. It may appear as anything to anybody. All these comprise the *Universal Truth*.

The *Ultimate Principle* is multi-coloured, multitudinous and multi-dimensional. It is not lacking in any attribute which anyone may think of. At the same time, it has no attributes. This statement may appear as an oxymoron. But the *Reality* is just like that. That is why it is not humanly comprehensible.

It has already been seen that according to the *Syada-vada* of the Jain philosophers, the *Truth* appears to be different from every point of view,

each of which is true and real from its own point of view. The *Truth*, in reality, is like that only. This doctrine is also known as the *Sapta-bhangi Naya aka Anekanta-vada*. Once, in the rarest of the rare whiles, someone great has the view of the *Truth* in Its entirety. Such a great person is known as the *Kevali Siddha*.

Every, object, every *Satta* is *Ananta-dharmi* i.e. having infinite properties. They appear differently to different persons at different times, and under different contexts and circumstances. All these aspects cannot be experienced by the ordinary men.

Only the *Kevali Siddha* experiences the *Truth* as it is really. That great soul is endowed with the *Ananta-Darshana*, the *Ananta-Jnana*, the *Ananta-sukha* and the *Ananta-veerya*. According to this *Pluralistic School*, we do not have complete knowledge. Whatever knowledge we do have, it is always in the context of an object. It is relative. One can have knowledge of only a few facets of the *Ananta-dharmi* object.

One may note this, for its parallelism with the *Heisenberg's Uncertainty Principle*. The electron which has to exhibit two properties simultaneously fails to do so. It exhibits the two properties, separately when under observation.

Those Schools of philosophy, which do not recognize this *Pluralistic* principle, acknowledge only one or a few of these aspects (the *Dharma*). Such Schools cling to their own philosophy as the real one. Their doctrines, therefore, become one-sided. They proscribe other Schools of thought.

The philosophers' debates arise out of this obstinacy and it is impossible to settle them and establish the truth of the matter. Keeping aside all these debates, one has to separate the grain from the chaff to ascertain the *Truth* from all these doctrines.

Following this principle, one who goes about the task of seeking the *Truth* may be able to understand the relative nature of these doctrines. He alone will have the capacity to unravel the *Truth* and may find the same.

The *Truth*, however, is not the simple sum total of all these relative doctrines. It is a *Vector sum*, instead of the *Arithmetic sum*. Although, the *Truth* as emerges from such an exercise is multitudinous, still it is a homogeneous entity.

The Arithmetic sum means that ‘The sums-total of all the parts are the whole.’ However, it has to be modified for the *Reality*. ‘The sums-total of all the parts known is not the whole, but it is something else, over and above the picture presented by the only known parts or facets.’ This is what applies to the *Whole Truth*.

One who understands this principle of finding the *Truth* and finds it out is the *Sarvajna*. This doctrine of looking holistically at the various relative doctrines to ascertain the *Truth* is known as the *Pluralistic Realism*.

We have gone into these details of the *Pluralism* in order to further our understanding of the *Chid-vilasa-vada* of *Dnyanadeva* by analogy. He sifts through various doctrines and homogenizes their content holistically. We have already seen that *Dnyanadeva* has taken note in his simile of the *Akshara Ganesha* that the *Ultimate Principle* is multifaceted.

Because of the obstinacy of the *Singularist* Schools, not a single scholar, of the *Dwaita*, the *Adwaita* and similarly poised *Singularist* doctrines, has been able to expound *Gita* in a cogent and satisfactory manner.

Gita is known to contain some noticeable matter, which is in conflict with one or the other of these *Singularist* doctrines. There is always some matter in it which goes clearly against a given doctrine while supporting a contrary doctrine.

Although, elsewhere *Gita* might appear supportive to a doctrine, it is very difficult to cross such tough spots. How one should try to show *Gita* supports one's own doctrine when at such difficult spots it does not support it. And how one should show that it opposes the other rival doctrine when, in fact, *Gita* is in full agreement with it. That perplexes the genius of all the *Singularist* theorists.

When faced with this dilemma, these scholars, even some of the great commentators, attempt pitifully some acrobatic logic. They try to obstinately uphold the applicability of *Gita* to their favourite doctrines by non-judicious statements. At the same time, they try to trounce upon others' opposing views. The enquirer, however, is not satisfied by such antics.

Therefore, to arrive at the heart of the matter, one has to look at *Gita* from the *Pluralist* point of view. Then only one can synthesize the various doctrines it has alluded to. *Dnyanadeva* has adopted a similar viewpoint of *Gita* when he arrives at the principle of the *Chid-vilasa*. Because of his *Chid-vilasa-vada*, *Dnyanadeva* has to be known as one of the philosophers of the *Holistic School*.

The *Shrutis* says that the *Ultimate One* is called by many names and given different forms; and it appears with different attributes to different sages and *Rishis*. However, the *Truth* is whole in itself though the *Brahma-vidas* perceive it differently.²²⁹ *Brahma-vidas* literally means the enlightened souls, those who really know the *Brahman*. This is the reason why the doctrines based on individual perception differ so much.

The *Holistic* approach inherent in *Gita* has been understood by some of the *Rishi*-like thinkers, including *Dnyanadeva*. However, *Dnyanadeva* has gone on recording his viewpoint elaborately, unlike many of them.

He has experienced the *Truth* in its entirety and he is lucidly exposing it before our eyes. He is confident that we will also be able to follow him wherever his all-encompassing wisdom is leading us to attain the greatest joy of the *Realization*.

Dnyaneshwar asks us to pay rapt attention to what he is narrating in *Dnyaneshwari*. He promises that by so doing, we will reach the bliss of the *Ultimate*, just as he already experiences.²³⁰ This is not a vain promise!

THE GENIUS OF DNYANADEV

DNYANADEV AND GITA

Some scholars have raised a point. They ask whether the philosophy of *Dnyanadeva* is divergent from *Gita's* viewpoint, being based upon the *Yogaja Pramana* of the *Rishis*, self and his *Guru* tradition; or his view is the true view of *Gita*.

Some others think that *Dnyaneshwari*, since it has to be based upon *Gita*, might be portraying the thoughts of *Gita* in full conformity to it. However, they say that *Dnyanadeva* differs with *Gita*. But he had to present *Gita* as it is.

Hence they opine that he has availed the opportunity of presenting his real thoughts in his other compositions. This he has done in his *Amritanubhava* and *Abhangas*. They think that being not so tied down in these compositions to *Gita* or any other scripture he must be portraying his true viewpoint in them. In short they believe that the *Yoga* and the philosophy of his other compositions are very different from those of *Dnyaneshwari*.

Some link up this question to what influence the philosophy and the *Yoga* practice of his traditional School of the *Natha Siddhas* had upon *Dnyanadeva*. They opine that he is not expressing what *Gita* really is. But he has availed the opportunity to give anchorage to the *Natha* tradition's views on *Yoga* and philosophy while composing *Dnyaneshwari*.

Therefore, we have to find out whether *Dnyanadeva* is independent in expressing his views in *Dnyaneshwari* and his other compositions and whether he is depicting the *Natha* line of *Yoga* and philosophy instead of what, truly speaking, *Gita* portrays. To find the answer to this kind of enquiry, first we have to consider as to what is the philosophy of *Gita*.

It has abundantly been made clear that each of the main five *Vedanta* Schools, viz. The *Kevaladwaita*, the *Dwaita*, the *Vishishtadwaita*, the *Dwaitadwaita* and the *Shuddhadwaita*, and their sub-Schools do not

admit any other School's doctrines. Each is stickler to its own peculiar views.

All of them derive from *Gita* such views as suit their individual philosophic and *Yogic* doctrines by subterfuge to twisted interpretations. *Yogi* Aurobindo and some of the other scholars have also confirmed that this is the case.

Since there is such an abundance of divergent views on *Gita* as interpreted by these Herculean figures of Indian thought, the question of determining the true view of *Gita* remains unresolved.

Since the scholars cannot unanimously vouch for a particular stream or School as that of *Gita*, it is not easy to answer the question whether *Dnyanadeva* follows *Gita* in totality, or diverges from its thinking. Also because of the inherently and basically contrary views amongst the *Vedantins*, as well as, the other philosophers, it is impossible to correlate and combine them in a cogent manner.

Therefore, it appears that he could not have incorporated all their particular views, and other *Avaidika* views, so as to combine them into one of his own. Since *Dnyanadeva* is a *Pluralist* as we have seen, he must have put forth his own interpretation of it in the *Dnyaneshwari*. While doing so, he might, as well, have followed *Gita*, as per his perception.

How *Dnyanadeva* interprets *Gita* in his own way can best be seen from his commentary on one important *Gita* verse of philosophic import. Once we have hinted on this issue in the earlier discussion. The verse is in the important thirteenth *Gita* chapter (*Shloka* 13-3&4) given to discussing the various doctrines.²³¹

Let us look at what *Shankaracharya* has to say in his commentary on this verse. He says that the lines in the said *Shlokas* ^(ibid) (i) are to be understood in the following context: '*Vasishttha* and other *Rishis* have told as to what is the nature of the *Kshetra* and the *Kshetrajna*. ^(ibid) (ii) The *Shrutis*, including the *Rigveda* have too narrated upon this matter extensively. The *Brahma-sootras* also have gone into these details.'

Shankaracharya further says that: ‘According to the *Brihadaranyaka Upanishad*, one should worship the *Atman*, knowing that ‘*All This is That Alone*’.’

‘The words describing the *Brahman* are the *Brahma-sootras*. The *Brahman* is characterized in these *Sootras*. It can be known and attained by following these *Sootras*. Hence, they are termed as the *Brahma-sootras*.’

‘These *Sootras* also tell us what the nature of the *Kshetra* and the *Kshetrajna* is and the relationship between them. By the method favoured by these *Sootras*, one can gain certainly the definite knowledge of the *Kshetra* and the *Kshetrajna*.’

The comments as above of *Shankaracharya* clearly inform us that all the thoughts on the nature of the *Kshetra-Kshetrajna*, the *Brahman* included, voiced by the *Rishis*, the *Brahma-sootras* and other *Vedic* scriptures are definite. According to him these are doubtlessly decisive and are now being narrated in *Gita*, at the said place.

There have been eminent thinkers in the past. The *Brihatsama* of the *Vedas* is regarded as the narrative of the highest *Jnana* and the ultimate experience of the *Rishis*.

Now let us look at *Dnyanadeva's* comments on *Gita* verses 13-3 and 13-4. He very clearly states that all of the *Rishis*, the *Vedas*, the *Shrutis*, the *Shastras*, and even the clairvoyant *Brihatsamasootra*, have failed to be decisive and definitive in ascertainment of the truth of this matter.²³²

Dnyanadeva says in these couplets that *Shri Krishna* is going to narrate the nature of the *Ultimate Reality*. It will be in a definite and decisive manner, which no one before *Him* was able to do.

There is thus a basic difference in the approach of *Shankaracharya* and *Dnyanadeva*. They look differently at the traditional thought of the *Shrutis* and the scriptures, as well as the thought of *Gita*.

Shankaracharya always invariably holds on to the veracity of the scriptures, in spite of their contrariness. *Dnyanadeva*, however, would not undertake to defend the contradictions clearly visible in them. The

researcher will find further proof of such different views on comparing what each says in their respective commentaries on *Gita*.

Thus we can see that *Dnyanadeva* is uninfluenced by even the high authority of *Shankaracharya* who was by then the established icon of the *Vedanta* philosophy. *Dnyanadeva's* commentary on the thirteenth chapter on the *Kshetra-Kshetrajna* is more than a clear proof of his most independent thinking.

Siddha-prajna means a *Siddha's Ritambhara Prajna*. His other comments will convince the researcher of the independence of the thinking and exhibition of the *Siddha-prajna* of *Dnyanadeva*. The special nature of his comments does not find any parallel in any of the *Gita* commentaries e.g. i. On the sixth *Gita* chapter on the *Dhyana-Yoga* and the description of the *Pantharaja*; ii. Further special narration of the *Krama-Yoga* in the eighteenth chapter and iii. Description of the *Kundalini* and its process in these contexts.

This exemplary and extraordinary nature of the commentary in *Dnyaneshwari* finds its origin in the genius of *Dnyanadeva's Guru*, *Nivrattinatha*. *Dnyanadeva* acknowledges that *Nivrattinatha* had clarified the meaning of *Gita* to him. *Nivrattinatha* deciphered the true meaning of *Gita* by diligent work on its difficult to crack Sanskrit grammar, context and syntax.²³³

The credit for being able to follow what *Vyasa* has recorded in *Gita* is given to the guidance given by *Nivrattinatha* to him. He states in the 18th *Dnyaneshwari* chapter that he could understand the depth of *Vyasa's* words in *Gita* because of the guidance given by his *Guru*, *Nivrattinatha*.

Not only that, he clearly acknowledges the fact that he had also considered the commentaries of his predecessors on *Gita*. Having considered the commentaries of other eminent figures, he might have incorporated in his work such of their views which he found acceptable. That is done by him in such a way as deemed fit for a cogent understanding of *Gita*.

After extensive research and contemplation, *Dnyanadeva* has presented, in his own sonorous words, the meaning of *Gita* independently from a

brand-new perspective. Other luminaries did not take such a route in synthesis of various views. Hence *Gita* remained impenetrable to them, in spite of their high intellect and authority over the scriptures.

Because of this comprehensive approach, his thoughts on the philosophy of *Gita* portray the *Pluralism*, albeit, of the *Surrealistic* nature, as previously discussed. While appreciating the facets of the *Akshara Ganesha* simile, we have earlier dwelt into his *Pluralistic* views.

It is said²³⁴ that apparently the various scriptures, including the *Shrutis*, the *Upanishadas* and the *Shastras* etc., are found more in disagreement rather than in agreement. It appears that the *Pluralistic* approach might be the necessity in revealing the *Truth*, while consolidating all the divergent thoughts in the scriptures after their critical examination.

Dnyanadeva's approach to revealing the secret of the *Gita* is that of the omniscient (*Sarvajna*). He, with the *Ananta-jnana* and by the *Guru's* grace, has bowed down to the *Ultimate Principle*. Becoming one with it, he has embraced the *Adi-beeja*: the *Akshara Ganesha*, the *Adi-tattwa*.

Because of this specialty, his *Revelation* as documented in *Dnyaneshwari* and his other compositions has the eminence. Naturally such an elitist standard of enlightened interpretation of *Gita*, in particular, and other scriptures, in general, is found lacking in other commentaries of even the stalwarts.

Even with his *Pluralistic* approach, his commentary is full of clarity. It conveys with certitude the import of his mystical *Yogic* experiences. No doubt, along with his own *Yogaja Pramana*, he takes recourse to the *Pratyaksha* and the other *Pramanas* of the *Nyaya-shastra*. However, the *Yogaja Pramana* is so overpowering in his commentary on *Gita* that the other *Pramanas* become secondary.

As already seen, the *Yogaja Pramana* arises from the working of the sub-conscious mind and deeper, in the state of *Samadhis*. It is, therefore, classifiable as *Surrealistic*. Our discussion regarding the nature of *Dnyanadeva's* philosophy reveals him to be a *Pluralist*, as well as a *Surrealist*.

We have seen that *Dnyanadeva* reviewed the extant commentaries on *Gita* and other philosophies current at his time. Considering their doctrines, he has adopted the *Pluralistic* attitude, as far as practicable, in commenting on *Gita*. He is an Integrationist amongst all commentators, correlating and coordinating all the variant philosophical streams.

We now know that he is an independent commentator of *Gita*. His commentary in *Dnyaneshwari* is based upon his own *Yogaja* experiences. He has been aided by his *Guru*, *Nivrittinatha* in deciphering the elusive text of *Gita* and its real meaning. In conclusion, we find that *Dnyanadeva* has revealed what *Gita* says in the light of his genius, with guidance from his *Guru*.

SAINT DNYANESHWAR

The Great Integrationist

We have seen that *Dnyanadeva* has incorporated in *Dnyaneshwari*, his own independent and experiential view in the *Pluralistic* philosophy and his *Yogaja* experiences. We also have noted that while dealing with various philosophies and *Yoga*, he has adopted the *Integrationist* approach. Once the researcher realizes this to be at the core of his commentary on *Gita*, he starts discovering the same *Integrationist* approach in his other works: the *Amritanubhava* and the *Abhangas*.

I have delved into this aspect in my work to show how consistent he is in the exposition of his philosophy in *Dnyaneshwari*, as also in his other compositions. His *Yogaja* experience so evident in the *Dnyaneshwari* also surfaces freely in his other esoteric works.

Despite this evident fact, some scholars have been asserting that *Dnyanadeva* has followed some one or the other philosopher in *Dnyaneshwari* all throughout e.g. some say he adheres to *Shankaracharya's* *Adwaitist* doctrine; still some others see *Ramanuja's* influence in his commentary. Again some scholars say that *Dnyaneshwari* and *Amritanubhava* have different philosophic and *Yogic* bases.

However, we have noted that the *Integrationist* approach to the doctrinal and the *Yogic* aspects is common to all of his works. Therefore, the futility of all such assertions will now be self-evident in the light of our discussion so far.

We have noted that *Dnyanadeva* has integrated holistically the philosophic doctrines of his predecessors on the basis of his *Yogaja* experiences, the *Pratyaksha* and the *Parah Pramana*, in the light of the scriptures including, inter alia, the *Vedas* and the *Upanishadas*.

Such Integration cannot always be totally inclusive of all the philosophic doctrines. Therefore, *Dnyanadeva* has adopted a method to accept or reject some one or the other aspect of these doctrines, on the basis of his knowledge and mystical experiences.

In doing this from the *Pluralistic* viewpoint, on many important occasions, he has employed his acumen of the omniscient (the *Kevali Siddha* as known to *Jainism*). This we find especially in his commentary on the *Kshetra-Kshetrajna* topic of the thirteenth *Gita* chapter. Once we recognize this specialty of *Dnyanadeva's* omniscience, we immediately perceive *Dnyanadeva's* philosophic outlook in relation to *Gita's*.

It is once again to point out that *Dnyanadeva* has interpreted *Gita* independently. This he has done without diverging from *Gita*. All the Acharyas too have put forth their independent views on *Gita*. In view of his independent and *Integrationist* approach to *Gita*, of an omniscient *Siddha*, *Dnyanadeva* has to be reckoned as a great Acharya.

CHARACTERISTICS OF JNANIN

After having had this preliminary bird's view of the *Pantharaja*, we will now turn to the subject of the *Yama-Niyamas* so central to the *Yoga* practice. These aspects are hidden in *Gita* in the characteristics of the *Jnanin* as we had noted in brief earlier. Now let us see what *Gita* and saint *Dnyaneshwar* have to tell us about these characteristics of the *Jnanin* and indirectly the light these show upon the *Yama-Niyamas*.

We will need to go into some of the details of the *Yama-Niyamas* spread all over *Gita*, in the guise of the characteristics of the *Jnanin* in its 13th chapter and *Daivasura Sampada* in the sixteenth chapter, in particular. These characteristics have not been described as the *Yama* and the *Niyamas* as such. However, reading between the lines helps us to understand the desirable attributes in a *Sadhaka* from the details therein and further as elaborated upon in *Dnyaneshwari*.

Reasons behind Elaboration on Gita

Saint *Dnyaneshwar* has gone on record to say that someone may wonder why he is going into so great details while describing these characteristics and also while dealing with various topics of *Gita*.²³⁵ For example, he has elaborated greatly, devoting as many as 75 and odd *Ovis* to the topic of *Ahimsa*. *Lord Shri Krishna* has used just that single word of three syllables to describe this single characteristic of the *Jnanin*.

Someone may say that he is just blabbering out on the topic irrationally. But that is not so. Every word of *Gita* is important and worth elaboration in his opinion. *Gita* as compared to *Dnyaneshwari* is a shorter piece, 700 *Shlokas* against 9000 and odd *Ovis*. But it contains high portent. While commenting upon it, one is required not only to elaborate its true portent but also he has to justify the comments with reference to the *Shrutis* and the other sacred texts.

If he were not to do so, the scholars will be displeased and hold his commentary in contempt. Hence while he is narrating his commentary upon this singular text of *Gita*, he has to be very careful not to talk irrationally and thoughtlessly. He has to be to the point in his elaboration. Secondly, apart from the scholars who may not need much elaboration, he has also to cater to the common men so that they can follow his comments well.

This detailed explanation given by him answers in anticipation the objections some may raise against his detailed commentary.

EIGHTEEN CHARACTERISTICS OF A JNANIN

In the 13th *Gita* chapter, *Lord Shri Krishna* recounts the eighteen characteristics of the *Jnanin*.²³⁶ We had seen their connection to the *Yama-Niyamas* in brief earlier. Let us see it in further details.

Before we start a review of the eighteen characteristics recounted in *Gita Shlokas* (13, 7 to 11) of the *Jnanin*, let us review how *Pundit V. D. Satavalekar*²³⁷ has classified these characteristics. He has classified these into twenty categories, with the corresponding characteristics of *Ajnana*, as below:

Sr. No.	Characteristics of a <i>Jnanin</i>	Characteristics of an <i>Ajnana</i>
1	<i>Ahimsa</i>	<i>Himsa</i> , cruelty
2	<i>Amanitvam</i>	<i>Manitvam</i> , pride
3	<i>Adambhitvam</i>	<i>Dambhitvam</i>
4	<i>Kshanti</i> , forgiving	<i>Ashanti</i> , dissatisfaction, not forgiving
5	<i>Arjavam</i> , straightforwardness	Crookedness
6	<i>Acharyopasanam</i> , service to the <i>Guru</i>	<i>Guru-droha</i> , opposition to the <i>Guru</i>
7	<i>Shaucham</i> , purity, cleanliness	<i>Ashaucham</i> , impurity, uncleanness
8	<i>Sthairyam</i> , stability	<i>Chanchalya</i> , instability
9	<i>Atmavinigraham</i> , <i>Atmasamyamama</i> , <i>Manonigraham</i> , <i>Indriyadamanam</i>	<i>Asamyamam</i> , giving free reins to the senses
10	<i>Vairagyam</i> , renunciation of sensory pleasures	Urge toward sensory pleasures
11	<i>Anahankara</i>	<i>Ahankara</i>
12	To realize the <i>Duhkha</i> in taking births, death, old age and illness	Not ever giving a thought to these
13	<i>Anasakti</i>	<i>Asakti</i>
14	Being not attached to sons, wife and house, property etc.	Attachment to these

15	Solitude	Being surrounded by people
16	Non-liking for public gatherings	Liking to be in public gatherings
17	Being equipoised in favourable and unfavourable circumstances	Not being so
18	<i>Avyabhicharini Bhakti</i> for the <i>Ishwara</i>	Being an atheist, not surrendering to the <i>Ishwara</i> , not liking <i>Bhakti</i>
19	Remaining deep in the <i>Adhyatmika</i> thinking	Not remaining so, not to know what is philosophy
20	Understanding the significance of <i>Tattwa-jnana</i> for attaining the <i>Moksha</i>	Not paying any attention to the <i>Tattwa-jnana</i> and the <i>Moksha</i>

By the way, in the above, *Pt. Satavalekar* sees twenty different categories of *Jnana* and *Ajnana* as per *Gita*. However, saint *Dnyaneshwar* has said that there are eighteen characteristics in these *Shlokas*. There is no contradiction here. *Pt. Satavalekar's* item nos. 13 and 14 above are classified under only one item as *Anasakti* by saint *Dnyaneshwar* and described as such. Similarly, he treats items no. 15 and 16 above as one item as *Solitude*.

1. Amanitvam, being humble

Saint *Dnyaneshwar* says²³⁸ that the *Yogi* lacks desire for name and fame. He does not like the people to notice his work, even if great. When confronted with acknowledgement for his work, he feels himself let down. He feels shy if someone prostrates before him. Even if he is as intelligent and knowing everything as *Brihaspati* - the *Guru* of the *Gods* is, he dons ignorance so that people would not come to know of it and do not raise him upon a pedestal.

He does not want the people to listen to him with respect. He always feels that whatever he does, any work of merit etc., it should appear as

being done by nature and not him. He likes it the most if he is not in the reckoning of the people and is seen as just nobody.

Note: *Brihaspati* is the God of all the *Vedas* and *Vidyas*, appointed as the *Purohita* (priest) of the *Devas* to conduct their *Yajnas* and other sacred rites.

Seclusion

For avoiding being famous in the people, the *Yogi* stays at a secluded place. He likes to stay in the forests. He loves the Nature as his friend. Saint *Tukarama* had expressed it lucidly in one of his famous *Abhangas* that the trees and the vines are his friends and relatives. The birds he loves abide with him in the forests he likes so much, entertaining him with their sonorous notes.

Opposite Characteristics

The characteristics of the *Ajnanin* are exactly opposite of those of the *Jnanin*. We will take the same up later. However, let us have a preview of what saint *Dnyaneshwar* says²³⁹ about the persons having a craving for name and fame. Such a person feels that life is worth living only if he is accorded recognition. His head stands tall like a mountain peak. He never bows to anyone.

2. *Adambhitvam*, True of Word and Action

This is the equivalent of the *Yama* of *Satyam* of *Patanjali*. Saint *Dnyaneshwar* says²⁴⁰ that a person with this characteristic never discloses his good and pious deeds. He tries to hide them. He does not make a show of his religiosity. He does never talk about the favours he has kindly distributed to other persons.

He may forego amenities himself, even starve but he always strives to help the needy with whatever he has. He follows his *Svadharma* faithfully and does not hesitate to spend whatever amount required for it. He looks like a fool to the world even though he may be a scholar. But he hides his scholarship always, except while discussing upon his favourite most subject of the *Adhyatma-shastra*.

He looks deficient in everything, means, money, life amenities and recognition of the society. But the *Jijnasus* and the *Mumukshus* become fulfilled in their hearts of by merely looking at his countenance.

Opposite Characteristics

The *Ajnanin* exhibits exactly opposite characteristics. He broadcasts his good deeds. He displays his learning like the peacock spreading its feathers. Anointing his body with the sacred ashes (*Bhasma*), he makes a show of his religiosity to others. The *Sadhaka* is well warned never to behave like such a person.

3. Ahimsa

It is the same as the *Yama* of *Ahimsa* of *Patanjali*. Saint *Dnyaneshwar* regards *Ahimsa* as a very important characteristic. He has devoted about 120 *Ovis* for its description.²⁴¹ He has also reflected upon the various opinions held by the *Jainism*, the *Poorva-mimamsakas* and others on this topic in his commentary.

Poorva-mimamsa

The *Poorva-mimamsakas* have a very curious definition of *Ahimsa*. Their actions suggest that by resorting to *Himsa*, they are observing the *Ahimsa*. *Himsa* means the violent acts, opposite of *Ahimsa* (non-violence). It is like destroying the temple to build the walls with the material of the ruin to protect the precincts. The *Poorva-mimamsakas* carry out the *Yajnas* for the wellbeing of the creatures. In it they sacrifice the innocent animals.

Ayurveda

The *Ayurveda* strives to save the beings from illness and death. For that they concoct medicines by killing plants. Some medicines are prepared from the barks, some from the roots, some from the leaves and from other parts of living trees and plants. Thereby they harm the life that resides in the trees and the plants. Is that *Ahimsa*, Saint *Dnyaneshwar* asks.

Jainism

The *Jain* monks take great care not to kill any beings and not to harm them. For that purpose, they filter the water they drink through a cloth piece. In that process they kill many a small invisible microscopic organisms. What kind of *Ahimsa* is it, he asks.

What is Ahimsa

Saint *Dnyaneshwar* now turns to his own opinion as to what *Ahimsa* is. He says that the *Ahimsa* is an intrinsic characteristic of the *Jnanin*. He follows *Ahimsa*, in words, deeds and actions.

Avoiding Physical Harm

The *Jnanin* avoids all kinds of physical harm to the beings. While walking, he walks so delicately that the small organisms on the ground are not crushed under his feet. He goes on spreading the bliss of his mercy upon them as he walks. He does not walk like an elephant. He walks light on feet so that the sleep of the *Antaryamin Ishwara* who resides in their hearts is not disturbed. He does not walk even upon a blade of grass out of compassion for the life it has.

When he comes across a person, he cannot go ahead without enquiring his wellbeing. He goes on distributing the fruits of his *Grace* to everyone he meets.

Avoiding Harmful Talk

His talk is the mercy incarnate. His breathing is delicate, so as not to annoy anyone by its sound. His countenance reflects peace and joy. No one can turn away from his blissful appearance. He usually keeps quiet so as not to hurt anyone by his speech. When he speaks, it is very pleasant to the ear and to those who listen to him. He totally avoids speech that is derogatory. He never incites anybody against another person. He never tells lies. He is devoid of deceitful talk. He does not extend false assurances and promises. He is careful to avoid creating doubts in others' minds. He does not encourage sinful actions in others.

Harmless Look

He never looks at others angrily or scornfully. He does not stare at others. He avoids all such actions as are likely to disturb the peace of mind of the beings. But if he anytime looks at anyone, his eyes are full of mercy and friendliness for him. He looks at others with love.

Harmless Actions

Like his actions of speech, walk and look toward other beings, his actions, too, are harmless to others. His hands bless them; never harm them. He does not carry any weapons, not even a small stick. He uses his hands for bowing to others and helping them. When he touches anyone, it is full of love and assurance.

Ahimsa and Mind

Saint *Dnyaneshwar* says that after the above description of *Ahimsa* in its various aspects, when it comes to the mind of such a person, one need not say more about its state. After all, the actions of the limbs are all governed by the mind. Hence, as far as the characteristic of *Ahimsa* goes, the state of mind of the *Jnanin* does not need separate description than what is given under above aspects.

What Is Mind

Lord Shri Krishna has described the mind as one of his salient *Vibhutis*, in the 10th *Gita* chapter.²⁴² The mind is the gateway to the *Yoga*. It is the house of all the desires. It is the foundation of the building of *Bhakti*. It can traverse the entire universe in a moment. It is the mind of *Brahmadeva* that creates the world.

The *Hathayogis*, if they lack its backing, have to return empty-handed from the doors of the *Pratyahara*. One can reach and attain the *Paramatman* only if the mind has such a conviction.

There is the legendary *Vishvamisra*, a *Brahmarshi*, whose story bears testimony to this point. *Vishvamisra* was a great sage, the seer of the most sacred *Gayatri Mantra*.

The story goes that by undertaking severe penance, he was aspiring to become a *Brahma-rishi*, the highest achievement amongst the *Rishis*. When his objective was almost at hand, the King of Gods, *Indra*, fearing that *Vishvamisra* may snatch away his throne because of the power of penance, sent the *Apsara* (the celestial courtesan, a nymph) *Menaka* to lure him and sway him away from his penance so that his throne would be saved. He succeeded in this ploy and *Vishvamisra* lost control of his mind and fell to *Indra's* machinations. He lost his goal and as a result he had to undertake the severe penance once again when he succeeded in his efforts.

This shows that even the great sages like *Vishvamisra* were defeated by their minds. It is the mind alone that, aspiring for the kingdom of the universe, makes the *Jeevas* travel through the eternal cycles of births and death.

It has depth even greater than that of the deepest oceans. It is mightier than the king of the *Daityas*, *Bali*. It can fly higher than the king of birds, the great eagle *Vainateya* (*Garuda*). It is the mind that is more agile than the king of serpents, *Vasuki*. It is subtler than the subtlest of all, the *Akasha*. It is brighter than the brightest of all, the lightning. Its rumblings are deeper than those of the clouds.

It is the storehouse of infinite *Jnana* and the *Ajnana*. The universe is created and destroyed because of it. It is the one that is the base of the *Yoga*.

Explanation: *Bali* was the most powerful king of the *Daityas* (enemies of the Gods). He had conquered the entire universe and driven the gods into exile. In order to regain their lost empire, *Indra* entreated Lord *Vishnu* who took up the *Avatara* of *Vamana*, the dwarf *Brahmin* boy and went to the *Yajna* that king *Bali* was performing. *Bali*, revering him as a *Brahmin*, offered to give *Vamana* anything he wanted.

His *Guru*, sage *Shukracharya*, cautioned him against *Vamana*. However, *Bali* was determined to honour his word, more so on knowing that his *Aradhya Devata*, Lord *Vishnu* was the one who was standing before him in the form of *Vamana* and seeking the grant. It all ended up by *Vamana*

acquiring his empire as a grant and giving it to *Indra*. *Bali* was sent in exile to the *Patala*, a subterranean region, to rule over there. As a matter of rewarding his great *Bhakta*, King *Bali*, for the steadfastness of the word given, *Lord Vishnu* agreed to become his doorkeeper. *Bali* is regarded as one of the greatest devotees of *Lord Vishnu*.

Ahimsa and Lack of Enmity

The *Yogis* regard *Ahimsa* as the supreme *Yama*. *Patanjali* says that all the beings (*Bhootas*) show lack of enmity to the *Yogi* who follows this *Yama*.²⁴³ He can practice the *Yoga* without fear of harm from any creature. *Lord Shri Krishna* says that his *Bhaktas*, endowed with the great characteristics of the *Jnanin* as they are, bear no enmity toward any beings. As a result, they attain to the *Paramatman*.²⁴⁴

4. Kshanti, being equipoised and forgiving in all circumstances

Kshanti is alternatively called *Dvandva-rahitya*, being free of the *Dvandvas* (the opposites, like cold and heat etc.). One who is endowed with *Kshanti* is equipoised in all circumstances and is forgiving to all. Saint *Dnyaneshwar* says that such a person is capable of easily tolerating the *Sukha* and the *Dukkhah*. It is the characteristic of the *Jnanin*.

He accepts without demur the *Adhyatmika*, the *Adhibhautika* and the *Adhidaivika Dukhas*. He shares with equal pleasure the undesirable circumstances and the desirables. He regards with equipoise the opposites like praise and slander, cold and heat. He is never afraid of any natural calamity. He bears without pain any circumstances. Regarding every good and bad things that come his way as his *Swaroop*, he remains blissful at heart under any circumstance. He is so much engrossed in the *Paramatman* that he never has any knowledge of what his body is passing through.

Sthita-prajna

The above description by saint *Dnyaneshwar* indicates that he had in his mind the *Sthita-prajna* of the 2nd *Gita* chapter. *Arjuna* had enquired to *Shri Krishna* about the characteristics of the *Sthita-prajna*.²⁴⁵ In reply,

Lord Shri Krishna answered to him that the *Sthita-prajna* is one who is equipoised in pleasure and pain. His longings, fear and anger have been destroyed forever. His *Buddhi* has stabilised in the *Paramatman*. This is how the *Jnanin Bhakta* is. He is the *Sthita-prajna* as described in the 2nd *Gita* chapter.²⁴⁶ Again *Lord Shri Krishna* alludes to the *Sthita-prajna* when he describes almost identical characteristics of the *Bhakta*²⁴⁷ in the 12th *Gita* chapter, saying that such a *Yogi Bhakta* is the dearest to *Him*.

Gita and Saint Dnyaneshwar

From time to time we have seen what Saint *Dnyaneshwar* says about his views on his commentary on *Gita*. One point emerges again and again from his narration that he keeps the entire 700 *Shlokas* of *Gita* in his mind while commenting. He repeats certain matter in spite of the likelihood of the scholars disapproving of it. He feels that he has also to do justice by his laymen readers who are not scholarly and need to be told the same thing again and again and that too in a language they may understand, giving day-to-day examples in their experiences. Even *Gita* is not free of repetitions. The crux of both, *Gita* and *Dnyaneshwari*, is that the common man should benefit from *Lord Shri Krishna*'s sermon.

That is the greatest mercy the Saint has showered upon the common folks. Otherwise, his commentary would have become as inaccessible to us as those of the great *Acharyas* who have written mainly for the scholars and that too in the *Sanskrit* language, knowledge of which was confined exclusively to the erudite pundits.

THE CARDINAL PRINCIPLE

Maha-siddhanta

Gita is so vast and deep in its secret meaning that it is impossible even for the great pundits to fathom its meaning. Since it has to follow it, *Dnyaneshwari*, too, has invariably quite a few portions that cannot be understood by the common men. However, just like *Gita*, it too has many simple to understand and follow portions.

To clarify what principle lies behind *Gita* and *Dnyaneshwari*, in the last chapter, the 18th of *Dnyaneshwari*, Saint *Dnyaneshwar* says that the central proposition of *Gita*, its *Maha-siddhanta*, contains many *Siddhantas* (primary hypothesis) and *Upa-siddhantas* (secondary theorems) in its ambit. That is all too complex a construction. Even then, the crux of the matter is that the *Maha-siddhanta* (The Great Proposition) aims at the destruction of the *Avidya* and its result is the attainment of the *Moksha*. For achieving these unique objectives, the *Jnana* is the only way.

This then is the key to *Gita* and *Dnyaneshwari* that we should always bear in mind when we are with these *Greats* - Lord *Shri Krishna* and saint *Dnyaneshwar* - and their sermons, *Gita* and *Dnyaneshwari*. Saint *Dnyaneshwar* is feeding us smaller bits of this *Jnana* as we go from one *Ovi* to another *Ovi* of *Dnyaneshwari*. That is why, like a mother feeding small morsels of food to her young-ones, he, too is regarded by many millions of his devotees as *The Great Mother Of All The Sadhakas: The Alma Mater Of The Yogis, The Bhaktas And The Jnanins*.

While on the subject of the style of narration of saint *Dnyaneshwar*, we can say that the universal great scholarly processes of Analysis, Examination and Synthesis observed in the expressions of the philosophic thoughts are also to be witnessed all throughout *Dnyaneshwari*. The objective of saint *Dnyaneshwar*, therefore, becomes clear. He is explaining the real meaning of *Gita* to all, from the common men to the erudite scholars and the pundits.

To attain these objectives, he has laid his hands upon every known and unknown form of literature, religious texts and the *Shrutis*, *Smritis*, *Upanishadas* et al. Just to recount the broad spectrum of his knowledge and the resources he has commanded for this great work of his, look at what that spectrum is made up of: *Gita* and commentaries on it and religious texts; *Vedas*, *Puranas*, *Smritis* and the *Shastras* with the commentaries, and *Prakarana-granthas*, *Deepikas*, and the *Bhashyas* thereupon; Oral literature and traditional unwritten forms of knowledge, and Myths and legends; The *Siddhantas*, *Granthas*, systems of philosophical thoughts and principles of other *Sampradayas*, both *Vedic* and *Non-Vedic*; All the theoretical and practical aspects of the *Yoga*-

shastra that is the central subject of *Gita*; Being a *Siddha Yogi* himself, his own *Yogic* and other experiences, and matters that may or may not have been reduced to writing by past great *Yogis*; The *Natha Sampradaya* and his own vast knowledge about its traditions, philosophy and the *Yoga* system et al.

Since he was a great *Bhakta Yogi* and had become one with *Lord Shri Krishna*, he had special knowledge concerning *Lord Shri Krishna* and *His* Sermons. That too he has brought out in his compositions. He had the *Siddha Prajna* as we have seen already. It has also a great bearing in expounding *The Yoga Of Gita* in *Dnyaneshwari*, his *Abhangas* and *Amritanubhava*. He was one of the greatest: *Bhakta*, *Jnanin* and *Yogi*. That too is seen from his literary constructions.

He had independent imagination and intelligence, unique in many respects. Needless to say, he had the greatest urge for the wellbeing of all the *Jeevas* and he had received command from his *Guru*, Saint *Shri Nivrittinatha*, to uplift them from the ocean of their miseries by his literary efforts and the *Chitshakti* he commanded.

He was unique in his *Brahma-jnana* and attainment in the *Brahmavidya*. He had the *Ashta-maha-siddhis* at his command, a very rare achievement amongst those who have written commentaries on *Gita*. Most of all, he had the *Natha Sampradaya's* backing, starting from *Adinatha Shiva*, down to his *Guru*. The greatest source of that wisdom was the guiding light that he has shown in the form of *Dnyaneshwari* which he called the *Bhavartha-deepika* - that which throws the light on the meaning of *Gita*.

All in all, the story of his multiple endowments is unending and infinite, just like the *Paramatman* is. This confluence of all the unique abilities, endowments and dispositions that he had in him is rare to be found in the history of mankind and especially, in the times since the passing of the *Great Adi Shankaracharya*. Plus his life mission was clearer than crystal, spiritual uplift of the masses.

All these forces have combined in the form of *Dnyaneshwari* and his other compositions, and his *Sanjeevana Samadhi* at *Alandi*, to bless the innumerable *Jeevas* for eternity. What emerges from this churning of *The*

Grate Ocean Of Wisdom And Knowledge is his *Prasada* (*Pasaya-dana*) for everyone – in the form of *Dnyaneshwari*. In fact, we have been seeing what it is. At this point of our review, it was my great good fortune to recount all that: Who Saint Dnyaneshwar was and what the portent of *Dnyaneshwari* and his Super-Compositions is.

OTHER CHARACTERISTICS OF JNANIN

The characteristics of the *Jnanin* we are discussing can be regarded as the prerequisites for attaining the state of the *Karma-samy* on the *Krama-yoga Path* so that the *Vyavasayatmika Buddhi* (Discerning Intellect) becomes clear and purified to attain the stage of meeting the *Sadguru* and to pursue the goal of the union with the *Paramatman*.

5. *Arjavam*, being straightforward in speech and intentions

Just like the *Pranas* are equanimous toward all the beings, the *Jnanin* behaves with equanimity toward all the creatures, good and bad, gentle and rogues, likeable and otherwise. He is like a friend to all. He does not have any distinction of mine and thine. He mixes with everyone like water. He is straightforward. He does not hesitate to share everything with everyone. There are no secrets of him that he has to hide from anyone. He cannot hide his feelings.

He never plans for or desires anything. His *Antahkarana* is devoted to the *Paramatman*. Hence, it never becomes bespoiled by the sensory urges. He is steadfast in whatever he does. He is not the one who abandons anything or anybody. He is free of guile. His speech is never roundabout. He does not reckon anybody with scorn or condescension. His *Chitta* and its *Vrittis* having become devoid of the worldly affairs, his senses express only the above-worldly *Paramatman* through them. Free from the *Pancha-kleshas*, his *Prana* and *Apana* flow steady, never disturbed by any thoughts. He is the *Arjavam* incarnate.

6. *Acharyopasanam*, Service to *Sadguru*

Acharya means the *Sadguru*. Saint *Dnyaneshwar* has disclosed every secret of service to him in the 13th chapter²⁴⁸ under this topic. He has also revealed it elsewhere in it and in *Amritanubhava* and *Changadeva*

Pasashti. Some of his *Abhangas* on *Guru Nivrattinatha* also show the level of *Guru-bhakti* that is central to his refrain. We have already seen quite a few aspects of the *Sadguru* and devotion to him thus far. So let us turn to the next characteristics of the *Jnanin*.

7. Shaucham, Shuchitvam

It is the same as the *Niyama* of *Patanjali* by the same nomenclature. Saint *Dnyaneshwar* has dealt with it thus²⁴⁹: Like camphor that is white, inside out, the person having this characteristic is pure of mind, body and spirit. Owing to performance of the *Karmas* for the *Paramatman*, his body complex i.e. the senses and the *Nadi* system become pure. He is endowed with the light of the *Jnana* and it spreads all throughout his *Manasa* –*Chitta-Antahkarana-Buddhi* complex, which also becomes highly purified.

Saint *Dnyaneshwar* says that the body can be cleansed by mud and water. The *Antahkarana* is cleansed by the *Vedas*. By deploying the *Buddhi* properly, he does all the *Karmas* connected to the *Prakriti* diligently. In the light of the *Jnanagni* spreading through his heart, he does the *Karmas* so that they do not bind him. This leads to the purity of the mind and the body.

Saint *Dnyaneshwar* has also hinted at the futility of the *Sanyasashrama* if the person's mind is not pure. One should strive for the real *Sanyasa*. It is attained not by donning the saffron cloth of a *Sanyasin*, but by the *Jnana*. Such a person should have mastered the method of gaining the *Jnana* while being engaged in doing the appointed *Karmas*, not by the external *Karma-sanyasa* of the fourth *Ashrama*.

The *Yogi* purifies the external *Sanghata* of the ten senses, the five *Pranas* and the *Nadi* complex by following the *Karma-yoga* i.e. doing each of the *Karmas* for the *Ishwara* and surrendering its fruit to *Him*. The internal complex of the *Manasa-Chitta-Buddhi-Antahkarana-Ahankara* becomes stainless by the *Jnana* by removing the veil of *Ajnana* donned due to the *Avidya*. The *Yogi* attains that state, externally as well as internally.

His entire persona becomes pure. In that state, the *Shuddha-sattva-guna* reveals itself in full in the *Yogi's* body-mind complex. That is the real state of *Shuchitvam*. When that happens, the *Yogi's* mind does not become polluted even by the extremes of sensory pleasures. The *Jnanin* is recognised by that state of *Shuchitvam*.

We can thus see the detailed exposition of the concept of *Shuchitvam* by saint *Dnyaneshwar* that *Gita* and *Patanjali* say about by just one word, *Shaucham/Shuchitvam*.

8. *Sthairyam*, being stable of *Antahkarana*

When we think about this characteristic, we are immediately reminded of the *Patanjala Yoga-sootra*, '*Sthirasukhamasanam*', (*Pys*, 2-46). However, saint *Dnyaneshwar* has commented upon the same while he dealt with the *Asana* of *Gita*, *Shloka* 6-10, '*Shuchau deshe pratishtthapya....*'. Now for the characteristics of *Sthairyam*, he has the *Jnanin* before him. Naturally, he describes it from the point of view of the *Samadhi* instead of for the beginner of the *Yoga* practice.

His expressions here are parallel to those of *Shrimat Adi Shankaracharya* in his *Aparokshanubhooti*. The *Acharya* says²⁵⁰ that the posture in which one can constantly meditate upon the *Brahman* is called the *Asana*. Except for it, all the other *Asanas* of the *Yoga-shastra* are destroyers of the *Brahma-sukham*. The *Siddhasana* is that in which the *Siddhas* sit, stationed in the *Parabrahman*. It is the primordial origin of all the *Bhootas*, the indestructible base (*Adhishtthana*) of the universe wherein the *Siddhas* station themselves.

Saint *Dnyaneshwar* says²⁵¹ that the *Siddha* who has attained the *Sthairyam* is the life-breath of the *Jnana*. He is always one with the *Brahman*. His body may be seen as doing the *Karmas*. But his *Chitta* is always stationed in the *Paramatman*. He moves as per the impetus of the *Pancha-mahabhootas* that form his body and mind. But his union with the *Adi-purusha* remains steady.

He remains in that state undisturbed by the three *Duhkhas*, *Adhyatmika*, *Adhibhautika* and *Adhidaivika*. He does not become fearful when death arrives. Sorrow, hopes, old age or illness do not disturb his state. He

never again turns his mind from the *Brahman* to the worldly woes and pleasures. Likewise, the insults and slander do not disturb him.

Even if the sky falls upon him, the earth slips from under his feet; his *Chitta* devoted to the *Paramatman* never makes a comeback into the phenomenal world. Neither censure nor the sensory urges ever disturb him from his state. Even if the end of the world arrives, he remains undisturbed, steady in the *Paramatman*. Such a person is the reservoir of *Jnana*.

9. Atmavinigraham, Renunciation and Control over Mind and Body

This is parallel to the *Niyama* of *Tapasah* of *Patanjali* as defined by saint *Dnyaneshwar*²⁵². *Atmavinigraham* is the control over mind, senses and the body and renunciation of the pleasures of this world and the hereafter. The etymology of this word is *Atma-vi-nigraha* i.e. special control of the *Atman* (the self). Its synonyms are *Atma-samyama*, *Mano-nigraha* and *Indriya-damana*.

Saint *Dnyaneshwar* says that like the greedy protecting his wealth, the *Jnanin* who has this characteristic protects his *Antahkarana* from the onslaught of the sensory urges. He does not allow the subjects of sensory pleasures to come near to his *Chitta* and the senses. He prevents his mind to venture anywhere near the pleasures of the senses, aware that the desires ruin the state of the *Yogi* in the *Atman*.

Pantharaja

In the description of the *Atmavinigraham*, we again come across *Ovis*²⁵³ depicting the connection of the *Ashtanga-yoga* and the *Kundalini Yoga* with the *Pantharaja*. In the process of attaining the characteristic of *Atmavinigraham*, the importance played by the *Yoga* is underlined by saint *Dnyaneshwar*.

He says that while being in this body, the *Yogi* contracts his *Sookshma Deha* and extinguishes the flame of passions that burn through the senses by the practice of the *Yama-Niyamas*. He makes the extinguished senses to stand guard at the gate of the *Manasa* so that their subjects do not enter it. This means that the *Pratyahara* has reached its desired objective

where the senses themselves refuse to accept their subjects. That state reminds us of the state of the *Yogi* depicted in *Gita, Shloka 2-69*.²⁵⁴ In short, it means that the *Yogi* has achieved the control over the senses and they never awaken by their subjects.

Pratyahara

Patanjali says that the senses not accepting their subjects and remaining merged in the *Chitta*, in its own *Swaroopa*, is *Pratyahara*.²⁵⁵ Almost on similar lines, *Guru Gorakshanatha* says in *ssp*²⁵⁶ that the *Pratyahara* is the state of introversion of the waves of the *Chaitanya*, which, instead of travelling to the external world of pleasures, turn inward to the *Swaroopa*, coupled with the lack of desire to satisfy the *Vrittis* and the *Vikaras* (i.e. the subjects of the senses afflicting the senses and the mind).

Guru Gorakshanatha is one step ahead of *Patanjali*. He says that the *Yogi* should not be afraid and reticent about the sensory pleasures. He can accept the sensory pleasures that come his way owing to the *Prarabdha* without being swayed from the *Swaroopa* state of the *Chitta*. Saint *Tukarama* has expressed the same intent in one of his *Abhangas* when he says that the sensory pleasures have become the *Swaroopa* of *Lord Narayana* for him. In his view the whole world is but *Lord Narayana*. How could the senses and their subjects not be *Him*, then?

Pranayama

In the referenced *Ovis*, saint *Dnyaneshwar* lays stress upon the internal *Pranayama* over and above what is the external one. He does not here speak of the *Pooraka*, *Rechaka* and *Kumbhaka* of the external *Pranayama* that is achieved by pressing the nostrils and controlling the breath. He has the internal *Pranayama* in his mind here. He makes reference to the *Ida*, *Pingala* and the *Sushumna Nadis* and the three *Bandhas* that are central to achieving the internal *Pranayama*.

Explanation: *Pooraka* is the breathing in stage of *Pranayama*. *Kumbhaka* is the retention of breath stage of *Pranayama*. *Rechaka* is the breathing out stage of *Pranayama*.

Bandhas are three: *Moolabandha*, *Odiyana (Vodhiyana)* and *Jalandhar*. Each results in the internal *Kriyas* of the *Pranas*, which are part of the *Pranayama Kriya* and are to be learnt from the *Guru*. In the case of *Pantharaja*, these *Bandhas* and *Kriyas* are automatic without any conscious efforts on the part of the *Sadhaka*.

Needless to point out again that the oxygenated air that we breathe in and the deoxygenated air that we breathe out are not at all the *Prana* and the *Apana* of the *Yogic* system. The *Chaitanya* that brings life into effect is the real force of the *Pranas*. *Pranayama* is the subtlest of *Yogic* processes. It is not the obvious forced process of inhalation and exhalation. Only the *Grace* of the *Ishwara* can start it.

KUNDALINI

We already know that the three *Bandhas*, the *Moolabandha*, the *Vodhiyana Bandha* and the *Jalandhara Bandha* are instrumental in starting the real *Pranayama* and awakening the *Kundalini*. Saint *Dnyaneshwar* here again alludes to the *Yogic* process in which the *Kundalini* is awakened and it enters the central *Nadi*, the *Sushumna*, along with the *Prana-Apana (Pavana)* and the *Chitta*, for its piercing the *Shat-chakras* and ascent to the *Ajna-chakra* and beyond.

The *Yogis* use the term *Chitta* also for the *Jeeva*. An important point to be noted by the serious students of the *Yoga* is that in effect, the various concepts like the *Pada* (the Ultimate Principle)-*Pinda* (the *Jeeva*) *Samarasya*, the *Union* of the *Jeeva* and *Shiva*, that of the *Kundalini* with *Shiva*, *Chitta-Chaitanya-Samarasya*, et al are synonymous.

Dharana-Dhyana-Samadhi

Saint *Dnyaneshwar* has alluded to the *Dharana* by way of saying that the *Chitta* is the principle element of the *Yoga*. It is forcefully entered into the *Sushumna* and bound by the *Dharana-Dhyana* process to the *Samadhi* state. When that takes place, the *Chitta* achieves the *Samarasya* with the *Chaitanya*.

Patanjali and Dharana

Patanjali says that *Dharana* is the fixation of the *Chitta* upon a designated *Desha*.²⁵⁷ It is the initiation into the process of the *Samadhi*, trying to attain the *Ekagrata* of the *Chitta*. That is really the central part of *Yoga* discipline. As one becomes adept in the *Dharana*, it can be held upon various *Deshas* and *Dhyeyas*.

By holding it upon the *Sahasrara-chakra*, the *Yogi* attains the *Maha-videha Vritti*. *Maha-videha Vritti* means being one with the *Creation*. Its effect is unveiling the *Sattvika Light* of the *Chitta* by removing the covering of the *Rajoguna* and the *Tamoguna*. That *Light* then spreads all over the body, organs and the senses, internal and the external.

Gita says the same in other words, the cause of the *Prakasha (Light)* being the *Jnana*. Lord *Shri Krishna* says that when the *Prakasha* spreads out thus, the *Yogi* should know that the *Sattvaguna* has become most predominant.²⁵⁸

Dharana and Saint Dnyaneshwar

Saint *Dnyaneshwar* has indicated in the referenced *Ovis* that the *Yogi* should attain the *Dharana* on entering the *Chitta* in the *Sushumna*. Naturally, the next line of action for him is to transcend the *Shat-chakras* and to reach the *Sahasrara Chakra*. It means that the *Yogi* should centre upon attaining the *Maha-videha Vritti*. This implies the same process as *Patanjali* has delineated and *Gita* has stated, that of the *Prakasha* being unveiled and spreading through the *Yogi's* mind-body-chitta complex.

Dharana and Guru Gorakshanatha

Guru Gorakshanatha says²⁵⁹ that *Dharana* is holding of the *Vritti* in the *Antahkarana* that there is but one central *Tattwa*, the *Swaroop*, in the external and the internal world. The *Yogi* should meditate upon it that whatever is created is held together and comes into being because of the *Nirakara*. In this manner, he should attain his *Dharana* upon that *Tattwa*, in an unwavering, steady state like the flame of a lamp kept in a place where there is not even a wisp of the air.

Conclusion on *Dhyeyya*

We have thus familiarised ourselves with what the *Dharana* is, and by corollary, what the *Dhyana* is and the *Samadhi* and their *Dhyeyya*. Hereto-before, we had not been given the definite *Dhyeyya* for the *Dharana-Dhyana-Samadhi* process by *Patanjali*. Now, unquestionably, through *Gita*, *Dnyaneshwari* and *Guru Gorakshanatha*, we have been definitely provided with the target, the *Dhyeyya* of the said process i.e. it should be the Ultimate Principle, called the *Nija-tattwa/Swaroopa* by *Guru Gorakshanatha*.

Even Saint *Dnyaneshwar* has come to the same point in the afore-cited *Ovis. Gita* has, after all, the central *Paramatman*, the *Parameshwara*, and Lord *Shri Krishna*, et al for the said *Dharana-Dhyana-Samadhi* process. It thus now emerges with certainty what the *Dhyeyya* for the *Yogi* ought to be.

Dhyana and Samadhi

The afore-cited *Ovis* thus take into consideration all the eight *Yogangas*, *Yama-Niyamas* etc. of *Patanjali*, along with the *Kundalini* element of the *Pantharaja*. It has already been pointed out that there is no difference in the *Dharana*, the *Dhyana* and the *Samadhi*, except the adeptness and continuity with which the *Yogi* can hold his *Dharana*. *Dharana* itself becomes the *Dhyana* when it is steady for a certain length of time. When the time period of *Dhyana* becomes prolonged, it becomes the *Samadhi*.

Thus even though the process of *Dharana-Dhyana-Samadhi* is continuous, until the *Yogi* attains the *Nirvikalpa Samadhi*, he has to steadily practice the *Dharana* and *Dhyana* process again and again. The middle stage is the *Savikalpa Samadhi*. The *Yogi* has to practice all these aspects until he attains dexterity and reaches firmly into the *Nirvikalpa Samadhi* state. Once he can attain the *Nirvikalpa Samadhi*, it becomes easier for him to traverse the *Savikalpa Samadhi* processes. We have already dealt with these aspects earlier.

Patanjali's Concepts

Patanjali has qualified the *Dhyana* as the state of matured *Dharana*. *Dharana* involves fixing the *Chitta* upon a selected *Desha*. In the *Dhyana* stage, such a fixated *Chitta* has to be given a *Dhyeyya* for meditation. The steadiness with which the *Chitta* can meditate upon the selected *Dhyeyya* gets enhanced as the practice continues. Ultimately the *Chitta* reaches a stage when the steadiness becomes perfect without being interrupted by any other thoughts or *Vrittis*. That state is called *Dhyana* in the *Pys*.²⁶⁰

Samadhi and Samyama

Patanjali says that the matured state of the *Dhyana* is the *Samadhi*. The *Chitta* loses then the self-awareness of its meditational state upon the *Dhyeyya*, however, still being immersed in the state of the *Dhyana*.²⁶¹

Patanjali defines the *Samyama* as the state of *Samadhi* in which the *Dharana*, the *Dhyana* and the *Samadhi* are obtained on the same *Dhyeyya*. The *Desha* of the *Dharana* and the *Dhyeyya* of the *Dhyana* have to be the same for this state to be achieved. Since *Gita* and *Dnyaneshwari* have kept the concept of *Samyama* at their heart of *Samadhi* and meditation, the students should rather understand this concept well.

Gorakshanatha and Dharana-Dhyana-Samadhi

The concepts of *Guru Gorakshanatha* on these aspects shed more light on the real states of *Dharana* etc. for attaining to *Realisation*. He says that the *Sadhaka* should meditate upon the *Atman* as the supreme *Adwaita Tattwa*. Thus he should aim at meditating upon all the beings and the manifestations of the *Atman* as one with it.²⁶²

He further similarly harmonises the concept of the *Samadhi* in tune with that of the *Dhyana* just enunciated. He says that the harmony between all the *Tattwas*, the realisation of their intrinsic unified nature, *Naishkarmya-siddhi* and being at one with everything manifest signify

the attainment of *Samadhi*.²⁶³ Incidentally this state is variously known as the *Sahaja* state, *Sahaja-samadhi* and *Sanjeevana-samadhi* etc.

Saguna and Nirguna Dhyana

Gorakshanatha has given directions on how to meditate upon the *Saguna* and the *Nirguna* aspects of the *Atman*.²⁶⁴ He says that usually the mind is full of many thoughts. But the real state of the *Dhyana* for attainment is when it steadies continuously upon the *Atman*.

It is of two types. The *Saguna Dhyana* is done by meditating upon the state of manifestation of the *Atman* which is the universe and beings etc. within, albeit seeing the unity in the diverse aspects of the *Atman*. Actually one may take as the *Dhyeyya* any manifestation of the *Atman* (*Vibhuti, form, Avatar, any of the Gods and Goddesses etc.*) but meditate upon it as representative of the *Atman* as a whole.

The *Nirguna Dhyana*, however, is done upon the *Kevala* state of the *Atman*. *Gita* calls the *Kevala* state as the *Avyakta* state of the *Atman*, in its 12th chapter.²⁶⁵ *Gita* regards it as almost impossible of attaining. The real path goes from the *Saguna Dhyana* to the *Nirguna Dhyana* automatically when the *Saguna Dhyana* matures.

Mana-pavana-shoonyata

Gorakshanatha has also linked the *Manasa* and the *Pranas* (*Pavana*) as dependent upon each other, the state of one influences that of the other and vice versa.²⁶⁶ When the *Pranas* weaken, their flow stalls, the mind, too, steadies and dissolves in its cause. That leads to the state of the *Samarasya* and *Samadhi*. The *Yogis* are taught methods to attain this by the practice of the *Pranayama*, the state induced being most conducive to meditation. It is called the *Mana-pavana-shoonyata*. This concept is really a special one for the *Natha Yogis*.

Sagunopasana

The meditation on the *Saguna* is the central theme of *Gita*. Lord *Shri Krishna* says that one who worships and meditates upon *Him* in the

unadulterated form i.e. upon the *Abheda Vishvatmaka Swaroopa* becomes free of the *Gunas*. This is by the *Avyabhicharini Bhakti*. He who does so attains to the *Brahman*. He says that 'I am the *Brahman* that is *Amrita*, *Avyaya*, *Nitya*, without parallel, full of bliss and the ultimate nature of the entire *Creation*.'

Saint *Dnyaneshwar* says that one should meditate only upon the *Lord* as the essence of the *Creation*. One should not allow the mind to wander away from *His* thoughts. The *Gunas* are but the play of the *Maya* in the *Creation*. The *Creation* is nothing other than *Himself*. One cannot meditate upon *Him* by putting aside *His* that form of *Creation*. Seeing *Him* as one with *His Creation* is the *Avyabhicharini Bhakti*.

Just as the waves of the sea are not different from it, the meditator and the *Lord* are not distinct from each other. This understanding is essential for proper mediation and *Bhakti*. This kind of *Bhakti* is called the *Soham* ('*I am that.*') stage of meditation.

Further Saint *Dnyaneshwar* points out that being stationed in this kind of meditation is the final stage of *Jnana*, *Yoga* and *Bhakti*. The resulting *Samadhi* is known variously as *Jnana*, *Yoga* and *Bhakti*. It is called the *Ananya-bhakti*. In that state all the *Chitta-vrittis* are dissolved into the ultimate that is the *Lord* of the *Vishvatmaka* form. *Lord Shri Krishna* says that one can be united with *Him* only by this kind of worship of seeing *Him* as one with everything and understanding *Him* as such. One attains to the *Adwaita* state by it.

Worship of the *Saguna*

So far, we have seen a part of the *Yoga* process of *Gita* and *Dnyaneshwari*, called as *Pantharaja*, by Saint *Dnyaneshwar*. *Gita* clearly says that²⁶⁷ those who worship *Him* in *His Abheda Vishvatmaka Swaroopa* go beyond the realm of the *Trigunas* and attain the *Brahman*.

We may notice again that for Saint *Dnyaneshwar*, *Karma*, *Jnana* and *Bhakti* are totally interwoven in the *Dharana*, *Dhyana* and *Samadhi* processes. *Gita* also says that²⁶⁸ the ultimate *Tattwa* i.e. *Him* can be realized only through the *Ananya Bhakti*. One has to recognize *Him* in

principle, see *Him* in his visions and merge into *Him* practically, with *Yoga*, for that to happen.

For the *Yoga* process to fulfil itself, after going through the stages of *Yama-Niyama* etc. the *Sadhaka* has to enter into the inner process of *Dharana-Dhyana-Samadhi*. At that time, it becomes necessary to awaken the *Kundalini*. Without it, it is not possible to successfully go to consummation of *Yoga*.

Aparokshanubhooti

At this juncture, we may as well see what *Shrimat Shankaracharya* says about the eightfold aspects of *Yoga* in his '*Aparokshanubhooti*'. The views expressed by him here run parallel to those of *Shri Gorakshanatha* that we have seen in connection with *Siddha-siddhanta-paddhati*.

1. *Yama*²⁶⁹: *Yama* is the practice of controlling the senses, knowing that the world is *Brahman* itself. The practice should be followed incessantly.
2. *Niyama*²⁷⁰: *Niyama* is the contemplation on the fact that all is the *Brahman*. The rise in the *Chitta* of the opposite *Vrittis* is to be avoided.
3. *Moolabandha*²⁷¹: The *Rajayogis* always station themselves in the *Moolabandha*. It is the contemplation on 'The Ultimate Principle' that is at the root of everything, this world and all.

This is how *Shrimat Shankaracharya* defines the *Moolabandha*. We have elsewhere seen that Saint *Dnyaneshwar* has described the physical and inner processes of the *Moolabandha* under *Mudra* in the 6th chapter (*Dny*, 192 to 200). He calls it by name *Vajrasana* also.

4. *Nasagra-drishhti*²⁷²: *Gita* asks the *Sadhaka* to maintain a certain bodily posture²⁷³, viz. keeping the spine straight, body in balance, *Nasagra-drishhti* etc. It is interesting to note what the *Acharya* says here, in spite of differing with his own *Gita-bhashya* on the *Shloka* (6-13).

To look at the world through the vision of *Jnana* as the *Brahman* is the *Nasagra-drishhti*, not the physical practice of gazing at the tip of the nose.

This widely differs from the *Acharya*'s own assertion on *Nasagra-drishhti* given in *Gita-bhashya*. The student has to always take stock of his entire literature before coming to a conclusion.

‘*Samam Kaya*’: *Acharya* says²⁷⁴ in *Aparokshanubhooti* that when the *Chitta* becomes like the *Brahman* and dissolves into it, then the *Yogi* attains the real state of ‘*Samam Kaya*’. It is not maintaining the posture of the body like a dried up tree, standing steady, as many mistake it to be.

5. *Pranayama*²⁷⁵: Identification of all the *Chitta-vrittis* with the *Brahman* leads to the real *Chitta-vritti-nirodha* and real *Pranayama*. The *Rechaka* is the conviction and identification that the world is unreal and just a mirage; thus letting it out of the psyche and mind is *Rechaka*. *Pooraka* means holding steady the *Vritti* in the *Chitta*, that ‘I am the *Brahman*’. The *Kumbhaka* is to remain thus steadfast in the *Brahman* always with every *Chitta-vritti*.

This all is then the *Pranayama* as the Great *Acharya* tells us now. He says that they are the *Ajnanins* only who believe that the *Pranayama* is attained by pressing the nostrils physically.²⁷⁶

6. *Pratyahara*²⁷⁷: To see the all pleasures of the senses as the *Atman* and submerge the mind in the *Chaitanya* is *Pratyahara* and the *Mumukshus* should practice it.

7. *Dharana*²⁷⁸: To visualize the *Brahman* in everything towards which the mind is pulled and to steady the mind in that conviction is the best of *Dharana*.

8. *Dhyana*²⁷⁹: *Dhyana* is the extremely blissful state of freedom of the Self that is the result of attaining the perfection in meditation that ‘I am the *Brahman*’. It does not need to be supported by any further meditation by the mind and the *Chitta-vrittis*. As such, it is called the *Niralamba Sthiti*.

9. *Samadhi*²⁸⁰: The *Jnana-samadhi* is that state of the *Chitta* beyond the *Vrittis* which results from the *Nirvikara* and *Brahman-like Vrittis*. The *Yogi* experiences that state, with the attendant bliss again and again. By

that practice, he is able to attain the *Samadhi* state instantly. That is the state of the *Siddha*. The *Siddha* is free of everything. No practice (*Sadhana*) is further prescribed for him. His state is beyond the common man's understanding. The *Vacha* itself returns from that indescribable state.²⁸¹

The excerpts from *Aparokshanubhooti* of the *Acharya*, the foremost amongst the *Jnanins* and the *Yogis*, highlight the real state of the *Ashtangas* as are practiced by the *Yogi*. It clearly shows how the interpretation and the practice of the *Ashtangas* of *Yoga*, including the final goal, radically differ from the common *Sadhakas* to the *Yogis*.

Many eminent saints, *Yogis*, scholars and pundits have been preaching to the common men variously on these aspects of *Sadhana*, as per their own limitations. Amongst all of them, saint *Dnyaneshwar* is like the gemstone at the centre of the diadem of the *Brahman*, highlighting and shining the *Path* to the *Mumukshus* and the *Siddhas* alike.

REMAINING CHARACTERISTICS OF THE JNANIN

After this aside, let us turn back to the topic of the remaining characteristics of the *Jnanin*.

10. Vairagya and 11. Anahankaram:

Total renunciation and the lack of *Ahankara* i.e. self-consciousness, emotions of belongings, me and mine: The *Jnanin* has total aversion towards the pleasures of the senses. He observes the *Yama-Niyamas* fully. As such his body loses fat and he looks slim to the point of emaciation. He even does not like the description of the pleasures of the other worlds like the *Svargas* etc. His mind and *Chitta* are full to the brims with *Vairagya* (renunciation).

Such a person is a real *Jnanin* who is representative of the virtue of *Anahankara*. He does all the *Karmas* as if he were craving for their fruits. But at his heart, he does not have any desire to have and enjoy

their fruits. He has done away with the connection of *Ahankara* between the mind, the desires and the *Karmas*.

Chidvilasa and Dwaitadwaita

The description of *Anahankara* by saint *Dnyaneshwar* reiterates his theme of *Chidvilasa* in a subtle manner. The *Jnanin* knowing that the world and the Ultimate Principle are unitary in nature, does not attach any importance to his self. He does not regard his body and mind as his true nature. So whatever these do, he does not identify himself with them. That is the transformation on the way of *Sadhana*.

The *Sadhaka* starts fully engrossment in the *Dwaita*, me and mine body and mind etc. But as he progresses upon the *Path*, this identification starts diluting and he starts to arrive at a stage where he becomes a *Dwaitadwaitin*. Still further on, he is transformed into an *Adwaitin* in outlook and actions. That is the final stage.

He journeys through the truth saluted by the *Mahavakyas* thus: '*Tat Tvam Asi*'; '*Aham Brahmasmi*'; '*Ayamatma Brahma*' and '*Sarvam Khalu Idam Brahma*'. The *Sadhaka* becomes established in the state of *Soham*. Therefore, the *Ahankara* dilutes to the point that it first merges into the *Brahman* and then is fully extinguished.

The meaning of the above *Mahavakya* is as follows:

'*Tat Tvam Asi*': 'You are all that, the *Brahman*, the world and everything.'

'*Aham Brahmasmi*': 'I am the *Brahman*'.

'*Ayamatma Brahma*': 'This *Atman* is the *Brahman*'.

'*Sarvam Khalu Idam Brahma*': 'All this, the world and others, including me, are the *Brahman*.'

These are all the grounds of *Chidvilasa* where there is a link between the *Brahman* and the Self. It is evolution through all these identification processes between the self and the *Brahman*, with the relation of the

World threaded into it, which leads to the finality of the *Adwaita* and its experience in earnest. This is another way of looking at the plethora of philosophies to sort out the common man's confusion of philosophical ideation.

12. Janma-mrityu-jara-vyadhi-duhkha doshanudarshanam

The desire to be rid of the cycles of births and death, senility and diseases, and to become free of the bonds of *Maya*: These characteristics are in common with the tenets of *Patanjali* and *Gautama Buddha*. It was precisely the realization of the inevitability of birth cycles and death, senility, illness and the *Duhkhas* that led *Gautama* to renounce the life even that of a prince. *Gita*, too is vocal about these destroyers of the soul and wants us to guard against these perils of life by taking due measures to override these frailties of the human body, nigh rather the bondages of the human form.

Topics of Saint Dnyaneshwar's Interest

Saint *Dnyaneshwar* has devoted a number of *Ovis* to this subject, like for *Ahimsa*. Going by the yardstick of *Ovis* devoted to a topic by him, we can see that the topics of *Guru*, *Kundalini* and *Pantharaja* aka *Krama-yoga*, The *Jnanin* and his lifestyle, *Karma*, *Jnana* and *Bhakti* are the nearest to his heart. Other topics of great interest to him from *Gita* become clear as one proceeds further in the study of *Dnyaneshwari*. However, it is noticed that the scholars who just try to appreciate his compositions linguistically barely, if ever, notice this salient feature.

Another point to be noted is that even if Saint *Dnyaneshwar* appears to be paying special attention to such topics, he does not neglect other points of *Gita*. While narrating *Gita* in his own inimitable style, he has harmonized all the matter to bring out its substance. He is careful not to omit any topic of even remote relevance to *Yoga-shastra*. He has covered somewhere whatever is deemed as necessary for attaining the *Yoga*, and its *Adhyatmika* angles.

The ambit of Saint *Dnyaneshwar's Gita* discourse is very vast and diverse. Even then, one can see that he has woven its fabric in a holistic, unified and symbiotic style.

The reason behind the extensive description of the topics like *Janma-Mrityu-Jara-Doshas* is very clear. All the beings are caught in the cycles of birth and death because of their longing for the *Karma-fala*. Thus entrapped by the *Karma-chakra*, they take birth after birth to fulfil their ever-growing desires. Birth entails the sorrows and the *Duhkhas* attendant upon bodily form, as well as those arising from dissatisfaction over non-fulfilment of desires.

But owing to *Ajnana*, they are never aware of this cycle of cause and effect behind their *Duhkhas*. The animals and other living forms lack the capacity to think about and understand this phenomenon. The *Viveka* of *Atman* and *Anatman* can only be perceived by the human mind. But like animals, wandering after fulfilment of worldly desires and lust, they waste the valuable opportunity of the human birth to realize the *Truth*.

It is believed that after being born into 8.4 million different life forms (called the *Yonis*), one is born into the human form. The birth as a human is thus most rare. The saints do not like to see the people wasting such a precious human birth after fulfilling of the trivial objectives of worldly desires. They use every conceivable opportunity to awaken the people and to make them face the harsh realities behind the cycles of births and deaths so that they may take steps to annihilate the root-cause behind their humanly woes.

Saint *Dnyaneshwar* has been following up on this crusade of the saints while he explains in great details to impress these matters for the benefit of the common men so that they would not waste their life. One who takes to heart this discourse of Saint *Dnyaneshwar* would not loiter around sense objects but will take to the *Path* at the soonest.

As we can see, *Gita* has been enumerating just the various characteristics of a *Jnanin* and an *Ajnanin*. However, saint *Dnyaneshwar* has converted this topic simultaneously into describing the pitfalls on the *Path* to the *Siddha* state and narrating ways of how to overcome the same. This highlights the speciality of his *Prajna*.

13. ‘Asaktiranabhishvagah putra-dara-grihadishu’

Lack of attachment to wife, son, property and house; non-identification of self with them: This can be seen as equivalent of the *Yama* of *Aparigraha* of *Patanjali*. The attachment (*Asakti*) is of two kinds: 1. To one’s own body and 2. To wife, sons and progeny, house and property, etc.

Saint *Dnyaneshwar* says that the *Jnanin* has no more affection to all of these than a guest would have to the house and property of his host. The wife is like the shadow of a person, following him everywhere. The *Jnanin* has just equal attachment to her like he has for his own shadow. The progeny, sons and daughters etc. are to him what the animals and humans sitting under their shades are to the trees.

He accepts them as inevitable to human birth and deals with them as dictated by the *Shrutis*. Like a caged parrot which cannot fly away from the cage, he cannot seek freedom from the confines of their dictates. He understands that the *Atman* has come to stay in the cage of the body to which are fitted the restraining iron bars of the dicta of the *Shrutis*. He understands that he has to do everything within the limitations of that cage. If one tries to flee against its rigid constraints, it will only lead to injury to self and the body.

14. ‘Nityam sam-chittatvam-ishtanishtopapattishu’

Always being of balanced *Chitta* and mind; remaining equipoised in all circumstances, including favourable and unfavourable: This could be seen as the *Niyama* of *Santosha* of *Patanjali*. This feature is oft repeated

in the theme of *Gita* and consequently in *Dnyaneshwari*. *Dnyaneshwar* says that the *Jnanin* is steady at his heart even in *Duhkha*, as well as in *Sukha*, like the ocean which does not overflow when it rains, nor deflates when it is summer.

The reason why the *Jnanin* can be so equanimous toward both the *Sukha* and the *Duhkha* is that his innards are all the while tuned to the *Ishwara*. It is, therefore, incapable of being diverted from that state.

Outwardly, though, he may be seen to be deflected by the emotions, he remains steady in his tryst with the *Ultimate*. This is really what is meant of this characteristic by *Gita*. It is not the senseless stupor of dry detachment that is supposed to be implied here and as it is misunderstood by common men and even many scholars.

IMPORTANT CHARACTERISTICS

15. ‘Ananya-yogen mayi bhaktir-avyabhicharini’

Applying oneself to the *Bhakti* of the *Ishwara*, with one-centeredness: Another essential topic of *Gita* is *Ananya-bhakti*, applying oneself with devotion, exclusively and solely to the *Ishwara*. *Dnyaneshwar* has dealt with it profusely in *Dnyaneshwari*. *Ananya-bhakti* is variously known as *Avyabhicharini Bhakti*, *Adwaya Bhakti*, *Adwaita Bhakti*, *Jnana Bhakti*, *Ananya-siddha Bhakti*, *Parama Bhakti* or *The Forth Bhakti*, as distinct from the *Bhaktis* of the *Arta*, the *Artharthi* and the *Jijnasu*, etc.

This *Bhakti* state is the pinnacle of *Pantharaja*, its summit that is the final goal of the *Yogis*. At its base is the *Ishwara-pranidhana*. As we have learnt, it is covered as a *Niyama* by *Patanjali*.²⁸²

Ishwara-pranidhana

We have already dealt with *Ishwara-pranidhana* in various contexts. The practice of *Japa* of the *Pranava* and other *Mantras*, *Namas* etc. through the *Vaikhari*, *Madhyama*, and *Pashyanti Vachas* in the state of *Dhyana* is one form of *Ishwara-pranidhana*. Other kinds include, inter alia, the *Japa* of *Namas* and *Mantras*, becoming one with it; to become one with the *Ishwara* by meditation upon the essential unity of the self with *Him*;

etc. It covers *Karma-yoga* in the mundane states: to discharge all the *Karmas* for *His* sake, to surrender their fruit to *Him* and *Nishkama Karma*, etc.

Patanjali has said that even the highest goal of *Asamprajnata Samadhi* can be reached through *Ishwara-pranidhana*.²⁸³ *Patanjali* has thus endorsed the importance of *Ishwara-pranidhana* in attaining the highest *Samadhi*. Lord *Shri Krishna* has effectually highlighted this in *Gita*, especially its 12th and other chapters.²⁸⁴ We have already seen some of these *Gita* Shlokas and the rest will be noted at appropriate places.

Ananya Bhakti

Saint *Dnyaneshwar* says that the *Bhakta* has conviction that there is nothing worth the *Lord*. He is convinced that he ought to use his *Chitta*, mind, *Vacha* (faculty of speech) and body for the sake of the *Ishwara*. He has vowed that he will never crave for anything other than *Him*. He has seated the *Ishwara* in his heart. He remains always in *Dhyana* of the *Ishwara*. He never hides anything from *Him*. This is what the *Bhakti* schools call as the *Sakhyam* and *Atma-nivedanam*, which are the final two stages of *Bhakti* as per *Narada Bhakti-sootras*.

Madhura Bhakti

Further Saint *Dnyaneshwar* likens the *Bhakta* to the beloved of his God. When he likens the relationship of the *Bhakta* to the *Ishwara* as that of a couple in love, with the *Bhakta* as the female, it is thought by some of the scholars as a reference to what the *Bhakti* schools call as the *Kantasakti* or *Madhura Bhakti*. There are many *Abhangas* of the saints which are classified as ‘*Gaulani*’ and ‘*Virahini*’. Saint *Dnyaneshwar*, too, had composed many such *Abhangas*. Such compositions depict the state of the *Bhakta* as that of the beloved female longing for her consort. He is likewise to his *Ishwara*, deeply in love with *Him* and pining for *His* closeness and affection.

However, from such compositions, it need not be construed that Saint *Dnyaneshwar* is upholding that kind of *Bhakti* for all and sundry, or that it is the most desirable form of *Bhakti* for the ordinary male *Bhaktas*.

Really speaking, it is somewhat unnatural for the male *Bhakta* to assume this stance of a female beloved. It could be ideal for the *Gopikas* of *Vrindavana* and female saints like *Meerabai*, *Janabai* and others. They assumed the stance without any element of artificiality.

Narada has reckoned the *Madhura Bhakti* of the *Gopikas* toward *Shri Krishna* as an ideal form of *Bhakti*.²⁸⁵ But it is very difficult. Only the great saints like *Shri Ramakrishna Paramahansa* and *Shri Gulabarao Maharaja* could hold it with the naturalness of female *Bhaktas*.

Gulabarao Maharaja was a saint from *Vidarbha* region of *Maharashtra*. He was born blind. Still he learnt the *Shastras* and the *Vedas* just by hearing once. He is reputed to have been endowed with phenomenal memory and grasping capacity. He used to always don the female's dress and ornaments and assume the *Madhura Bhakti Bhava* towards *Lord Shri Krishna*, saying that in an earlier birth, he was one of *His* retinue of *Gopikas* of *Vrindavana*. He used to regard himself as the adopted daughter of saint *Dnyaneshwar*. He composed many books on the *Adhyatma-shastra*, both in *Marathi* and *Sanskrit*.

In the modern times, some of the so-called *Gurus* and propagators of some sects have been encouraging this kind of *Bhakti* amongst their female disciples. Such crooks pose as *Shri Krishna* and ask their female disciples to pose as *Radha* and the *Gopikas* of *Shri Krishna's* retinue. But all that is just a camouflage to hide their ignoble intentions of sexual exploitation of the female disciples. What can such a blatant violation of the noble *Madhura Bhakti* lead to other than a life in sin! To cite a parallel, the tale of the degenerate *Vamacharis* is only too infamous.

How one can say that the *Lord* needs any such external *Bhava* to woe *Him*, when he has already said in *Gita*²⁸⁶ that *He* is satisfied with just the little that a *Bhakta* can offer, like a fruit or a flower; if not these, just a leaf of a vegetable, tree or any plant; and if all that cannot be offered, he is equally satisfied by offering *Him* just some water. Needless to say, even if nothing external is offered to *Him*, *He* will be satisfied with simple devotion of the *Bhakta*.

For a *Bhakta* who assumes this *Kanta-bhava*, it may be a test of his true *Bhava* whether he gets endowed with female-like limbs and organs. It is said of a famous *Madhura Bhakta* that since assuming the female *Bhava*, he developed female organs and used to menstruate! Even saint *Shri Ramakrishna Paramahansa* had expressed himself in like manner when he had taken upon himself the *Madhura Bhava*. If that could happen to a male *Bhakta* in reality, he is the supreme *Bhakta* of the *Lord*!

However, this subject of *Madhura Bhakti* is really very mystic and best left for the great saints and their likes. Ordinary men, entrapped as they are in the web of lust, can never imagine what it is and least of all, assume that *Bhava*. For them, the best stages to aspire for are *Dasya*, *Sakhyam* and *Atma-nivedanam*.

Adwaita Bhakti

Saint *Dnyaneshwar* says that after once meeting and becoming one with the oceans, the waters of the river Ganges go on eternally merging in it. The *Bhakta*, too, even after merging into the *Paramatman*, goes on in the same spirit of *Bhakti* as before. He still thereafter meditates upon *Him* and merging his *Chitta* into *His* form. Like the waves upon the waters are no different from the waters themselves, the *Adwaita Bhakta* is no different from his *Lord*. Such a *Bhakta* is the incarnation of *Jnana* itself!

16. ‘Vivikta-desha-sevitvam-aratir-jansamsadi’

Remaining at a secluded place conducive to *Yoga* and avoiding contact with people: The *Jnanin* loves solitude, being away from crowd and people, and their mundane activities. He likes to stay near holy places and caves etc. This theme of solitude and places suitable for it has already been seen by us while dealing with the suitable place for *Yoga Sadhana* (Ref. *Gita 6th chapter*).

17 ‘Adhyatma-jnana-nityatvam’

Constantly engaging in the *Adhyatma* and keeping always tuned to the state of the *Jnana*: The *Jnanin*’s love for the *Adhyatma-jnana* is well known. It is the knowledge which grants attainment. All other kinds of *Jnana* i.e. knowledge in the general sense, which make one’s life easy

here and here-after is useless for him. He counts that in the category of *Ajnana*.

When one arrives at a spot where one meets the highway leading to the goal, one deserts all other paths and treads only upon it. The *Jnanin*, too, recognizes this principle and leaving all other paths, takes the highway to his ultimate goal, the *Para-brahman*. Letting go of all the other knowledge, he concentrates his mind and intellect upon the *Adhyatma-jnana*. He is convinced that it only is the real *Jnana*; all else is ephemeral like the world and its attractions. Saint *Dnyaneshwar* says: ‘Leave this talk all alone; the *Jnanin* is *The Real Jnana* himself!’

Amritanubhava and Refutation of Jnana

While upon this topic of ‘*Adhyatma-jnana-nityatvam*’, Saint *Dnyaneshwar* reveals an all-too-important characteristic of the *Jnanin*. He says that the *Jnanin* lacks the knowledge that he has attained the *Jnana*. This was the state of Saint *Shri Ramakrishna Paramahansa*. When the conference of *Pundits* and scholars convened by the *Bhairavi Brahmani* declared that he was the most evolved person, he exclaimed that ‘Is it so? I never knew!’

Amritanubhava has devoted one entire chapter, ‘*Jnana-khandana*’ (literally, it means refutation of *Jnana*) to this topic of refutation of the *Jnana* in the case of the *Jnanin*. The actual meaning of it is, though, is different from what a common man will take from this allusion to it. It is not as if the *Jnanin* really lacks the knowledge of his state. It means that when the *Jnana* has dawned, all other states, including the *Ajnana*, vanish before it.

Since *Jnana* and *Ajnana* are terms relative to one another, when the *Jnana* occupies the entire spectrum of the consciousness, there is no space for *Ajnana* left. Consequently, there is no *Ajnana* and hence, there is no *Jnana* relative to it in its absence. When there is but one thing and one thing alone, in the entire universe, there is no scope for anything other than that to refer to for describing ‘*The One Thing*’. That is the deeper logic behind such statements of Saint *Dnyaneshwar*.

While on this topic related to *Amritanubhava*, it is worthwhile mentioning four eminent commentaries on it. These are: 1. *Nityanadaikya-deepika* by *Shri Shiva-Kalyana Swami*, a medieval saint from the *Natha* tradition. It is almost an 8000 *Ovis* composition having the qualities of saintly compositions. 2. Another is '*Amritanubhava-kaumudi*' by Saint *Shri Gulabarao Maharaja*, known as the one with '*The Eye of Prajna*', to highlight his esoteric wisdom, despite being born blind. 3. The third book, '*Amritanubhava-vivarana*', is by *Shri Ranganatha Maharaja Parabhanikar*, an eminent *Vedantin*. 4. *Amritanubhava* rendition in modern Marathi language by *Swami Swaroopananda* of Pawas.

18. 'Tattwa-jnanartha-darshanam'

To realize the *Paramatman* everywhere and in everything: These characteristics 16, 17 and 18 rightly fall under the *Niyama* of *Ishwara-pranidhana*. The *Jnanin* realizes the *Paramatman* in everything he sees and comes across. He is ever steady in that state of unity with 'The Ultimate'.

Saint *Dnyaneshwar* says that the *Jnanin* attains the *Pristine Paramatman* by the *Adhyatma-jnana* he has gained. If one gains the knowledge of the *Paramatman* but does not realize it, what use is that *Adhyatma-jnana*! It cannot give any real satisfaction and bliss. Saint *Dnyaneshwar* asks what use is the lamp in the hands of a blind man! Alike is the case of a person who has understood what the *Paramatman* is but has not realized *Him*.

If the light of *Tattwa-jnana* cannot steady one's sight upon 'The Ultimate Principle'; that *Jnana* is like a blindfold. When the intellect sees the *Paramatman* in the light of the *Tattwa-jnana* and recognizes it as such, it becomes pure and crystal-clear, worthy and capable of the sight of the *Paramatman*, here, there and everywhere.

Hence one who is endowed with the *Buddhi* that sees the *Jneya* in the light of the pristine *Jnana* is the real *Jnanin*. The intellect that falls short of this capacity is not *Buddhi* at all. The person who is so endowed with the real *Buddhi* which meets the *Jneya* thus is the *Jnana* incarnate.

The Parabrahman Everywhere

Shuka aka *Shukacharya* is the famous sage of the *Shrimad-bhagavata* fame, sage *Vyasa*'s only son. He was born a great *Jnanin*. *Vyasa* taught him the *Bhagavata Maha-purana* which he narrated to king *Parikshita*, *Arjuna*'s grandson, to absolve him from the curse of imminent death.

When sage *Shuka* was asked by king *Janaka* what he saw on his way to his court, the former replied that he saw everything made of sugar; men and womenfolk, trees, rivers and forests, birds and animals, flowers and grass, everything he saw was made of sugar. Here the word 'Sugar' is an allegory of the sweetest *Para-brahman*. That was the reply of the great *Jnanin Shukacharya* to an equally great *Jnanin* king, *Janaka*.

Grades of Jnanins

We have seen above the light thrown by Saint *Dnyaneshwar* on the characteristic of '*Tattwajnanartha-darshanam*'. He appears to be classifying the *Jnanin* into two categories. One has the *Jnana* but is not endowed with the *Sakshatkara* of *The Parama Tattwa*. The *Parama Tattwa*, though everywhere, cannot be recognized as such by such a person because his *Buddhi* has not attained the required purity. Saint *Dnyaneshwar* is not prepared to call such a person as a *Jnanin*.

The person who has further advanced sees the real nature of the *Parama Tattwa* and realizes it. Saint *Dnyaneshwar* calls him the *Jnanin* in the real sense. This is in fact in unison with the dictum of *Gita* in its 7th chapter (Shlokas 7-1 & 2) that the *Jnana* should be accompanied by the *Vijnana*: the recognition of *Jnana* by the *Buddhi* as well as its realization.

Response of the Audience

In the 13th *Dnyaneshwari* chapter, Saint *Dnyaneshwar* has commented in great details upon the characteristics of the *Jnanin*, a part of which we have appreciated above. The audience that was listening to his discourse reacted to his diction.

They said to him thus: ‘You have been very brief about the last two most important characteristics of the *Jnanin* viz. ‘*Adhyatma-jnana-nityatvam*’ and ‘*Tattwa-jnanartha-darshanam*’. We would have very much liked it if you had described these two in greater details. Anyway, we cannot blame you. You have been most generous in the description of the characteristics of the *Jnanin* overall. In fact you have greatly obliged us with your fruity diction on *Gita*. You explain very well what Lord *Shri Krishna* has indicated briefly in *Gita*.’

‘You are a gifted speaker. Please do not mind what we said. You are a real *Jnanin*. That is why you could narrate on these characteristics best. Now please pay heed to the great all-subjects-touching *Prajna* that you have been endowed with and do narrate the rest of *Gita* to us as it is meant by the Lord *Shri Krishna*, in the most sonorous voice of yours.’

Saint *Dnyaneshwar* was overwhelmed with emotion at this open appreciation of the audience. He said that he would be going ahead with the narration of *Gita* as commanded by them without delay.

Thus we come to the conclusion of the *Jnanin*’s characteristics as enumerated in *Gita* and as expounded by Saint *Dnyaneshwar*. Now let us have a look briefly at what he says on the characteristics of *Ajnana*.

AJNANA-1

The characteristics of *Ajnana* which we will now be discussing are, in fact, pointers to the first steps on the *Path*. These indicate what the *Sadhaka* needs to avoid scrupulously for making progress on the *Path*. Rightly seen, these characteristics point out to the *Yama-Niyamas* that the *Yogi* undertakes to follow rigidly after his initiation into the discipline of *Yoga*.

Saint *Dnyaneshwar* says that Lord *Shri Krishna* has clearly pointed out who the *Jnanin* is by these eighteen characteristics of *Jnana*. Now let us see what *Ajnana* is. *Shri Krishna* has been very concise about it by saying that all else that is not *Jnana* and is its opposite is *Ajnana*.²⁸⁷ To clarify the matter, let us see some of the characteristics of the *Ajnanin*.

Himsa

The characteristics of *Ajnana* like *Mana-Dambha* etc. had already been dealt with while dealing with the corresponding *Jnana* characteristics of *Amanitvam* and *Adambhitvam*.

On *Himsa*, the opposite of *Ahimsa*, Saint *Dnyaneshwar* says that the *Ajnanin* does not care for the life and property of anyone. He is like the forest fire that burns all the trees and animals that happen to come in its contact. He tortures all those who come in his contact.

Akshanti

This is opposite of *Kshanti*. The *Ajnanin* inflates his ego with even the smallest of gains and is dejected by the most trivial loss.

Anarjavam

This is opposite of *Arjavam*. The *Ajnanin* is full of deceit. He appears to behave in a friendly manner but inside he is full of scheming to harm the other person and would not hesitate to hand him over to his enemies for even the smallest gain.

Acharya-droha

This is just the opposite of *Guru-bhakti*, or *Acharyopasanam*. The *Ajnanin* does not acknowledge his *Guru* tradition. He feels slighted in revealing it. His attitude toward the *Guru* is just need-based. As soon as his work with the *Guru* is over, he would not mind harming him. He is never grateful to the *Guru* for the good deeds done by him for his benefit. He is the most sinful of all persons. Saint *Dnyaneshwar* says: ‘Let us not dwell upon this characteristic any more. It is disturbing the tranquil state of our minds. Instead let us dwell upon the benign nature of the *Guru-bhakta*.’

Guru and Amritanubhava

In tune with what Saint *Dnyaneshwar* says, let us also leave this topic alone. Instead we would turn our attention to the *Guru* as described in *Amritanubhava*. It is one of the masterful strokes of saint *Dnyaneshwar*’s *Prajna* worth appreciating on the subject of the *Guru*, in addition to what we have already seen from *Dnyaneshwari*.

The parents are the *Gurus* who give birth and just the worldly wisdom to a child. But the *Sadguru* grants *Jeevan-mukti* to the disciple, emancipating him from the eternal cycle of births and death. *Guru* is the one who is the destroyer of *Ajnana* and the fear of the *Samsara*.

The word *Guru* literally means heavy, weighty and great. He is the one before whom the world becomes just a small place. *Guru-gita* and other compositions lavish infinite praise upon the *Guru*. It originates from the conception of the *Guru* as the *Paramatman* incarnate.

Need for Guru

Guru is the giver of *Jnana*. He is the lamp that dispels the dark night of *Ajnana*. Saint *Namadeva* had attained *Saguna Sakshatkara*. He used to be in the *Bhava Samadhi*. However, for attaining *Jnana*, he had to surrender to his *Guru*, *Visoba Khechara* and that, too, at the insistence of his beloved deity, *Lord Panduranga Vitthal*.

Visoba Khechara was a fastidious Brahmin from *Alandi* who was foremost in ostracizing and social boycott of Saint *Dnyaneshwar's* parents. After they left *Alandi*, deserting their young children at *Alandi*, *Visoba* was like the proverbial villain who used to take pleasure in harassing the destitute children, inflicting miseries and hardships upon them. Once he incited a potter not to give his ware to them for cooking. He followed *Muktabai* to their hut to see how the children would go hungry for want of cooked food.

At that time, it is said that Saint *Dnyaneshwar* ignited the *Jatharagni* (literally the 'Fire' of the stomach which digests food) and his back became red-hot. *Muktabai* cooked food upon its heat. This was a kind of a *Yoga-siddhi* that was exhibited by Saint *Dnyaneshwar* to reach *Visoba* a final lesson.

On witnessing that miracle, *Visoba* realized that the children he thought of as helpless and destitute were actually great *Yogis*. He repented for his misdeeds and prostrated before Saint *Dnyaneshwar*, begging to be pardoned. Saint *Dnyaneshwar* asked him to get lost. The exact words in *Marathi* used by him meant '*Khechara*', go into the *Chidakasha*. Since

then *Visoba* became his devotee and disciple. He was the *Guru* of saint *Namadeva*.

Amritanubhava

The saints emphasize that the eligible *Sadhakas* for *Jnana* are only those who have attained to the *Saguna Sakshatkara* and reached the *Samadhi* state fully. *Jnana* means ‘*Amritanubhava*’ in literal and allegorical sense. *Namadeva* had become eligible for *Jnana* and hence he was directed to *Visoba Khechara* to receive it. The state he had already reached is not to be belittled; that in itself was a great achievement of *Namadeva*.

However, his *Ahankara* was not dissipated till then. The *Ahankara* that we are talking about is not the ordinary *Ahankara*, ‘Ego’, as commonly understood by that word. The last hurdle to be crossed on ‘The Path of Yoga’ is the *Ahankara*, the primal nature of the *Jeeva* as born. It is called as *Asmita* by *Patanjali*.

Unless that threshold is crossed, the *Sadhaka* cannot worship the *Vishvatman*. The *Guru* who helps him to cross that step is the real *Sadguru*. The disciple himself becomes the *Sadguru* once this stage is traversed. This is the overall touching picture of the relationship between the *Sadguru* and the *Shishya*.

The Guru in Amritanubhava

Saint *Dnyaneshwar* has described the *Sadguru* in a vibrant scintillating manner in *Amritanubhava*. That also depicts the state of a *Siddha* full well. The 2nd chapter of *Amritanubhava* is titled ‘*Gurustavana*’, literally meaning ‘In Praise of The *Guru*’. The first five (or six) *Shlokas* (called the *Panchashloki*) at the beginning of *Amritanubhava* also highlight the nature of the *Sadguru*. We intend to examine this portion with a view to know fully the state of the *Parama-Tattwa*, and by corollary that of the *Gurus* and the *Siddhas*.

The Panchashloki

We have already appreciated earlier *Amritanubhava's* introductory five *Shlokas*. The *Guru* is the *Natha Niranjana Brahman*. He is the *Akshara* – indestructible, *Anakhyeya* – indescribable, *Ananda-swaroop* – in the nature of bliss, *Aja* - without beginning and *Avyaya* - non-transforming *Ultimate Reality*, called as *Shrimat Nivrittinatha* – the *Natha Niranjana Brahman*.²⁸⁸ Saint *Dnyaneshwar* bows before it to be endowed with similar state. This is his *Guru* in the *Kevala Brahman* state, not to be confused with the person that was *Nivrittinatha*.

His *Vidya* is called the *Shankari Vidya*. He grants it to his disciple. This is the *Vidya* that originated from *Adinatha Shankara*, the *Vidya* that grants *Moksha*. Saint *Dnyaneshwar* bows before it. This is the *Vidya* that is '*Guru*' in the entire the universe i.e. there is none its equal. It is also called the *Brahma-vidya*. It is just like the *Guru*, equally merciful and benedictory. It always helps the *Sadhaka* to attain his final goal of *Moksha*.²⁸⁹

The above exposition of the first two *Shlokas* is the gist of Saint *Dnyaneshwar's* views on the subject of '*Guru*'. His philosophy is also revealed in the five *Shlokas* in brief.

The two, *Shiva* and *Shakti* are equanimous. It is the cosmic couple that is behind this world. They are so intricately woven around each other and are gyrating so fast together like a dancing couple that even the cognoscenti cannot make out which part of them is *Shiva* and which *Shakti*.²⁹⁰ However, there is basically *Adwaita* between the two which is not revealed on just a cursory world view of the couple since they appear to be a *Dwaitin* couple. Saint *Dnyaneshwar* bows down to this unique pair and prays to it to reveal their real *Adwaitin* nature to him.²⁹¹

Chidvilasa

The philosophers who looked at the world comprising of the *Chetan* and the *Jada* postulated that the *Purusha* and the *Prakriti* are the primal *Tattwas* behind it. Some of them went ahead to further specify the two

subtler forms of the *Prakriti* viz. the *Para* and the *Apara*. Similarly, the *Purusha* was also categorized into three: *Kshara*, *Akshara* and *Uttama*.²⁹²

If the world is deemed to be the play of the *Prakriti* and its manifestation, it has at its base the *Purusha*. The existence of one of them without the other is not viable. The couple is so intricately intermingled. Hence everything in the world depends upon both of them.

They are in a deep embrace of each other, each covering the other totally with its form; thus obscuring their individual view from being revealed. Hence even the cognoscenti are unable to peer past the couple to see them; and to recognize them individually and their original state. One may say that it is a symbiotic form that they reveal only upon a deeper scrutiny of the two.

This shows that they are basically indistinct and undifferentiated and hence at their origin is the *Adwaita Tattwa* which is the primal element of the world. Even that *Adwaita Tattwa* has been totally obscured by the intertwining play of the two that has been going on without a beginning and an end. This is known as the *Rasa-lila/Rasa-krida* i.e. the Universal play of *Purusha* and *Prakriti*

It is possible to see beyond them only by their blessing. The *Sakshatkara* of the *Adi-tattwa* can then be had by the fortunate few. That revelation is beyond the realm of *Time* and *Space*. It is, therefore, the most special *Sakshatkara* of all.

The fifth *Shloka* states this philosophy in a nutshell.²⁹³ The *Adwaita tattwa* is named here as '*Shambhu*'. *He* is there in *His* pristine form at the beginning and the end of this world as well as during its manifested form. *He* is there even when it is non-existent. *He* never changes, divides or diminishes but forever is whole like the full moon. Saint *Dnyaneshwar* says that he is bowing before *Him* again and again. In fact he is one of the rarest few fortunate who could have had a glimpse of *Him*.

Saint *Dnyaneshwar* has thus revealed that there is none other than the *Paramatma-tattwa* in the world, at its beginning and the end and even when it is non-existent. The *Shiva-Shakti Primal Couple* is also the self-same *Tattwa*. The world is its play (*Vilasa*). The term *Chidvilasa* (*Vilasa*

of the *Chit* = Play/*Lila* of the Consciousness Principle, the *Chit*) was coined from this concept of the *Primal Tattwa* behind the world.

That *Tattwa* is blissful. It gives infinite pleasure. It is *Swasamvedya*. Its manifestation in the form of the *Sat*, the *Chit* and the *Ananda* pervades the entire world. Another *Shloka* is deemed to be in *Amritanubhava* by some scholars to express this succinctly.²⁹⁴ By it, Saint *Dnyaneshwar* says that he bows before the *Atman*, the *Sun* that is integral to the entire *Creation* and beyond, and manifests it all.

We may conclude that these *Shlokas* at the beginning of *Amritanubhava* are definitely like the gems in the *Diadem* of *Amritanubhava* to be placed on the head of the *Chaitanya* that is so central. They fully, though in the briefest *Sootra*-like manner, summarize beautifully the philosophy of Saint *Dnyaneshwar*.

Guru as Atman

Let us now move to the 2nd chapter of *Amritanubhava* on *Guru*. Saint *Dnyaneshwar* calls him the spring that brings blossoms to the forest of the efforts for *Moksha*. He is the necklace worn by his consort – the *Brahma-vidya*. He takes *Avataras* for the emancipation of all the beings. He is the lion who kills the *Maya* elephant and feeds it to his cubs – the disciples.

He rushes with mercy for rescuing the particles of *Chaitanya* that have been lost in the forest of *Avidya* since assuming the *Jeeva* state. He is the master whose even half-open eyes are capable of converting the *Bandha* into the *Moksha* for those *Jeevas* whom he sees. He donates the gold of *Kaivalya* to all, without looking at their status. One should meet the *Atma-raja* with him in the lead.

Shiva is the *Adiguru* of all. He is *Guru* even of *Guru*. He is the mirror which shows to the disciple his own *Swaroopa*. The *Atma-bodha* was the full moon which had dispersed its moonshine everywhere in the world in the form of the seventeen *Kalas* and thus lost its shine. The *Guru* gives them back to it so that the *Swatma-bodha* i.e. the *Atma-bodha* (the conscious understanding and identification of the self with the *Atman*)

shines full in the *Chidakasha* of the disciple, thus bathing him with its blissful light.

The *Jeeva*, caught in the web of the never-ending cycle of births, death and woes, wishing to be free of it, tries many tricks. But his search for the right remedy stops when he meets the *Sadguru*. The *Sadguru* is the ultimate trick that saves him from his continued plight. Once he meets the *Guru*, he becomes one with him like the river meeting the ocean.

When the *Jeevatman* detaches itself from the *Sadguru*, it becomes the *Jeeva*, engulfed in the torrential ocean of the *Drishya* i.e. the world. After uniting with *Guru*, that ocean vanishes. The *Jeeva* meets *Shiva* and experiences identification with the *Vishvatman*. The *Avidya* is like darkness. The *Guru* is like a sun that dispels it.

Guru-prasada

Note: The word *Guru* in Sanskrit has different meanings as follows: Heavy, Great, Difficult, Long, Important, Momentous, Best, Excellent, Respectable, Haughty, Mighty, Father, Ancestor, Teacher, Elderly, The Head, The Ruler and Brihaspati. Saint Dnyaneshwar has used it in the sense of an Adhyatmika teacher/a preceptor/a guide. He also uses it at times to make a pun on it by using its alternate meanings like heavy and great etc.

The *Jeeva*, on bathing in the holy waters of the *Guru's Kripa*, becomes so pure that he finds even the ever purest *Shiva* impure as compared to himself. *Shiva* has become impure by associating with *His Shakti*. The *Jeeva's* state becomes superior to *Shiva* by transcending the *Shakti*. He, therefore, does not want to be associated with *Shiva* any longer.

The *Guru* loses *His Guru* state after giving it to the disciple. However, his greatness increases by that act of granting the *Guru* state to the disciple. Thus eventually, *He* loses nothing. The *Guru* was alone to begin with. *He* was not enjoying that state of loneliness. Hence *He* divided *Himself* into two, one part being the *Shishya* and the other the *Guru*. They both started playing with each other.

The *Shrutis* also say that the *Brahman* was alone to start with and bored of loneliness. It divided itself into two and many to enjoy its existence (*'Ekaki na ramate'*).

The sprinkling drops of the *Kripa* of the *Guru* remove the *Avidya* from the disciple's heart and those few drops transform into the *Amrita* of *Bodha*. When the *Sadguru* assumes a form, *He* benefits the *Jagat*, the *Jeevas* and the *Ishwara*. However, even when in the *Saguna* form, he is not affected by the *Triputi* of *Jnata-jnana-Jneya/Karta-Karma-Kriya/Drashta-Drishya-Darshana*.

Even in the state of an *Avatara*, *His* eyesight is fixated upon the *Tattwa* in which all the *Triputis* dissolve. The *Jeeva* who receives *His Grace* (*Kripa*) enters that state which is ever untouched by the nomenclature as *Brahman*. *His Grace* is so powerful. But if *He* remains passive, not only the *Jeeva* but even the *Brahman* becomes worthless. Anything done with *His* concurrence becomes like a tree laden with the fruits of *Moksha*.

The forest of the *Vedas*, full of trees giving the fruits of *Moksha*, does not blossom and yield fruits until the spring of the *Guru's Kripa* does not arrive. *His Kripa* is so potent that when it falls upon the disciple, his bondages fall down and he is freed of them. But the *Guru* does not bear any conscious knowledge of what a great thing *He* has done to the *Shishya*. If the *Jeeva* takes smallness in all his humility, the *Guru* assumes greatness to lift him.

Real State of Jeeva

Really speaking, there is no term like small and great that applies to *Chaitanya*. Hence there is nothing like converting the smallness into greatness. The *Chaitanya* which alone is ever manifesting always shines in the self, the *Atman*. The *Prapancha* is non-existent. The *Jeeva*, because of its fixation upon its *Jada Deha*, was drowning in its illusory floods of *Maya*. It was saved by the *Sadguru*.

But in *Reality*, the saved *Jeeva* was neither in the *Prapancha*, nor with his saviour. That is so because all of these, the *Prapancha*, the *Jeeva* as well as the *Sadguru* are the web of *Maya*. The original state of the

Chaitanya was never disturbed. The *Creation*, and its existence and *Laya*, are all just as illusory as the mirage is.

The State of Sadguru

The *Akasha* is everywhere. It becomes the subject of consciousness. This *Akasha* is nothing compared to the *Chidakasha* named the *Sadguru*. The *Adi-tattwa* pervades everything and everywhere equally. The *Sadguru* is its one form.

The *Teja* of the *Sadguru* – the *Atma-rajā* has given rise to the pleasant *Tejasa* like the *Moon* and also the brilliant ones like the *Sun*. All the experiences of *Jyoti*, *Teja* and *Light* that the *Sadhakas* experience herald the appearing of the *Sadguru* and *Atma-rajā*.

Shiva is the *Jeeva* in evolved form. Still after becoming *Shiva*, its *Prapancha* does not abate. He anxiously goes on enquiring with the *Sadguru* when he would be crossing the boundary of the state of *Shiva* and attain to the *Brahman*. It is only the *Sadguru* who can end that lowly state of *Shiva*.

The *Sadguru* is like the pleasant full moon hidden in the blissful moonshine. Even after donning this cloth of *Dwaita*, *He* cannot hide *Himself*. *He* remains as bare as *He* was without the state of *Dwaita*. The *Sadguru* cannot hide *His* true nature even when taking up a form in the world. But even when *He* cannot hide *His* own true self, *He* cannot be recognized by anyone. Even though *He* is self-illuminated, the world cannot see *Him*. When one looks at *Him*, his *Triputi* of *Drashta-Drishya-Darshana* dissolves. That is the reason why *He* cannot be seen by anyone.

He is thus beyond the *Word*. *He* is beyond the subjects and the *Indriyas*. *He* cannot be conjectured by Logic or *Tarka*. *He* is but self-evident and *Swasamvedya*. Saint *Dnyaneshwar* poses a question that if it is so, how *He* could ever be described by anyone.

He reveals *Himself* when the words cease. *He* goes away when the *Dwaita* appears. *He* is so proud of *His* own state of *Adwaita*. *He* does not respond to the queries of the theorists and philosophers. When all their

queries and logic is silenced, *He* appears on *His* own. This story of *His* existence and non-existence is really amazing. *He* appears only when the mind, the *Buddhi*, the *Tarka* and the *Indriyas* all acquiesce into nothingness.

His *Sakshatkara* in such state is really a great fortune of the *Sadhaka*. But from the point of actuality, even this kind of *Sakshatkara* is far away from *His* real state. It is in the realm of the *Dwaita* whereas the *Sadguru* is the *Adwaita Tattwa* in actuality. How one can conquer the impregnable fort of the *Adwaita* with the help of *Dwaitin* implements. This kind of *Sakshatkara* being with the *Ahankara* intact cannot be termed as substantial relative to the *Adwaita Tattwa*.

The *Sadguru* being so, lacking form and untouchable by the body, mind and thoughts, how can one reach *Him* by any means like praise, prayers and prostrating before *Him* etc.? *He* is not amenable to visualising. The world hails *Him* by *His* name as given in the *Shrutis*. But *He* has deceived even the *Shrutis* by telling them a false name. How can the One have a name who is the *Anami*, the Nameless – the One who cannot be given a name; the One who is beyond the realm of *Names* and *Forms*, beyond the *Prakriti*'s realm: the Supreme *Adwaita* Principle.

The *Atman* is ever so pure. How can *He* be dragged into the reign of *Prakriti*? Since *He* remains aloof from the *Prakriti*, the *Sadhana* prescribed by the *Shastras* to emancipate *Him* from the *Prakriti* is an oxymoron. The *One* who lacks the *Pravritti* has little to do with the *Nivritti*. Saint *Dnyaneshwar* further says that even if it be so, that *Atman Sadguru* has donned the veil of this *Nivrittinatha*, his *Sadguru*.

He wonders when *He* has nothing whatsoever to do with *Nivritti*, why has he taken this name of *Nivritti (Natha)*. But it is like the Sun who has got the name of 'Enemy of the Darkness'- ('*Tamari*') even though it never sees it, face to face. The world is a mirage which is seen because of *His Maya*. The gross world appears imbued with *His Chaitanya*. There is neither any existence, nor any events happening. But it all appears upon the screen of *His Maya*.

Saint *Dnyaneshwar* says, ‘O *Sadguru*! You say through the *Shrutis* that this world is an illusion and that you are beyond the *Maya* but still you show us this world of *Maya* and its events. You appear to be pervading the world and still you imply through the *Vedas* that you are beyond it. All this description defies our imagination of yours and greatly confuses us.’

‘O *Sadguru*! O you who abide in our hearts in the form of the primordial divine couple of *Shiv* - the male principle of the couple and *Shiva* - the female principle of the couple! If you are going to be so mystical, what recourse is left to us poor beings! How should we have your *Darshana* and by what means should we understand your *Swaroopa*?’

‘You created this world of infinitude of *Names* and *Forms* out of your urge to proliferate. (*‘Ekoham; Bahusyami’*.) But you have deserted it by remaining on the outside and beyond *Names* and *Forms*. Are you happy with this state of the matter, playing thus?’

‘You are so cruel that if you bestow someone with your *Kripa*, he loses his identity as a *Jeeva*. Unless he surrenders to you, you never will bless him. Before being endowed with your *Grace*, he could at least assume the role of your devotee or a servant of yours. But after your great grace falls upon him, he is left neither here nor there; neither is he you, nor your servant.’

‘You do not even tolerate the title of *Sachchidananda*. Hence one is forced to say that you are no one! The night does not remain once the Sun shines. Salt does not remain once it meets water. Camphor cannot survive fire. Like that the *Names* and *Forms* do not remain in your presence.’

How can one then bow to *Him* who will never come before you? How can *He* appear before anyone when *He* does not tolerate Duality? The Sun cannot appear before itself. How can one see own reflection in the mirror of the sky? This *Sadguru* likewise is not amenable to anyone to bow before *Him*.’

Saint *Dnyaneshwar* says: ‘Let it be as it is. Why should we go against *His* nature? The reflection in a puddle dies when the puddle dries up. He

is likewise. When the Jeeva loses its four *Dehas* and they disappear, *He* who is reflected in them also disappears. But even if one succeeds in bowing to *Him*, *He* does not allow even a trace of that one to remain. The bowing person becomes *Him* only! *He* is without *Form*. *He* cannot be seen. However, I found *His* feet to bow at.'

'The lamp of oil and wick starts to burn when ignited. But when the same fire-stick touches camphor, it vanishes with it. Camphor cannot keep burning like the flame of a lamp. When I saw the feet of the *Sadguru* for bowing, likewise I vanished with *Him*. The *Triputi* of *Him*, me and the act of bowing vanished altogether.'

"The *Sadguru* and the *Shishya* are such that there is no *Dwaita* between them. But to see the *Adwaita* between them is also fallacious. They cannot be imagined as different from each other. Even if that be so, the wonder of all is that they can be seen as a pair of *Guru* and *Shishya* and play in the world of 'Duality' their 'Game of *Chidvilasa*'."

'The world is contained in *Him*. *He* is all-encompassing. Even the *Akasha*, the infinitude, vanishes within *Him* like nothing. So wondrous is this *Sadguru* who remains as *Nullity* when in the *Avyakta* state. Even then *He* appears in the *Vyakta* form of the World! The Light and the Darkness cannot be together. They are both because of the Sun. But the Sun is neither Light nor Darkness. This *Sadguru* is like it: The One who is behind this play of the 'World' and the 'Consciousness'; the Gross *Prakriti* and the *Primordial Chaitanya*.'

'The *Shrutis* proclaim that the *Atman* is unique, single and without Duality. But we see it embodied in the multifarious forms, from a blade of grass to *Shiva*. Because this plurality (*Dwaita*) is springing from the original *Adwaita Atman*, one must conclude that the *Dwaita* and the *Adwaita* essentially must be only the *Adwaita*. This may sound ludicrous but it is the final truth of the matter. Hence both the words '*Sadguru*' and the '*Shishya*' must be having the same meaning. The *Atman*, though appearing as each of them as separate, is but one and the same without being divided into the *Sadguru* and the *Shishya*.'

‘The gold and ornament made of it are both but gold. The Moon and its light are but because of the Moon alone. The sweetness of sugar and sugar cannot be separated from each other. Similarly, even when one sees the *Sadguru* and the *Shishya* as twain, different from each other, the *Atman* alone is appearing in their forms, playing with itself.’

‘A person seeing his reflection which is but an illusion, in the mirror, still recognises it as himself. The person who goes to sleep in a deserted forest sleeps by himself and awakens of his own. There is none other than himself to put him to sleep and to awaken him. These are the examples of how one appears as many but the essentiality of oneness pervades all throughout. Similar is the case of the *Sadguru* and the *Shishya*. The *Sadguru* plays with *Himself* in the forms of the *Guru* and the *Shishya*.’

‘If the eye were to see itself without the mirror, we would have understood this *Lila*, this play, of the *Sadguru*. He plays in the ‘Duality of Forms’ of the *Guru* and the *Shishya* but still retains *His* Non-duality. This *Lila* of the great *Sadguru* is beyond logic and comprehension by us.’

‘He is *Nivritti* (*Natha*) by name. He dwells in the form of *Nivritti* (*Natha*). *His* universe is itself *Nivritti* (*Natha*). He is my *Sadguru*, *Nivritti* (*Natha*), the veritable *Atman Himself*! The *Nivritti* state of this *Atman Sadguru* is neither by opposing the *Pravritti* nor by adhering to the *Nivritti*. It is relative neither to the *Pravritti* nor to the *Nivritti*. It is just the pristine state of *Nivritti*, inherent in the *Atman* itself.’

‘The night shows the day by vanishing itself. My *Sadguru Nivritti* is unlike it. He does not drive the *Pravritti* away to bring about the *Nivritti*. A shining metallic piece is placed below a jewel to make it also shine luxuriantly. But this *Nivritti* state is unlike it. It does not need any such external embellishment. It shines on its own. The glorious Emperor *Atman* is seated on this pristine throne of *Nivritti* and ‘Bliss’ on *His* own.’

‘When the Moon shines, its light spreads throughout the vast sky. But that moonlight has broken off from that small disc of the Moon. It is the

Moon's integral part, although filling the entire world. If a flower wants to smell itself, it will have also to become the nose. Similar is the case of the *Atman*. To experience *Himself*, *He* has become the *Guru Nivritti (Natha)* and the *Shishya*.'

This simile highlights the state of being *Swasamvedya* of the *Atman*, which is the kingpin of the *Chidvilasavada* of saint *Dnyaneshwar*.

Saint *Dnyaneshwar* finally says that: 'If one were able to throw a glance at one's own face, there would have been no need of the mirror. Similarly, because one cannot see one's own *Swaroopa*, the mirror in the form of the *Guru* is needed.'

'The Sun does not become the Sun because of the night's departure and the day breaking. The Sun's being the Sun is self-evident and self-sustained. Similarly the state of being the *Atman* of the *Shishya* does not derive from the *Guru's* throwing light of illumination upon him. It is self-sustained and self-evident on its own. Hence the *Swaroopa* of the *Shishya* is not attained because of the *Bodha* given by the *Sadguru*. There is no doubt that it exists on its own, equally in both of them.'

The Guru's Blessing

Saint *Dnyaneshwar* bows at the feet of such a *Sadguru* who is devoid of the relationship of the *Guru* and the *Shishya*. He says that bowing before such a *Sadguru*, he is freed of the debts of the four *Vachas*.

Debt of Four Vachas

The four *Vachas* (*Vacha* = faculty of speech) are *Para*, *Pashyanti*, *Madhyama* and *Vaikhari*. They represent the various stages in the expression of a thought in the form of a word. The thought is conceived at the level of the *Para Vacha*. It evolves further in the stages of *Pashyanti* and *Madhyama*. Finally the thought is expressed in the word form by speech as communicated to others. The four *Vachas* also have deeper esoteric meaning which we will look into shortly.

These are all instrumental in affording the *Bodha* to the *Sadhaka*. The stratum of the *Bodha* goes on becoming subtler and the subtlest from the *Vaikhari* through the *Madhyama* and the *Pashyanti Vachas* to the *Para Vacha*.

The *Bodha* is just superficial at the level of the *Vaikhari*. It means that the *Sadhaka* is being told and understands in the plain day-to-day words the nature of the *Atman*, the world and their relationship. This is what we learn by the study of the scriptures and from the sermons of the *Guru* and the saints.

When one reaches the *Bodha* at the level of the *Para*, it reflects in the heart of the *Sadhaka* in the form of the '*Soham-bodha*', the illumination and innate understanding of the *Atman* as his own self. It is far superior to the superficial *Bodha* at the *Vaikhari* level.

However, the *Atman* or the *Sadguru* is far beyond the *Para Vacha* level. It is that stratum which brings forth these four *Vachas*, from the *Para* to the *Vaikhari*. The *Bodha* at the levels of these four *Vachas* is in the stratum of *Avidya* or *Ajnana*. The state of the *Sadguru*/the *Atman* is experienced only after one crosses over the boundary which separates the *Avidya/Ajnana* from 'The Real Self'. It is at the innermost core of the *Self*.

These four *Vachas* are respectively the four *Matras* of '*OM*': '*A*', '*U*', '*M*' and the *Ardhamatra*. These are traditionally known as 'Three and a half' *Matras*, instead of 'Four'. These are iconic for the states of *Jagriti*, *Swapna*, *Sushupti* and *Turiya*. They, all together, represent the manifestation of the World phenomenon. The state of being free of the debts of these four *Vachas* or that of *Nivritti* from these four states is the state beyond the world, the *Prakriti*, the manifested universe.

It is that state which is that of the pristine *Swasamvedya Atman*. When one can attain it, one is said to have repaid the debt of these four *Vachas*; having thrown away the four *Dehas* – The *Sthoola*, *Sookshma*, the *Karana* and the *Mahakaranas*. These correspond to the four phases of the World: *Vaishvanara*, *Taijasa*, *Prajna* and the *Turiya*. For complete

details of these concepts, the readers may refer to the *Mandukya Upanishada* and *Gaudapada's Karika* upon it.

The indefatigable nature of the debt of the four *Vachas* (*Vacharina*) is spelt out by Saint *Dnyaneshwar* in the 3rd chapter of *Amritanubhava*. He says there that it cannot be repaid by any means whatsoever, even if one were to give up the entire life for it in exchange. Even death does not absolve one from that debt. One is reborn to carry the debt upon one's head again.

That debt is the bond that ties the *Jeevatman* to the *Avidya*, the world, the *Prakriti*. It is not dissolved even in the interregnum between the death and the rebirth. In fact, the *Jeeva* is reborn owing to that bond. Saint *Dnyaneshwar*, however, says that he has gotten rid of it by the only way it can be done: by surrendering oneself, whole and sole, to the *Sadguru*.

‘Ekoham’

Really speaking, this debt of the four *Vachas* is nothing other than the primordial *Pravritti* which sprang up from the desire of the Ultimate Principle ‘to become many from one’: expressed in the words, ‘*Ekoham, Bahusyami*’. It started as soon as the *Jeevatman* was conceived and started being pursued by the eternal cycles of birth and death. That debt is none other than the *Ajnana*, or the *Avidya*. It accompanies the *Jeevatman* birth after birth. This is called the *Vacharina* and it confronts the *Jeevatman* in the form of the experience of the *Jagat*, or the World phenomenon.

Saint *Dnyaneshwar* says that on attaining to the ‘Primordial’ state of the *Atman*, this debt stands repaid in totality: “Bowling before the *Atman* (as described in the 2nd chapter of *Amritanubhava*), in ‘The Stateless State’, I embraced ‘His August Feet’, holding them nearest to my heart of hearts. Thus I was freed of the relentless and perfidious *Vacharina*. My *Jeeva* state merged into the Light of the *Swasamvedya Atman*. The *Triputi* got dissolved, making me free of the *Drashta-Darshana-Drishya* phenomenon. I am now beyond the *Jeeva* as well as the *Shiva* states. I found the *Atman* as my innate *Swaroopa*. ‘I’ once again became the true ‘I’. I am now immersed in the unceasing experience of the *Atman*!”

These final utterances of Saint *Dnyaneshwar* are his *Amritanubhava* and his experience of the ultimate of the mysticism. This is what reverberates all throughout his *Dnyaneshwari*, his *Abhangas* and other compositions!

Unless we can understand this phenomenal experience of Saint *Dnyaneshwar*, he will remain for us far beyond the *Para* state. To acquaint ourselves first-hand with him, we have delved deep into his experience of the *Atman* as narrated in *Amritanubhava*. We have tried to understand its exact nature through these efforts.

All the same, side by side, we became acquainted with the *Swaroop*a (the nature) of the *Atman*, as also with the existential, causal and the phenomenal relationship between the *Jeeva*, the *Jagat* and the *Ishwara*, and the philosophy of *Dnyaneshwar* through the *Pancha-shloki* and the multitude of the *Ovis* in the praise of the *Guru* of *Amritanubhava*.

The *Sadguru* is the *Atman* and also the *Ishwara*! The *Atman* is the *Sadguru* as well as the *Ishwara*! The *Sadguru*, the *Atman* and the *Ishwara* are totally indistinguishable from one another. They are the self-same Ultimate Principle. The Saints have called them by a single term: '*Guru-Atman-Paresha* (*Paresha* = Beyond the *Ishwara*)'. *Patanjali* has said that *Ishwara* is the Primordial *Guru* of all.²⁹⁵

As we have seen above, Saint *Dnyaneshwar*, too, has confirmed this eternal truth of *Patanjali*'s aphorisms. Seen from these angles, we can understand how we should go about interpreting his all-encompassing philosophy, his all-touching mysticism of the *Atman* and experiential depiction of the same through *Amritanubhava*, *Dnyaneshwari*, his *Abhangas* and other compositions.

Be it as it may! *Amritanubhava* is too enticing for us. However, that is not the main topic of our discussion here. We are mainly going by *Dnyaneshwari* and *Gita* to understand Saint *Dnyaneshwar*. Of course, his other compositions will emerge from time to time in our discussions on it. That is how we will come to know the Saint and his experiential wisdom in its totality revealing the inner secrets of *Rajayoga*. After this, let us turn back to the topic of the remaining attributes of *Ajnana*.

AJNANA – 2

We had already seen the attributes *Gurudroha* i.e. opposite of *Acharyopasanam*. Let us move on to the next characteristics of *Ajnana*.

Ashuchitvam

This characteristic is opposite of *Shuchitvam*. Saint *Dnyaneshwar* says that the person who exhibits this trait is lax in doing the *Karmas*. His mind is filled with desires for fruits of *Karmas*. He is a womaniser who, like the dogs, does not observe any prohibition of sex with any female. He does not respect the property rights of others. He just takes away from others whatever he likes, women and wealth, by theft, or even by force. He is shameless and has no conscience. He indulges in any sinful activity without remorse. His mind is full of the thoughts of me and mine. His attention is always centred upon property, lands and household. Such a person is the *Ajnana* incarnate.

Fickle and unsteady mind

This characteristics of *Asthairyam* is opposite of *Sthairyam*. The person having this characteristic has no steadiness of purpose. He easily gets distracted from his goal. Like a seed of grass which floats adrift on the air with even the slightest of a breeze, his mind is so fickle that it deflects even with the slightest deviant thoughts. It is always in fear of something or the other, even at the slightest perception of any danger, big and small. His mind becomes filled with sorrow the moment he hears any bad news. It floats directionless on the waves of desires like a floater on the sea.

He does never stay at any place but drifts from place to place. He does not stick to his resolve to reside at any one of the holy places to attain *Moksha*. He will be stationed at a place only if someone restricts him physically from moving around. Such a person is an *Ajnanin*.

Lack of Atmavinigraham

Another of his traits is lack of control over the mind. He is never afraid of the strictures of the *Shrutis*. He leaves unfinished all tasks, including the pious deeds he has undertaken. He does not abide by the *Vedas*. He is unaware of the proper *Karmas*. His mind is ever engrossed in the desires

and thoughts of enjoyment. Like the prostitute's door that is open to all, his mind allows any and every thought irrespective of good or bad. Such a person is full of *Ajnana*.

Desire for Pleasures

This is opposite of the *Jnanin*'s characteristics of *Vairagya*. He is very fond of sensual pleasures. He undertakes the *Ishtapoorta Karmas* to gain the pleasures here, and of the *Svarga*, even after death.

He remains always immersed in the pleasures of the senses. He does not ever realize the dangers vast inherent in desires and such *Karmas* to fulfil them. The donkey runs after the female donkey even if she blasts his face with kicks. Likewise, such a person does not let alone the pursuit of sensory pleasures even if filled with diseases due to them.

A thirsty deer runs after mirage ceaselessly until it dies of bursting its lungs. He is like that who runs after the mirage of sensual pleasures. He never feels satisfied with pleasures and forever wants and desires more and more of them. Even if these pleasures bring sorrow, shame and discomfort to him, he does not desist from running after them but loves them wholeheartedly.

As a child, he craves for the affection of his parents. When he attains youth, he is maddened by the lust for women's bodies. After he turns old in the pursuit of sensory pleasures, he starts running after his children and their progeny with equal abandon and love. If a blind woman gives birth to a child, she will run after it full of mad love, although managing it may be far beyond her capacity. Likewise this *Ajnanin* runs after pleasures, and his wife and children, even when incapacitated by old age, diseases and afflicted with adversity.

Note: *Ishtapoorta Karmas* are the *Karmas* which guarantee pleasures here and after death are called *Ishtapoorta Karmas*.

Ahankara

This is the opposite of the trait of *Nirahankarah*. The person besieged by it regards the *Deha* as the *Atman*. He takes pride in any small and big thing he has done. He becomes drunk with his youth, learning, power

and prestige. He regards himself as great and thinks that he alone in the world is rich and all others beggars. He is full of pride and regards that there is none his equal. He regards that his bearing is ideal for the world to emulate. He thinks that he is the *Sarvajnanin*.

He cannot tolerate the good fortune of others. He will go to any extent to spoil it and to trouble and torture them. His virtues also turn into vices because of such attitude. If he is endowed with some real qualifications like knowledge of the *Shastras*, *Tapasah* or the *Jnana*, his *Ahankara* knows no bounds. If a beggar is made the king, he becomes full of false pride. The person with boundless *Ahankara* is like him. No one, even the wisest of men, can bring him down to earth.

Not Being Aware of Janma-Mrityu-Jara-Vyadhi-Doshas

While we delved upon the characteristics of the *Jnanin*, we had seen in details the opposite of this trait i.e. awareness of these maladies of birth, death, old age and diseases. Let us look into the corresponding *Ajnana* characteristic.

Being Afflicted by Samsara

He is never worried about being born again and again. He forgets the pain of taking birth in the pursuit of property and sensory pleasures. Even after looking at the afflictions of human body, he is never worried about being born into such a miserable body again and again.

He is equally unaffected by the thoughts of death. He spends his life in sensory pleasures and never spares a moment to think about how he can get rid of the cycle of births and deaths. He goes on in this world as if he is immortal even when he sees death devouring everything around him.

If a person condemned to death by hanging runs towards the noose fast, death approaches him faster. He likewise does not realise that with the passing of each day, his death is approaching him faster. He does not become alerted by the approaching death and never tries to avoid the series of such deaths inherent in rebirth.

Maladies of Getting Old

The old age (*Jara*) has its own maladies. But the *Ajnanin* who is surrounded by the sensory pleasures never spares a thought for the approaching old age. He goes on as if his youth is going to be eternal. Even after the signs of old age start telling upon his body, his craze for the youthful pleasures never abates.

Vyadhi and Duhkha

May be a bull might have once survived while lusting after green grass in a forest where the tigers roam freely. But that luck cannot hold forever. Likewise the *Ajnanin* who enjoys good health, never for a moment thinks that his beautiful and healthy body can be afflicted by the maladies of diseases, and mind by sorrow, anytime. He thinks that his good health and youth are guaranteed forever. He, therefore, does not take proper care to keep his body and mind duly tuned and toned for fighting with the future maladies. When the body and mind allow him, he does not strive for getting rid of the cycles of birth, death, *Jara* (old age) and *Vyadhis* (diseases) by recourse to proper knowledge and practice of *Yoga*. Such a person is a real *Ajnanin*.

Asakti

This trait is opposite to that of *Anasakti*. The *Ajnanin* is enamoured by the triad of *Asakti* for body, household and wife.

Dehasakti (Attachment to senses)

The *Ajnanin* supplies sensory pleasures to the *Indriyas* incessantly. He becomes drunk with youth and wealth and tries to enjoy the worldly pleasures as if he were the King of Gods, *Indra*, himself. He never distinguishes between good and bad actions and indulges in anything that pleases him. He never minds doing what should not be done; asking for what should not be asked; desires that which ought not to be desired; thinks what ought not to be thought of ever and touches his mind and body to what is prohibited to touch.

He goes where he should not have gone; sees what should not be seen; eats what is prohibited; accompanies those whose company ought to be shunned; attaches to that which ought to be abhorred; goes on the path that ought to be avoided; listens to what should not be listened; speaks what should have been avoided. While doing so, he is unaware of what kind of results would follow such actions. He is entirely ignorant of the damage these actions do to his mind, body and soul.

He thus engages himself in whatever pleases his mind and the senses without sparing a thought for its afflictions, unmindful of sinning. The *Ajnana* of such a person is so deeply embedded that it is impossible even for a *Jnanin* to remove it.

Asakti for Household and Wife

He is very fond of his household. His attachment to wife is without any parallel. His mind, body and soul are devoted to his attraction for household, wife and domestic comforts, and pleasures. He spends little for aged parents but spends everything for pleasing his wife. Enamoured by wife, he pays no attention to the wants of others whom he is supposed to support. He saves money by slashing expenses on rightful *Karmas* and utilises that money for adoring his wife.

If anybody sees his wife with an evil eye or acts against her wishes, he feels aggrieved as if it were the end of the world. He is forever on the lookout for the wife's pleasures and happiness. He does whatever the wife asks. The wife is his everything. He loves beyond measure the progeny he begot from her. He minds carefully all that belongs to his wife, including her beauty and wealth. Such a person is the root of the 'Tree of *Ajnana*'.

Affliction by Sukha and Duhkha

This characteristics is opposite of that of '*Nityam cha samachittatvam ishtanishtopapattishu*'. The *Ajnanin* becomes easily afflicted by *Sukha* and *Duhkha*. The raft undulates violently upon the waves of a raging ocean. Likewise he also gets violent jerks to the *Chitta* when afflicted by sorrows. Also when pleasures come to him, he becomes unduly elated by the slightest of them.

Vyabhichari Bhakti

Lord *Shri Krishna* extolls the *Avyabhicharini Bhakti* in *Gita*.²⁹⁶ It is the *Bhakti* of the *Jnanin*. On the other hand, the *Bhakti* of the *Ajnanin* counts as *Vyabhicharini*. He not only does not surrender to the *Lord* but wavers between different Gods as per his mood and perceived benefit from them.

He acts like a *Bhakta* with the intention of receiving wealth and other grants from God. If he does not get the desired object, he deserts the God he was worshipping. The person, even if learned in the *Shastras*, worships many gods for obtaining material benefits. He forgets the *Lord* of all and runs after his minions. His cruelty knows no bounds in sacrificing helpless poor animals and birds on the altar to please these lowly gods and goddesses. He believes that God resides in the images and stones, trees etc. and worships those instead of the real God who resides at the heart of all the beings.

He sanctifies the God's image in a corner of his house and deserting it, goes on pilgrimage from place to place. He devotes to other gods even when he has placed the icon of the main God in his household. Like a prostitute who is everyone's wife, he is devoted to all and sundry gods and goddesses. He runs after a *Guru* who is famous. He takes *Deeksha* from him and forgets to follow the dicta of the saints. Thus he is devoid of the *Ananya Bhakti*.

Dislike of Solitude

This trait is opposite of the '*Viviktadesha-sevitvam-aratirjanasamsadi*'. The *Ajnanin* does not prefer solitude and likes to be amongst people. He enjoys being in the world. He gets tired of holy places. He likes to discuss worldly matters and dislikes company of *Sadhus* and *Jnanins*.

Dislike of Adhyatmajnana

This characteristic is opposite of '*Adhyatma-jnana-nityatvam*'. The *Ajnanin* could be a connoisseur of all the *Shastras*, except the *Adhyatma-*

shastra. He is such a fool as to denounce the *Brahmavidya* that can grant *Sakshatkara* of the *Atman*. He never reads the *Upanishadas*. He does not like to know the *Yoga-shastra*. He regards that the discussions on the *Adhyatma-vidya* are reserved for the dunces. His energies and intellect is engrossed in attaining material gains and sensory pleasures.

He may know the *Karma-kanda* i.e. the *Vedic Karmas* and the correct method of doing them well. The *Puranas* may have also been learnt by heart by him. He might be an expert astrologer. The science of sexual gratification (*Kama-shastra/Koka-shastra*) may be best known to him. The *Mahabharata* and other sacred texts might be like his alter-ego. The *Vedas* might be giving fruit to his invocation.

He might be like *Brihaspati*, the chief priest of gods. He may also have good knowledge of Ethics (*Niti-shastra*). He may be very good at *Ayurveda*, Literature, the *Smritis* and *Indrajala* (the *Vidya* of creating something out of nothing; mass hypnotism). He might have mastered Logic and the Grammar of the *Vedas* (*Nighantu*). But he lacks the greatest of all the *Vidyas* that is the *Adhyatma-vidya*.

He is like a blind peacock whose hundreds of eyes on its gorgeous feathers are useless to see anything. He is to be deserted like a child born on the *Moola* constellation, even if endowed with all the astrologically best signs and signifiers.

Even a single molecule of the *Sanjeevani* plant or the *Kaplataru's* root is worth more than a cartload of *Ayurvedic* medicines. Like that is the *Adhyatma-vidya* as compared to the many other *Vidyas*.

The *Ajnanin* person's mountain of all other *Vidyas*, except the *Adhyatma-vidya*, is totally useless to free himself of the melancholic *Samsara*.

Note: *Sanjeevani* is the divine plant which has all the medicinal properties of all the *Ayurvedic* science. It is supposed to be capable of reviving the dead. *Kalpa-taru* is the mythical wish-granting tree. It is supposed that every wish of any one sitting under it is instantly fulfilled.

Virtuous Sins

The *Karmas* usually fall into the categories of *Papa* (sinful deeds) and *Punya* (virtuous and pious deeds) according to their aftereffects. Unlike it, Saint *Dnyaneshwar* divides the *Karmas* into three categories instead of in two. He says that the *Karmas* are i. Sinful (*Papa*), ii. Pious (*Punya*) and iii. Sinful *Punya* (*Papatmaka Punya*).

The purely pious deeds (*Punya*) are those *Vedic Karmas*, *Bhakti*, *Nishkama Karma-yoga*, *Jnana* and *Bhakti* that are done without desire for their fruits, and *Yoga* of the *Pantharaja*. The sinful deeds (*Papa*) are those that are proscribed by the *Shastras*. The third category is that of the *Vedic Karmas* that are done with desire for their fruits, be it material welfare here or the pleasures of the *Svarga* and the like hereafter (*Papatmaka Punya*).

Incapacity for Tattwajnana

We had seen the *Jnanin's* characteristic of '*Tattwajnanarthadarshanam*'. This trait of the *Ajnanin* is its opposite. It means incapacity to realize the state of the *Atman*.

Saint *Dnyaneshwar* says that the *Ajnanin* lacks the touch of *Adhyatma-shastra*. It follows that he cannot understand the *Paramatman* who is attained by *Adhyatma*. One who cannot step onto one bank of a river can never know what lies beyond on the other bank. He is like that who has never bothered about the *Adhyatma-shastra*.

Epilogue on Eighteen Jnana Characteristics

Finally, after concluding upon the last of these eighteen facets of the *Jnanin*, Saint *Dnyaneshwar* says that *Lord Shri Krishna* had indicated the characteristics of *Ajnana* by a simple statement: '*Ajnanam yadatonyatha*' (13-11, *Gita*) – 'The opposite of the characteristics of *Jnana* is *Ajnana*'.

Here Saint *Dnyaneshwar* says that in narrating this and other discourse of *Gita*, he is not digressing even a bit from what the *Lord* has said. Although after having described the *Jnanin's* traits, the opposites of it need not have been described; he has elaborated upon the same in order

to clarify the implications of the short statement of the *Lord* about the traits of the *Ajnanin*.

Some scholars object to the Saint's elaborations on *Gita*. But Saint *Dnyaneshwar* says clearly that he does not say anything beyond what the *Lord* says and implies. He only clarifies what *He* says, for the benefit of the common men.

Dnyaneshwari is in the form of a dialogue between Saint *Dnyaneshwar* and the audience listening to his *Gita* sermon. In reply to his assertion, the audience says that he need not worry about what the others may say about his elaboration of the *Lord's* utterances. They are happy to listen to his great commentary with a view to highlight the way of *Gita* to attain the *Atman*. They are sure that he is narrating in details at the command of the *Lord Himself* and would be doing full justice to the task he has undertaken. They have been pleasantly riding upon the surface of 'The Lake of *Jnana*' that *Gita* is, in his 'Boat of Lucid Narration'.

DAIVASURA SAMPADA

We have dwelt so far upon the *Jnana* and *Ajnana* characteristics to recognise through *Dnyaneshwari* the *Yama-Niyamas* narrated implicitly in *Gita* in its 13th chapter. The same topic is continued in the 16th *Gita* chapter while narrating the '*Daivasura-sampada*'. Let us now turn to it for concluding this topic. The details given therein of the desirable and avoidable character traits will aid the *Mumukshu* in acquiring the desirables and jettisoning the undesirables.

In the 15th *Gita* chapter, *Gita* tells us about the *Kshara*, *Akshara* and the *Uttama Purushas*. It has also analogized the *Samsara* to a *Bunyan* tree and highlighted the evanescent nature of the world phenomenon. It lays stress upon *Jnana* as the supreme way to attain to the *Atman*. The *Lord* said therein that the *Yogi* who knows *Him* is a *Sarvajnanin*. He becomes one with all the *Bhootas* understanding their unitary nature with the *Lord Himself*.²⁹⁷

For the *Mumukshus*, who desire knowledge of the way of *Jnana*, the supplementary characteristics of a *Jnanin* are described in the next i.e. the 16th chapter.

The Way to Jnana

The way to *Jnana* opens when one cultivates the traits desirable for acquisition of *Jnana* and desists from what is inimical to *Jnana*. The desirable traits are known as '*Daivi Sampada*' i.e. literally, 'Wealth (virtues) of *Devas*, Gods' and the undesirable ones are called '*Asuri Sampada*' i.e. literally, 'Wealth (vices) of *Asuras*, the Demons'. This matter is introduced first by Lord *Shri Krishna* in the ninth chapter of *Gita*.

Nature of Asuri Sampada

The desires of the persons who cultivate the demoniac *Prakriti* lead to nullity. Their *Karmas* are useless and knowledge does not fructify. Hence the life of those with the *Asuri Sampada* is worthless. Their knowledge is like that of a monkey that can pluck the coconut from the tree but does not know how to break it open and eat its kernel.

Their *Chittas* filled with the darkness of the *Tamoguna* and lust, whatever they do by way of *Karma-kanda* and acquisition of knowledge goes waste. Having allowed to be overtaken by the *Tamasa Prakriti*, the discerning intellect leaves them. Their *Atmanatma-viveka* becomes nil. As a result, they are swallowed in the abyss of worldly worries. They drown in the vortex of worldly delusions. Such persons are so deep in that melancholic state that even the Saints cannot rescue them. Thinking about them is waste of precious time.

Nature of Daivi Sampada

On the other hand, the good people who cultivate the godly *Prakriti* know the *Lord* as the origin of the universe and the *Bhootas*, the *Avyaya Cause* of them all. They become the *Ananya Bhaktas* of *Him* and attain to the *Atman*.²⁹⁸ These are the *Sadhus* and the *Mahatmas*. Lord *Shri*

Krishna says that he abides in their hearts and never leaves that place of his perennial abode. *Vairagya* worships them. They have real love for *Atmanatma-viveka*. They bathe in the river of *Jnana-ganga*. They are ever so perfect. They are the sprouts of *Shanti*. They represent the *Brahman* in its fullest glory.

They are immersed in the *Para-bhakti* and hence do not bother about *Moksha* state. Their *Chittas* are infinite, so much so, that they even engulf the all-pervading *Lord* into their expanse. Such *Mahatmas* are the nature of the *Daivi Sampada* itself. They have total knowledge of the *Swaroopa* of the *Lord*. Even then, becoming united with *Him*, they worship *Him* with ever increasing devotion. *Lord Shri Krishna* treats their *Bhakti* as supreme.²⁹⁹

Details of Daivi Sampada

We will now first review what *Gita* and Saint *Dnyaneshwar* say about the *Daivi Sampada* of the 16th *Gita* chapter. The *Daivi Sampada* is instrumental in establishing the *Mumukshus* on the path to the *Atman*, side by side helping to save them from the darkness of *Ajnana* that arises due to influence of the *Prakriti*.

Lord Shri Krishna has pointed out the *Daivi Sampada* as follows of twenty-six types:³⁰⁰ 1. *Abhaya* 2. *Sattvasamshuddhi* 3. *Jnanayogavyavasthiti* 4. *Danam* 5. *Dama* 6. *Yajna* 7. *Svadhyaya* 8. *Tapasah* 9. *Arjavam* 10. *Ahimsa* 11. *Satyam* 12. *Akrodhah* 13. *Tyagah* 14. *Shanti* 15. *Apaishunam* 16. *Daya* 17. *Alolupatvam* 18. *Mardavam* 19. *Hri* 20. *Achapalam* 21. *Tejah* 22. *Kshama* 23. *Dhriti* 24. *Shaucham* 25. *Adroha* and 26. *Amanitvam*.

Out of the above, we have seen *Ahimsa*, *Arjavam*, *Shaucham*, *Kshama* and *Amanitvam* while going through the eighteen traits of the *Jnanin* in the 13th *Gita* chapter. The traits like *Ahimsa*, *Svadhyaya*, *Satyam* and *Tapasah* are covered under the *Yama-Niyamas* of *Patanjali*. We had also noted that all the traits of the *Jnanin* as per the 13th chapter are covered under the *Yama-Niyamas* of *Patanjali*.

Thus we can once again notice the common thread running through *Gita* and the *Patanjala Yoga-sootras*. *Lord Shri Krishna* elaborates upon the *Yoga-sootras* in *Gita* and *Dnyaneshwar* follows his spirit by elucidating the practical side of these aphorisms and corresponding *Gita Shlokas*.

1. Abhaya

Abhaya means the state of fearlessness that attends upon attaining the state of exact *Jnana* i.e. *Adwaita* of the *Samsara* and its birth and death cycles. The state of *Abhaya* follows after the *Sadhaka* attains *Nirahankara Vritti*.

It ranks first amongst all the characteristics of *Daivi Sampada*. It arises out of the *Sadhaka's* attitude of *Nirahankara* in doing all the *Karmas* and *Akarmas* that befall his lot. By remaining in the state of *Adwaita* and regarding the world with *Sarvatmabhava* the fear of the world is annihilated. *Sarvatmabhava* is regarding the world, its beings and oneself as being one with the *Atman*. This attitude is the protector of *Jnana*.

2. Sattvasamshuddhi

The cultivated *Buddhi* that has ceased to desire and has thrown away the burden of the *Rajoguna*, and the *Tamoguna*, and is forever engaged in the *Swaroopa*, does not become deflected from its state by the actions, good or bad of the senses. This trait of the *Jnanin* of remaining steadfast in the *Atman* is called *Sattvasamshuddhi* of the *Buddhi*.

3. Jnanayogavyavasthiti

We have seen earlier that *Lord Shri Krishna* has emphatically said that there are but only two types of *Yogas*, one is the *Jnanayoga* of the *Sankhyas* and the other is the *Karmayoga* of the *Yogis* (3-3, *Gita*). While dealing with *Arjuna's* question about which one is preferable out of *Sanyasa* (*Jnana-yoga*) and *Yoga* (*Karma-yoga*), the *Lord* says that there is no difference in the two; these both lead to the same result.³⁰¹ This is the background of the trait of '*Jnanayogavyavasthiti*'.

Lord Shri Krishna says that out of these two ways to *Moksha*, the *Sadhaka* should follow whichever is liked by him more. Devoting wholeheartedly to the way thus chosen is called '*Jnana-yogavyavasthiti*'.

Danam-Yajna-Tapasah

These three characteristics are dealt with together in general. It is because the *Vedas* have laid stress upon these as the most proper *Karmas* to reach the heavens and to beget the best results in the 'Here' and the 'Here-after'.

4. Danam

It is the characteristic that the saintly persons are endowed with. They help, even an enemy in dire need, with their wealth. Not only that, they do not hesitate to give up their life for helping those under distress. They are like the trees which give shelter, their flowers, fruits and limbs, even their life, to anyone regardless of whether he is a passer-by, a woodcutter or a gardener.

Danam in the 17th Gita Chapter

Gita has gone into great details to describe the *Danam* in its 17th chapter. It says that one should donate alms (*Danam*) to the needy after verifying that the *Desha* (place), *Kala* (auspicious time) and the individual (*Patra*) to receive it are fit for it.

The donee should be such that he would not return it in any way to the donor.³⁰² The act of giving should arise out of the pure intention that it is the duty of the donor to give alms out of his earnings made by following the *Svadharmas*. Such a *Danam* is regarded as *Sattvika Danam*, leading to real benefit to the donor.

On the other hand the alms given to a donee with a view to oblige him, to repay obligations received from him or for getting fruits of that *Karma* and hesitantly, are treated as *Rajasika Danam*.³⁰³

The *Danam* given in the improper *Desha*, at improper *Kala* or to an unfit donee, or insultingly, or without respect for the donee, is deemed to be *Tamasika Danam*.³⁰⁴

Gita also stipulates how the *Sattvika Danam* ought to be given. Lord Shri Krishna says that the *Sattvika Karmas* like *Danam*, *Yajna* and *Tapasah*

of the *Brahmavadina* start by uttering 'OM'.³⁰⁵ The *Brahmavadina/s* are those who believe in the *Brahman*; and broadly speaking: 1. those who are stationed in the *Brahman*; 2. those who desire to attain to the *Brahman*.

They who want to attain the *Moksha* do not expect the fruit of that *Karma* and surrender it to the *Brahman* by uttering the word 'Tat'.³⁰⁶ These *Kriyas* (i.e. acts, actions, *Karmas*) are to be done uttering the word 'Sat' for the *Karta* (doer) to become one with the *Brahman* and the *Karma* to be perfect and faultless.³⁰⁷

Gita further tells us that 'Sat' is that *Karma* which has been made perfect by removal of its imperfections. 'Tat' also means that the *Karma* done so is in the nature of the *Brahman*.³⁰⁸ In short, the *Karma*, its doer and the *Brahman* are to be unified for the *Karma* to become totally free of *Karma-dosha* i.e. the fault in the *Karma* - the *Karma* that leads to bondage to the *Prakriti*. The *Karma* done thus does not bind the doer to the *Karmafala* and the *Samsara*.

Gita further warns that the offering in *Yajnas* and *Danam* given, and *Tapah* done without *Shraddha* is called 'Asat'. It has no fruit here or hereafter.³⁰⁹ We will see more details of *Yajna*, *Danam* and *Tapah* later on.

5. Dama

Dama means control of the *Indriyas*, *Indriya-damana*. The water in a pot is purified by adding filtering agents like alum stone to it. The impurities settle down at the bottom of the pot containing the water. Only the clean water remains above impurities. *Dama* likewise separates the senses from their subjects.

It stops them from enjoying the sensory pleasures. The senses thus controlled are then fit for the stage of *Pratyahara*. *Dama* ignites fire of *Vairagya* at the doors of senses to drive out the witch of *Pravritti* from them. The *Sadhaka* has to keep steadily practising *Dama* ceaselessly for it to be effective.

6. Yajna

Saint *Dnyaneshwar* breaks away from the usual meaning attached to the concept of *Yajna*, implying *Yajna-kunda*, *Homa* and *Havana* etc. He has depicted the nature of *Yajna* as one that is beneficial to all the beings and the world.

He says that all the persons of every *Varna*, right from the *Brahmins* to the *Shoodras* are eligible for this *Yajna* he is describing here. They should discharge their *Karmas*, including worship etc. as per their *Varnashrama-dharma* i.e. the duties and responsibilities that are prescribed by the *Shastras* and the *Smritis* to each person according to his *Varna* and *Ashrama*.

The *Svakarma* thus performed without the *Ahankara* of being the doer and expectation of fruits leads one to become the *Brahman* himself that is at the root of the dicta of the *Vedas*. Those who follow this simple rule become eligible for the *Moksha*. This *Yajna* is not for attaining any fruits here or hereafter but for attaining the *Kaivalya* state.

7. Svadhyaya

This characteristic is related to ‘*Adhyatma-jnana-nityatvam*’ and ‘*Tattwajnanartha-darshanam*’ of the *Jnanin* in the 13th *Gita* chapter. Saint *Dnyaneshwar* says that like one cleans the mirror time and again to see own face clearly in it, the *Sadhaka* has to do the *Svadhyaya* steadfastly for seeing clearly the *Ishwara* whom the *Shrutis* proclaim loudly to be the base of this universe. This practice has to be continuous and without any laziness or excuse.

The *Brahmins* should study the *Brahma-sootras* and the others should incant the *Stotras* and the *Nama-mantras* for this purpose. This is the only *Svadhyaya* for those who long for the *Adhyatma-jnana* and have the intention of *Para-tattwa-darshana*. Saint *Dnyaneshwar* has prescribed the simplest practice of studying the *Shrutis* for the *Brahmins* who are more capable for it of all the *Varnas*. He asks all the rest still simpler method of *Nama-japa* or *Mantra-japa* as *Svadhyaya*.

Patanjali has covered *Svadhyaya* under *Niyamas*. Since the objective of *Svadhyaya* is of *Ishwara-pranidhana*, the *Samadhi* will be attained on

the *Ishwara*, as per the *Patanjala-yoga-sootras*. Saint *Dnyaneshwar* appears to uphold these tenets of the *Yoga-sootras* by prescribing this kind of *Svadhyaya*.

8. Tapasah

Saint *Dnyaneshwar* says that while purifying the gold, one heats it to burn out the impurities. *Tapasah* is likewise undertaken by the *Sadhakas* intending to manifest the innermost pure *Atman* out of the gross complex of the body, mind and *Chitta* by burning out the impurities from them.

The *Rajahamsa* is reputed to separate milk from water from their mixture. Likewise by *Tapasah* (penance), the *Sadhaka* separates the *Atman* from the *Anatman*, using *Viveka*. When the *Anatman* from the *Sadhaka's* body, mind and soul is eliminated by the *Buddhi*, the *Atman* appears. That is the result of *Tapasah*.

Seen in another light, the *Pantharaja* aims at refining and eliminating the gross elements systematically through the *Kundalini* process by the Grace of the *Sadguru*. Each basic element is refined and diffused into its originator and ultimately the *Akasha Tattwa* itself along with the *Jeeva* is dissipated in the *Kundalini* to be merged into the 'Ultimate Principle' i.e. *Shiva*.

This constricting of the *Manasa* and *Pranas* with the *Pancha-mahabhootas* is the real *Tapasah* that the *Yogis* undertake to perform in Saint *Dnyaneshwar's* most preferred *Yoga* technique of *Pantharaja*.

9. Arjavam

Like the breast milk is the best for the baby, or the *Chaitanya* is the benefactor of all the *Bhootas*, the characteristic of *Arjavam* is for the benefit of all the beings. To be one with all the beings is termed as *Arjavam* by Saint *Dnyaneshwar*. The readers may refer to the topic from the 13th chapter of *Gita* and *Dnyaneshwari*.

10. Ahimsa

The attitude of the mind and the behaviour and speech that will please the world is *Ahimsa*. This facet was already discussed in details while

deliberating upon the characteristics of the *Jnanin* (13th *Gita* chapter). Saint *Dnyaneshwar* tells here in brief in just one sentence about it.

The brevity displayed here by Saint *Dnyaneshwar* should be noted by his critics who like to label him as verbose. He is most succinct, lucid and crystal-clear when the occasion demands and is tirelessly elaborate if the matter needs to be explained at length.

11. Satya

Satya is a *Yama* according to *Patanjali*. The usual meaning of *Satya* is to speak the truth and *Patanjali* takes it in that sense. However, Saint *Dnyaneshwar*'s definition of it is broader. The *Yama* of *Patanjali* falls under the category of *Tapasah* of the *Vacha* (*Vachika Tapasah*).

Satya and Paratattwa-darshana

Water is soft to the touch. Even the delicate pupils of the eyes are pleased with its touch. But the same water can carve a course through tough and hard rocks and can erode away rocks and stones. The speech that is *Satya* is likewise pleasant to hear but is sharp enough to dispel the adamant doubts about *Atmanatma-viveka*.

It is so much liked by those who listen to it that they like to go on listening to it. Being full of the *Real Truth*, it is capable of piercing the *Brahman*. However, it never deceives anyone. Even if true, it does not hurt anybody. Even if chastising, it is like a mother's scolding to a child, given with its welfare at heart. It has no place for bouts of anger or hatred and jealousy.

It is instrumental in putting the listener on the path to attaining the *Brahman*. It is actually the herald to the *Paratattwa-darshana*.

Siddhasiddhanta-paddhati and Satya

The definition of *Satya* given in *Siddhasiddhanta-paddhati* by *Guru Gorakshanatha* is worth noting in passing. He says that the *Satya* is the speech of an attained soul about that thing which is *Aja*, *Nitya*, *Ananta*, *Akshaya* and steadfast like a rock. The person who speaks it is the real

Satyavadina. This definition of *Satya* runs exactly on the same lines as Saint *Dnyaneshwar*'s!

12. Akrodhah

If one kicks the skin shed by a serpent upon its head, it would not bite. The sky cannot flower. Likewise even the chosen abuses heaped upon the person with the characteristic of *Akrodhah* do not anger him at all. This facet runs complimentary to the characteristic of the *Jnanin* of *Kshanti* (*Rijutvam*) seen in the 13th *Gita* chapter.

13. Tyagah

The earthenware pot cannot be made without the mud. Fabrics cannot be woven without fibres. The pictures upon a wall are destroyed by destroying the wall. The dreams vanish upon awakening from sleep. On giving up the wealth, every pleasure that could be obtained with it stands given up. Likewise the cognoscenti give up the *Ahankara* and by it they give up the entire *Samsara*.

Renunciation of *Ahankara* is the supreme *Tyagah*. This *Tyagah* is reminiscent of the facet of *Nirahankara* of the 13th *Gita* chapter. Saint *Dnyaneshwar* regards renunciation of *Ahankara* as the means by which the projection upon the screen of the mind that is the world is destroyed by tearing that screen itself.

Each and every measure the *Sadhakas* take like *Adhyatma*, *Upasana* and *Yoga* etc. is but for attaining this grand finale of the ultimate *Tyagah* i.e. renunciation of the *Ahankara*. The *Pantharaja* of Saint *Dnyaneshwar* is tailor-made for attaining this supreme goal.

The ultimate destination of the *Kundalini* is also the same, the *Laya* of the *Ahankara* of the *Jeeva* into 'The Most Supreme *Shiva*' and beyond in the *Mahadakasha*. Saint *Dnyaneshwar* calls that state the Ultimate *Laya* of the *Primal Akasha-tattwa* into that with the whole phase of *Creation*, *Sthiti* and *Dissolution* ending up in it.³¹⁰

14. Shanti

This is the most important facet of the *Daivi Sampada*. *Shanti* is the *Laya* of the *Triputi*. Saint *Dnyaneshwar* says that the state in which the *Jneya*

is lost along with the *Jnata* and the *Jnana* is the real state of *Shanti*. The raging all-swallowing waters of the *Pralaya* take up everything into them, including the small streams, the small and big rivers and even the vast oceans. Once it happens, the streams and rivers and oceans lose their individuality and identity. Since there is nothing other than water then, even the separate identity of water is also lost as there is nothing to distinguish it from.

Likewise the state of *Shanti* engulfs every *Triputi*, including the ultimate of *Jnata-Jneya-Jnana*. That gives rise to the pure state of the *Adwaita*. When the *Jeeva* merges into *Shiva*, none retains his individuality. Only the *Nishkala* state i.e. without the *Kalas* (i.e. facets of the *Jeeva*) remains. That is *Shanti*.

Shanti and Pasaya-dana

Shanti is the most favourite topic of Saint *Dnyaneshwar*. His *Amritanubhava* is nothing but the elaboration of *Shanti*, the state devoid of the *Triputi*. It is the topmost of the *Daivi Sampada*.

His prayer at the close of the epic *Dnyaneshwari*, known as *Pasaya-dana*, reveals that he craves the indulgence of the *Vishvatman Lord* and begs for *Shanti* for every *Bhoota* (Being). He says that let every being become perfected (*Poorna*); let him be happy in every respect; and let them be devoted forever to the *Adi Purusha*.

GITA AND SHANTI

Gita, too, reflects upon the same notion of *Shanti* as Saint *Dnyaneshwar* has declared thus. Lord *Shri Krishna* says that the *Yogi* attains to the *Shanti* by giving up the fruits of *Karmas*.³¹¹ ‘The *Yogi* who has his *Chitta* under control becomes united with me and attains to the *Parama Nirvana* i.e. *Shanti*. He merges into me’³¹². ‘Even an evil-hearted person who devotes to me becomes a holy man soon. He attains to the *Shanti* forever.’³¹³

The word ‘*Shanti*’ is used in *Gita Shlokas*³¹⁴ as follows, as per ‘The *Bhagavad Gita*’ by Annie Besant and Bhagavana Das:

Shanti: 2-66, with ‘*Ashanti*’: 12-12; *Shantim*: 2-70 and 71, 4-39, 5-12, 6-15, 9-31 and 18-62; *Shantah*: 18-53; *Shantarajasam* and *Prashantamanasam*: 6-27; *Prashantasya*: 6-7; *Prashantatma*: 6-14.

Out of these *Shlokas*, in the *Shlokas* number 5-12, 6-15 and 9-31, as well as, the *Shlokas* number 2-66, 70 and 71, and 4-39 and 18-62, have the same meaning of the word ‘*Shanti*’ as above highlighted in *Dnyaneshwari* with reference to the facet of *Shanti* as the *Nishkala Brahman*.

The use of words like ‘*Shanta*’ and ‘*Prashanta*’ is with reference to the state of steadiness, steadfastness of the mind and the *Chitta* and their becoming tranquil and without arising of the *Vrittis*.

Gita Shloka, 12-12, Tyagachchhantir-anantaram

We now propose to take up *Gita Shloka*, 12-12, connected with the word ‘*Shanti*’ which is very important from *Sadhana* point of view and much debated by the scholars and pundits alike.³¹⁵ We will take into account the same meaning of *Shanti* as discussed so far, namely: ‘*Parama Nirvana*’, ‘*Brahman*’, state of being united with it. The meaning of the said *Shloka* becomes very clear if we interpret it as follows:

Many scholars agree on one point: The various stages of *Sadhana* are referred to in this *Shloka* by the words: ‘*Abhyasa*’, ‘*Jnana*’, ‘*Dhyana*’, *Karmafala* and its *Tyagah* and most importantly, ‘*Shanti*’. On a plain reading of it, it is seen that the stages of *Sadhana* are ‘*Abhyasa*’ → ‘*Jnana*’ → ‘*Dhyana*’ → *Karmafala* and its *Tyagah* → ‘*Shanti*’ progressively.

Interpreted in a certain way, Saint *Dnyaneshwar’s Ovis* (12-141 to 143, *Dny*) on this *Shloka* also appear to indicate this same pattern of progress of the *Sadhakas*. However, it may be noted that there is some difference of opinion on it. But it vanishes when one considers certain *Ovis* that precede these *Ovis* and the meaning appears crystal-clear as stated above.

This final *Shloka* of the *Upasana-kanda* (12-12) is preceded by other *Shlokas* on *Upasana* methods like, *Karma-yoga*, *Dhyana-yoga*, *Bhakti-*

yoga etc. (12-1 to 11). These and the *Ovis* of Saint *Dnyaneshwar* upon them have to be read conjointly with those on the *Shloka* no. 12-12 to arrive at the real meaning of this last *Shloka* (12-12). *Ovis* (12-137 to 140, *Dny*) are of especial note in this connection.

It may be noted that according to Saint *Dnyaneshwar*, the ‘*Abhyasa*’ is not merely that of *Karma-yoga* but of *Yoga* i.e. the general practice of *Karma-yoga*, *Jnana-yoga* and *Dhyana-* and *Bhakti-yogas*, all together. *Karma-yoga* is treated by him as *ab initio* of *Upasana* process and therefore, he does not read just that in the word ‘*Abhyasa*’ in *Gita Shloka* 12-12 like some others do.

Meaning of *Jnana*

Saint *Dnyaneshwar*’s reading of chapter-wise *Gita* topics is succinct and differs from what others might take it to be. He says that the first chapter is the ‘*Proposition of Gita-shastra*’. It means that the questions of right and wrong of an action (here the ensuing war at *Kurukshetra*, in particular) posed by *Arjuna* in it form the base of the enquiry that *Gita* is. The Lord’s discourse follows this query. *Shri Krishna*’s overall narration is centred upon how to do the *Karmas* of all sorts without having to reap their good or bad fruits. That is the proposition of the first *Gita* chapter implicit in *Arjuna*’s questions in it.

The 2nd chapter reflects that *Gita* is a *Shastra* independent of all other *Shastras*. It also establishes the *Gita-shastra* as chiefly upholding *Jnana* as the principle element of God-realization. This chapter deals mainly with the *Sankhya-yoga* or the *Jnana-yoga*.

The 3rd chapter proposes the *Karma-siddhanta* and its application to the *Sadhakas*’ lives. The chapters from the 4th to the 12th up to the said *Shloka* (12-12), is *Gita*’s *Upasana-kanda*. From the 13th *Shloka* of the 12th chapter onward the up to the end of the 15th Chapter is *Gita*’s *Jnana-kanda*.

The remaining chapters, from the 16th to the 18th, are of supplementary nature. Seen in another light, he says that the 18th chapter is the *Kalasha*

of 'The *Gita Temple*'; 'The Epitome of *Gita*'. It summarises the important facets of *Gita-shastra*.

The *Gita Shloka*, 12-12, under discussion, is the last one at the end of the *Upasana-kanda*. Thereafter the *Jnana-kanda* starts. The meaning of *Jnana* in the 2nd chapter is clearly related to 'Sankhya' and 'Sanyasa' (renunciation). But the meaning of the word '*Jnana*' of *Shloka* 12-12 must be interpreted differently from it. The word does not here represent the final state as it indicates in the 2nd chapter. It is just but a stage on the way to attaining the ultimate state of '*Jnana*'.

Two meanings of 'Jnana'

The *Jnana-kanda* [i.e. the chapters of *Gita*, part of the 12th (*Shloka* 13th onward), 13th, 14th and 15th chapters] deals with the characteristics of the *Jnanin* i.e. who have attained to the ultimate state of the *Sadhana*. It deals with the obstacles in the way to attainment of the *Jnana*, the incidental concepts of *Prakriti-Purusha* and *Prapancha* matters, *Viveka*, *Kshetra-Kshetrajna*, Trifold *Gunas* and the state beyond them, The Tree of *Samsara*, the state of the *Muktas*, *Kshara-Akshara-Uttama Purushas*, *Adwaita Bhaktas* and *Karma* after attaining to the state of *Jnana* etc. According to this context, it will also appear that the word '*Jnana*' in '*Jnana-kanda*' is also used with reference to the ultimate state.

Jnana of Shloka 12-12: A Stage

However, in the said *Shloka*, 12-12, the word '*Jnana*' is not used with reference to the ultimate state but it signifies an advanced state of the *Sadhakas*. It is the stage after that of *Abhyasa*. Therefore, it is the *Jnana* conducive to and attendant upon the perfection of the *Atmanatma-viveka*.

The *Jnana* here does not mean mere bookish knowledge but it is the knowledge that is gained through the discerning intellect (*Vyavasayatmika Buddhi*, 2nd chapter, *Shlokas* 41 and 44). The *Vedantins* call it the *Paroksha Jnana*, to distinguish it from the *Aparoksha Jnana*, the Ultimate state. The means of attaining it is *Abhyasa* (practice).

Now the *Abhyasa* here means the practice of *Karma-yoga*, *Jnana-yoga*, *Bhakti* and *Yoga Sadhana*. It is not merely the practice of the *Dhyana-yoga* that is chiefly embodied in the 6th *Gita* chapter but has wider connotation as indicated here. The practice of *Nishkama Karma-yoga* is for the *Karma-yogis*. That of *Atmanatma-viveka* as per the *Buddhi-yoga* is for the *Jnana-yogis*. And that of the *Dhyana-yoga* is for all *Yogis*, whether they are the *Krama-yogis*, *Dhyana-yogis*, *Bhakti-yogis*, *Jnana-yogis* and *Karma-yogis* etc. whatever be their special ilk.

Even though the status of the *Sadhakas* in the stage of '*Abhyasa*' may appear special to their chosen practice of a given *Yoga* superficially, it does not retain such distinctness as the *Sadhakas* progress to the next stages of *Jnana* and beyond. The differentiation blurs out and in the ultimate stage of '*Shanti*', it becomes the same in totality. That is the state of *Adwaita Bhakti*.

Graph of Sadhaka's Progress

The stage of *Jnana* is reached after perfection of the stage of *Abhyasa* (practice). With it, the *Jnana-shakti* (in other words, the *Kundalini Shakti*) of the *Sadhaka* is awakened. It is the state of consciousness wherein the *Sadhaka* attains the *Bodha* of the *Mahavakyas* that there exists a 'Supernatural Entity', which may be called as *Shakti*, *Paramatman* or the *Brahman* and the alike, and he is one with it.

After the awakening of the *Jnana-shakti* aka *Kundalini*, the way to the next stage of *Dhyana* becomes attainable. The state of the *Mahavakyas* starts manifesting naturally in him e.g. '*Soham*' and '*Ayamatma Brahma*' etc. This state is not that of mere hallucination or self-hypnosis.

The *Sadhaka* in fact experiences these states. He starts becoming one with and identifying himself with the *Brahman*, call it by whatever name one is pleased. This is the stage post-*Jnana* (*Aparoksha*) and therefore, very special. This *Dhyana* is not ordinary practice of *Dhyana* but the final perfected state of *Dhyana*. Therefore, the *Shloka* refers to it as '*Vishesha*' (very special).

In the ultimate state of *Dhyana*, the identity of the *Sadhaka* i.e. the feelings of 'I'ness and 'You'ness, vanish. The *Karmas* that take place through his agency become devoid of the *Ahankara* i.e. the feeling of being the *Karta* of those *Karmas*. This loss of *Ahankara* in doing the *Karmas* leads to the actual *Karmafal-tyagah* which is impossible without this kind of loss of individual identity i.e. loss of *Ahankara*.

This is the real *Sanyasa* or the state of *Nirahankara*. It is rightly called, in short, by the word '*Tyagah*'. This is the substance of '*Tyagah*', the 13th facet of the *Daivi Sampada* that we noted earlier.

This stage of *Tyagah* (*Karmafal-tyagah*) finally results in the *Sadhakas* attaining the glorious ultimate state of '*Shanti*'. '*Shanti*' is the other name of the *Brahman*. This state is variously named as the '*Brahmi Sthiti*', the '*Sthitaprajna*' state and '*Parama-dhama*' etc. It is the fructification of the *Siddha* state.

The above discussion will help the reader gain a thorough understanding of how the *Sadhakas* reach this final state of *Siddhas*. The *Tyagah* devoid of the *Ahankara* leads to it. This clarifies the real meaning of *Gita Shloka* 12-12.

Dnyaneshwari, the Real Light on Gita

From the above discussion, the readers must have realised the immense value of *Dnyaneshwari* in arriving at the clear meaning of the complex *Gita Shloka*, 12-12. What is revealed here specifically with reference to just a single *Shloka* is actually the case of *Dnyaneshwari* with reference to *Gita* all throughout. *Dnyaneshwari* is in fact 'The Magic Wand of Light' that illuminates the real meaning of *Gita*.

According to some scholars, *Gita* was worded in the archaic (*Arsha*) language of the olden times. It is moreover a conversational narrative in a colloquial context. As such, they deem that the rules of the classical *Sanskrit* grammar of *Panini*, though it is pretty old, do not apply to it whole and sole. Those critics who try to interpret *Gita* by their application are, therefore, likely to fail, as is the case of some of the

pundits and scholars of the classical era. That is what some eminent scholars hold.

Saint *Dnyaneshwar* has hinted at this state of affairs (11-9, *Dny*) and said that to overcome these difficulties, his *Guru Shri Nivrittinatha*, by the dint of great efforts, unravelled the complex language of *Gita*, along with its esoteric mysteries.

He says that the banks of the *Gita Ganga* were stiff vertical cliffs of *Sanskrit Padavalis*, difficult to unravel meanings of words and incoherent extrapolation and hard to climb down into its beautiful waters to bathe. *Guru Shri Nivrittinatha*, by dint of his divine labour, constructed easy steps of *Marathi* words and meaning there to reach the sacred waters of that *Gita Ganga*.

Saint *Dnyaneshwar* just happened to be the first to bathe in the waters at the confluence *Gita Ganga* in *Sanskrit* and its lucid meaning in *Marathi*. This confluence is deemed by him to be as sacred as the one between the rivers *Ganga*, the *Yamuna* and the mythical *Sarasvati* at *Prayaga* (Allahabad, in UP). *Hindus* regard the confluence of rivers as sacred and bathe at it to be rid of sins and to gain holy merit.

The Saint shows the way to bathe at this sacred confluence by his *Dnyaneshwari*. By alighting the easy steps carved into the stiff banks of this *Gita Ganga*, anybody can reach at the confluence *Gita* and *Dnyaneshwari*, bathe in it and be purified; and see the *Vishva-roopa* of Lord *Shri Krishna* as *He* really is! That is what he says.

Saint *Dnyaneshwar*, being privy to that wisdom of his *Guru*, has commented ably on *Gita* in its entirety. If we are to go by his own statements and our understanding of the matter, it is a great task at which the eminent, and even the great *Acharyas*, have failed miserably. Such proud words from him, the humblest, are rare indeed! But the way he has gone about describing proudly his *Guru's* and his achievements on interpreting *Gita* can only be appreciated when one is faced with the hard task of understanding *Gita* through the umpteen commentaries on it.

15. Apaishoonya

One who possesses this *Daivi Sampada* does not look at the faults of others and strives always to eliminate those. The good Samaritan does not see what benefit may accrue of his efforts to salvage someone in distress. Likewise the person with *Apaishoonya* does not see the faults of any person while helping him.

He is equal to the good and bad persons in his favours. He tries to eradicate the faults in others while encouraging whatever good merit they may possess. He never speaks about the faults of anyone but takes all under his wings irrespective of their merits.

Kripa

Apaishoonya means lack of seeing faults in others, their mention and hatred toward persons with faults or vices. The person having it strives to eliminate such vices through his grace upon that person. Wherever he goes, he destroys the evil and faults, sins and defects from the persons he meets and the places he inhabits. He is really a *Siddha* who does this service to the mankind without expecting anything for it.

In the *Pasaya-dana*, Saint *Dnyaneshwar* has prayed that let the faults of the wicked be destroyed. Thus *Apaishoonya* is the attitude of purifying the fallen and the degraded, pleasing all, inducting them into the service to the *Lord*, and making everyone happy and perfect. Invariably it is the mission of all the saints.

16. Bhoota-daya

Bhoota-daya means the attitude of mercy towards all the *Bhootas* (beings) and pity for them, irrespective of big or small. The full-moon shines with equal grace of its tranquil light upon every one, irrespective of who they are. Likewise the person with this *Daivi Sampada* of *Bhoota-daya* removes the sorrows of everyone without distinction.

Water vanishes on giving life to the trees, grass and other beings. The person of this trait likewise gives up everything he has, including his life,

to the service to all the beings. The stream of water does not move ahead without filling in each and every ditch on its way. Likewise, the said person does not move ahead unless he has removed the cause of sorrow of anyone he meets on his way.

He feels the pain of others at his own heart and becomes happy with the happiness of others. This state is what *Patanjali* calls ‘*Sarva-bhavadhishtthatritva*’ (3-49, Pys).

Just like water which is but for satisfying the thirst of the world, he is there for the purpose of redressing the sorrows of all and everybody. He is the ‘Goddess of Mercy’ (*Daya*) incarnate. Saint *Dnyaneshwar* says that such a person is born with this trait and the *Lord*, the *Vishveshvara*, with him, side by side. Saint *Dnyaneshwar* says that such a person is a *Maha Purusha*. Wherever he is, the *Bhoota-daya* is there and where these two are, the *Lord* is there!

17. Alolupatvam

Alolupatvam means lacking desire for worldly pleasures. The spring comes and with it the plants flower. But it does not experience or enjoy their blossom and smells. *Maha-vishnu* has all the eight *Maha-siddhis* and even their mistress, *Lakshmi*, with him. But He never lusts for their pleasures. Likewise, the *Maha Purusha* has this *Daivi Sampada* of *Alolupatvam*. He neither desires, nor is he attached to the pleasures, even of the *Svarga* and the *Maha-siddhis*.

Vairagya

In the 13th *Gita* chapter, we had seen the trait of ‘*Indriyartheshu Vairagyam*’: state of lack of desire towards the sensory pleasures. At various places in *Dnyaneshwari*, Saint *Dnyaneshwar* has expressed his thinking on sensory pleasures and lack of lust for them.

While narrating the behavioural pattern of the *Jnanin*, he has clearly said that even if he might exhibit outwardly behaviour as that of the common man, internally, being based in the state beyond the *Triputi*, he is free of lust for the sensory pleasures. *Gita* also says that for the sake of *Loka-*

sangraha, the *Jnanin* should do the *Karmas* just as the *Ajnanin* persons do their daily chore of *Karmas*.³¹⁶

18. Mardavam

The bees are attracted to their hive. Water is beloved to the fish and their alike. The sky pleases the birds and is essential for them. Just like that the person with the trait of *Mardavam* is to all the beings and everyone, pleasing, attractive and sustaining. His company is desired by everybody.

He is beneficial to all. He is as vast as the *Akasha-tattwa* that contains everything and all the other *Bhootas*. He is the soul of all. In short, the person with this *Daivi Sampada* is the kin of the entire universe and beings in it. It is complementary to the characteristic of '*Arjavam*' of the *Jnanin*, described in the 13th *Gita* chapter.

19. Hri

Here *Hri* means shame on being born again and again and the desire to be rid of the cycle of births and death. Even though the shameless *Ajnanin* may feel happy to be born again and again to experience the sensory pleasures, the person with this *Daivi Sampada* of *Hri* hates being born thus. He is ashamed of the *Dehahankara* i.e. the state of feeling that 'This body and mind is me!'

Saint *Dnyaneshwar* has reflected fully upon what is here called as *Hri* while describing the characteristics of '*Janma-Mrityu-Jara-Vyadhi-Duhkha-doshanudarshanam*', in the 13th *Gita* chapter, both with reference to the *Jnanin* and the *Ajnanin*.

20. Achapalam

Achapalam means controlling the senses, their regulation or *Dama*. *Patanjali* calls it as '*Indriya-jaya*' (3-47, *Pys*). The doll stops playing as soon as the spring activating it unwinds. Similarly, when the *Pranas* behind the actions of the senses are controlled, the natural tendencies of the senses are controlled and *Indriya-jaya* is attained.

When the Sun sets, its rays are contained in it and do not disperse outside. Similarly, with the control of the *Pranas*, the *Manasa* also comes under control and the *Jnanendriyas* become separated from their subjects, leading to the state of Bliss. The *Nivritti* of the senses thus attained through the control of the *Manasa* and the *Pavana* (*Pranas*) is the real state of *Achalam*.

Pratyahara

Achalam is related closely to the *Pratyahara* of *Patanjali*. *Hathayoga-pradeepika* says³¹⁷ that the *Manasa* is diffused when the *Pavana* is diffused. The *Layas* of the *Manasa* and the *Pavana* (*Pranas*) occur together. The *Pavana*, the *Manasa* and the *Bindu* (see below for explanation of *Bindu*) are closely related in the *Yoga-shastra*.

The students of *Yoga* ought to understand well the *Ovis* of Saint *Dnyaneshwar* on this topic here (16-181 to 183, *Dny*). Saint *Dnyaneshwar's* *Ovis* on such deeper aspects of *Yoga* crop up suddenly to shake the pre-set conventional notions of the *Bhakti* schools.

Such *Ovis* highlight the intrinsic cult of *Yoga* of *Gita* and we come to know why *Gita* has to be interpreted basically from the *Yoga* angle mainly. There are many such places in *Dnyaneshwari* which the student can find himself. We will be highlighting such places as and when they crop up during our discourse.

There is a lot of *Yogic* literature on the various aspects of attainment of the *Kevala Kumbhaka*, *Prana-jaya* and *Manojaya* through *Pranayama* and simultaneous achievement of the *Laya* of *Manasa* and the *Pranas*, leading to the *Indriya-jaya/Pratyahara/Achalam*. *Yogataravali* of *Shrimat Adi Shankaracharya* is an authoritative text on this subject. This matter will be dealt with further when we go into the intricacies of *Pantharaja Yoga*.

Nada – Bindu - Kala - Jyoti

These terms have various meanings in different connotations. Broadly speaking:

1. *Nada* = *Anahata Nada*; *Bindu* = Form (The *Sakara Swarupa* of the *Ishwara* that the *Yogi* sees); *Kala* = *Light* (*Prakasha*).
2. The *Nada* means the *Ana-hada-nada*: the *Anahata-nada*. It is the *Poorna-Swarupa Ananda*. The *Kala* means the *Chid-roopata*. The *Bindu* means the *Ahanta*: the *Aham-roopa*, *Self*. The *Bindu* is the *Sat Brahman*.
3. The *Bindu* (the central point of the *Chakras*) shown in each *Chakra* represents a point in the path of the *Kundalini*. From a *Bindu* in one *Chakra*, the *Kundalini* moves to the *Bindu* of another *Chakra*.
4. The first stage of the *Shakti-tattwa* is the *Nada*. The *Nada* and the *Bindu* are the primal stages of the *Mantra-chaitanya*. These are integral to the *Beeja-mantra*.
5. The *Para Vacha* is also known as the *Nada*. The *Bindu* is the *Pashyanti Vacha*, 'The Light of the Self'. The *Madhyama Vacha* is the state at the beginning of the *Triputi-laya*. The *Vaikhari Vacha* is the dwelling in this world of phenomenon, feeling one and identifying oneself with the *Triputi*, not being able to see beyond it.
6. *Bindu*: The state of *Niralamba* (without Support). It connotes that the *Jeevatman* is neither in the worldly state nor in the Supreme state, but is in between. It is the signifier of impending state of being merged into the *Ishwara's* state.
7. *Bindu* is a state in the evolutionary (inception of the *Jeeva* state) and involutionary processes (*Laya*) in which the two elements of *Prakriti* and *Purusha* (*Shiva* and *Shakti*) are equipoised. The *Shiva* element transcends the *Shakti* element as the *Jeeva* goes into the *Laya* and vice versa in the evolutionary phases.
8. *Jyoti* is *Atman*. It is the *Atma-jyoti* – Light of the *Atman*. Some distinguish between the *Jyoti* = the *Sakshatkara* of the *Atman* in the form of Light and the *Param-jyoti* = The *Atman* Itself.
9. *Nada*, *Bindu*, *Kala* and *Jyoti* are the stages in the process of *Laya* as well as inception of the state of *Jeeva*. They are on the *Ardha-matra* i.e. the path of the *Sushumna Nadi* from the *Ajna-chakra* onwards to the *Brahma-randhra* and beyond.

There is a good deal of elaboration on these concepts in the complementary part of this work in my book '*Autobiography Of A Natha Siddha Yogi – A mystique's Travails*'. Interested readers may refer to it for the same.

21. Tejah

The wife devoted to the husband does not bother about entering the fire after her husband to accompany his corpse.³¹⁸ Likewise, the person with *Tejah* does not hesitate running on the constricted path full of thorns on the way to the *Shoonya*. The strictures of the *Vedas*, *Shastras* and their prohibitions, and the lure of the *Maha-siddhis* do not come in his way at all. This kind of natural attraction of the Self toward the *Paramatman* is called the *Adhyatmika Tejah*.

'Kshurasya Dharah'

Saint *Dnyaneshwar* has referred to the path to the *Shoonya* here. This will also confirm that the *Yoga* of *Gita*, as he sees it, is the *Pantharaja*. It is not just *obiter dicta* but the central theme of his narration of the *Yoga* of *Gita*.

In the context of the *Daivi Sampada* of *Tejah*, it should be noted that the *Shrutis* call the *Adhyatma Marga* as '*Kshurasya Dharah*' i.e. walking on the edge of a razor. The thorny path of *Adhyatma* is regarded to be that of the *Kundalini Yoga* and the *Jnana-yoga*.

It indicates that both the *Jnana Marga* and the *Yoga Marga* are that way difficult to tread upon. Only the best of the qualified *Sadhakas* can walk upon it. Though highly qualified (*Adhikarins*), *Gita* says that they, too, take many a lifetime to reach their goal.³¹⁹ Some of the scholars and rote orators regard the path of *Bhakti* as easy to follow. They are simply childish and inexperienced folks who learn by rote their preaching.

Even the great *Bhakta* Saint, *Shri Tukarama Maharaja*, has been on record about how treacherously difficult the path is, even of *Bhakti*. He has said that it is like eating thorny granules of iron. Only after one digests those can he dance upon the throne of the *Brahman*!

All the *Sadhakas* ought to remember Saint *Tukarama's* dictum as above in connection with every type of *Sadhana* for God-realisation, be it *Jnana*, *Yoga*, *Karma* or *Bhakti*, whether *Saguna* or *Nirguna*. Saint *Dnyaneshwar* appears to show a relatively less harsh path to walk upon with the blessings of the *Sadguru* and the *Kundalini*, that's all!

22. Kshama

The body is totally unaware of the weight of the hair it bears. Likewise, the person with this *Daivi Sampada* of *Kshama* bears all the sorrows without even noticing it. He does not have any *Ahankara* of his forbearance.

23. Dhriti

This is the *Daivi Sampada* of courage to stand steady in all adversities, like sage *Agasti*. The person having it does not waver even if the *Indriyas* become crazy for pleasures; or the chronic diseases crop up; or the undesirable things happen; or his beloved persons die or depart. It is that courage which can bear the triad of *Adhibhautika*, the *Adhidaivika* and the *Adhyatmika Tapas* simultaneously.

One walking upon the path of realization, whether of *Jnana* or *Yoga*, needs this kind of faultless *Dhriti*. It is capable of steadying the *Chitta* even in the extremes of circumstances leading to the most traumatic state of the mind and allows one to remain at ease and in tranquillity.

The three subdivisions of *Dhriti* into the *Sattvika*, the *Rajasika* and the *Tamasika* are discussed in *Gita* in its 18th chapter. However, only the best of it that is the *Sattvika* facet is treated as the *Daivi Sampada* of *Dhriti* here.

24. Shuchitvam (*Pavitryam*)

Like pure elixir-like water filled in a polished pot made of pure gold, the person who does *Nishkama Karma* by body and mind and is filled with the *Atmanatma-viveka* all through is *Shuchitvam* incarnate. *Shuchitvam*

as a characteristic of the *Jnanin* has already been dealt with in details in the 13th *Gita* chapter.

25. Adroha ('Sarvabhootahite Ratah')

Lord *Shri Krishna* says that the *Mahatmas* (great souls) look after the welfare of all the *Bhootas* (beings). They have mastered their senses. They are equanimous towards all the *Bhootas*. They finally merge into *Him*. The *Shloka* (12-4, *Gita*)³²⁰ appears to have been in the mind of Saint *Dnyaneshwar* while commenting upon the *Daivi Sampada* of *Adroha*.

He says that the holy waters of the River *Ganga* remove the sins of the world. They dissolve their troubles by its pious flow, grant new life to the trees and shrubs along the riverbanks and finally surrendering to the ocean, they do not leave even a trace of themselves behind.

The Sun goes around the world daily, removing darkness from everywhere and blossoms the lotus flowers without expecting any benefit for itself. Likewise the person endowed with the *Daivi Sampada* of *Adroha* goes on liberating the *Jeevas* bound by the *Maya* and drowning in the ocean of *Samsara*, and removing the causes of sorrows of everyone. While doing so, they do not care for slashing their own state of the bliss of the *Atman*.

26. Amanitvam

This had been discussed earlier while narrating the same characteristic of the *Jnanin* from the 13th *Gita* chapter. Saint *Dnyaneshwar* says that even when it has been given the topmost honour of residing upon the head of the great *Lord Shiva*, the river *Ganga* retains humility. Likewise, the person with the godly wealth of *Amanitvam* remains humble despite gaining any top honours from the world.

Daivi Sampada of Twenty-six Kinds

After thus describing the twenty-six kinds of the *Daivi Sampada*, Saint *Dnyaneshwar* says that these twenty-six manifest the grandeur of the *Brahman*. These are the grants given to the *Maha Purushas* by the ‘Emperor *Moksha*’. These are the twenty-six holy places (*Teertha Kshetras*) along the banks of the river *Ganga* of *Daivi Sampada*.

Having understood the various facets of the *Daivi Sampada* which every *Mumukshu* ought to earn, let us now turn our attention to the description of the *Asuri Sampada* that should be avoided.

ASURI SAMPADA

The *Asuri Sampada* comprises of six kinds of wealth that only the *Asuras* and the *Rakshasas* crave for. Common men and the *Mumukshus* and *Yogis* ought to avoid their contact and accumulation.

Lord *Shri Krishna* says that the *Asuri Sampada* is of six kinds³²¹: 1. *Dambhah* 2. *Darpah* 3. *Abhimanah* 4. *Krodhah* 5. *Parushyam* and 6. *Ajnanam*. Saint *Dnyaneshwar* sheds light upon what these are in the following words:

1 & 2. Dambhah and Darpah

To go public on the religious deeds of self is *Dambhah*. This is the worst of all the six types of *Asuri Sampada*. It gives rise to *Adharma* and the merit of performing religious acts and pious deeds is lost by advertising it.

Darpah is arrogance of wealth, honours, learning and enjoying sensory pleasures etc.

3. Abhimanah

Abhimanah is pride of self. It does not allow the person with it to surrender to the *Ishwara* who is revered by everyone who regards the

Vedas as sacrosanct. Those stationed in the *Atman* become the *Ishwara*. Everyone aspires for becoming the *Ishwara*. But the person having *Abhimanah* does not respect the *Ishwara*. On the contrary, he asserts himself to be the *Ishwara*. He hates the *Vedas*. It thus appears that Saint *Dnyaneshwar* regards *Abhimanah* as the opposite of *Ishwara-pranidhana*.

4 & 5. Krodhah and Parushyam

Krodhah is wrath. The person having it cannot tolerate the success and honours others may get. He is jealous of others.

Parushyam means harshness, cruelty. The person having it desires ill of others. He acts to hurt and harm others.

6. Ajnanam

This is the last one of the *Asuri Sampada*. The person having it does not know the difference between right and wrong, *Papa* and *Punya*, acceptable and unacceptable deeds etc.

Brute Force of Asuri Sampada

Saint *Dnyaneshwar* now describes the brute force that the *Asuri Sampada* is. He says that even though the *Asuri Sampada* is small in numbers, it is very strong. The Fires that ignite at the time of *Pralaya* are but three. However, they swallow the whole of universe.

Pralaya is the ultimate dissolution or destruction of the world at the end of an epoch (*Yuga*). The *Puranas* talk about three celestial Fires that rage before the *Pralaya* takes place: 1. *Pralayagni* – The Fire proper, engulfing the world in it at the time of *Pralaya*; 2. *Vidyudagni* – The Fire of Lightning and 3. *Kalagni* – The Fire of *Kala*. *Kala* is all-destroyer.

Fruits of the *Asuri Sampada*

The *Asuri Sampada* attaches to the most unfortunate of human beings who is destined to destroy his *Atman*. If any of these six kinds happens to inflict the *Mumukshu*, he becomes swayed from the path of *Upasana* and can be thrown utterly off the track for a long time.

Epilogue on *Daivasura Sampada*

We have noted what are the *Daivi* and the *Asuri Sampadas* and their kinds. Finally, Saint *Dnyaneshwar* discusses the other aspects of these two.

The *Daivi Sampada* leads one to the *Moksha*. The *Asuri Sampada* leads one astray and into bondage to the *Prakriti*. The wise segregate these and discard the *Asuri Sampada* and strive to acquire the *Daivi Sampada*.³²² *Arjuna* was endowed with the *Daivi Sampada*. He is an ideal for the *Mumukshu*.

The *Daivi Sampada* was described in details in the 13th *Gita* chapter while narrating the characteristics of a *Jnanin*. What now follows is a detailed description of the attitude of persons with *Asuri Sampada*, with a view to warn the *Sadhakas* against its perils and the havoc it can wrought.³²³

***Asuri Sampada* - Its Force**

The *Asuri Sampada* needs the human body to manifest. The persons with it do not know what the *Pravrittipara Marga* and the *Nivrittipara Marga* are for attaining the *Moksha*. They vanish into the abyss of *Avidya/Ajnana* and ignorance without a trace. They cannot think of *Shuchitvam* even in their dreams.³²⁴ Needless to say, they are farthest from *God-realization*.

Thinking Of Asuras

The *Asuras* think that this world is based upon falsehood and is without any order. The *Ishwara* is a fiction. It has the *Kama* as its origin and it exists as it is because of procreation by the males and females of the various species.³²⁵ In short, this is the line of thinking of *Charvaka* of old times and the materialists of the day.

They also say that performing the *Yajnas* for the sake of *Svarga* and pleasing the Gods is humbug. All the philosophies so far propagated are baseless and mere imagination. *Yoga* and *Samadhi* are illusionary. The *Sanyasins* are fooled by false promises of *Moksha* that does not exist.

The weaklings cannot enjoy sensory pleasures which are reserved for the mighty. The rule of the jungle, 'Might is right' holds true. Stealing and taking by force the wealth and women of others is the order of the day in this world. One who thus sins obtains the great fruit of enjoyment here in this world. Who has seen the other world hereafter?

The fish eat one another. What a great sin as per the *Dharma-shastra*? But they procreate aplenty. Would it have happened if the dicta of *Dharma-shastra* were true that sinners will not beget progeny? It says that the *Ishwara* governs the world and gives the fruits according to the deeds of *Papa* and *Punya*. Who has seen him? And from what is seen in the world, it does not appear that he is just, even if he be there.

All the beings, including the gods, are spending their lives in running after sex and pleasures. It must be the only thing for which the world exists. The beings that are weak and incapable of snatching things away from others perish. That is the reason for destruction of the *Bhootas*, what else?

Behaviour of Asuras

The *Asuras* having this kind of thinking are devoid of the *Jnana*. They lack intelligence to understand the consequences of their actions. They act unwisely and harshly in a cruel manner. They act to satisfy their lust for the sensory pleasures and will not hesitate even to destroy the world.

They are born to destroy it.³²⁶ How true *Gita* and Saint *Dnyaneshwar* are! Today we see the world poised upon the brink of total annihilation with the nuclear weapons it has stocked in the hands of the trigger-happy *Asuras*!

Lust of Asuras

The *Asuras* are full of lust, *Dambha*, *Abhimana* and *Darpah*. For their satisfaction, they do not hesitate to sin.³²⁷ The *Asuras* who befriend the *Kama* are bound to act likewise. It is said that the *Kama* is never satisfied by enjoyment of the senses. It in fact burns more fiercely.³²⁸ In their drive to satisfy the gigantic *Kama*, they torture the world. They are totally shameless.

Gita says that the *Asuras* thus devoted to *Kama* become mad with lust and run after its gratification. Their pursuit of *Kama* does not stop until they fall dead upon their tracks.³²⁹ They perform the *Karmas* with the only intention of satisfying their cravings for pleasures until they live.

Womanising by Asuras

They crave for songs sung by damsels. They want to ogle at women. They desire to take them in embrace. They regard the *Amrita* as inferior to the pleasures from women. For obtaining it, they will even run to the end of the World and Time.

Earnings of Asuras³³⁰

Bound by their infinite desires and cravings, for their satisfaction they earn wealth by any means whatsoever. No thought of sin touches their minds in so doing. Saint *Dnyaneshwar* says that the fish lusting after the bait does not pause to think about the angle behind it. The silkworm weaves its cocoon and gets trapped in it. It never for a moment thinks about what fate awaits it in its pursuit. Likewise, the *Asuras* go on endeavouring to obtain the objects of their lust, unmindful of its consequences.

If they cannot attain their ends, they become frustrated and in the resulting anguish, they do all sort of evil deeds. They lack joy of pleasures because they are never satisfied; they keep running from one desire to another ceaselessly. For earning wealth to satisfy their cravings, they kill anybody. They loot the world for the sake of their pleasures.

Asuras' Daydreams

They constantly engage in mind-games thinking that today they have acquired something; tomorrow they will acquire another thing of their desire; they have so much wealth today; tomorrow they will get so much wealth; and so on.³³¹ They are hungry for the wealth of the entire world. Whatever wealth others have, the *Asuras* want it for themselves.

Whatever their eyes see, they want it. For that they resort to any means, including wanton killings. On the other hand, look at the saints. They give everything they have to others who may need it. If their eyes see anyone in distress, they bestow *Grace* upon them and uplift them from their state of *Ajnana*.

Ahankara of Asuras

The *Ahankara* of the *Asuras* knows no bounds. They think that already they have killed so many enemies; they will kill the rest now. There is none like them who has pleasures like them to enjoy. There is none their equal in might. There is none their equal in happiness. They think that they are the *Ishwara* for the world.³³²

They think that they are very wealthy. They are from a great lineage. There is none their equal. They think that they will perform many great *Yajnas*, give grand *Danam* and live in great frolic and fun fare. The *Yakshas* will become gladly their servants; that they will rejuvenate the *Abhichara* and *Tantras*.³³³ Those who praise them will be given all the pleasures and wealth.

Note: *Abhichara* is the Indian Black magic of six kinds, inflicted upon the targeted person/s – *Jarana* (Inflicting with diseases), *Marana* (inflict

with death), *Sammohana* (Hypnotising), *Akarshana* (causing attraction to something or someone), *Stambhana* (stopping someone from doing something) and *Vidveshana* (causing hatred between two persons).

Their Way to the Abyss

The *Asuras* who are so deluded get the prize they deserve of their evil deeds and false attitudes. Going astray from the path of righteous conduct and thinking, they land ultimately in the deep abyss of the *Naraka* that is reserved for them, the hell-bent *Asuras*.³³⁴

Explanation: *Naraka* means ‘hell’. As per *Hindu Dharma-shastra* and the *Puranas*, these are of many types. The sinners, after being judged as guilty of sinning, are consigned to one that is prescribed for that kind of sin by the ‘God of Death and Afterlife’, *Yamaraja*.

Asuri Upasana

What should one say about the *Yajnas* of these *Asuras*? They conduct *Yajnas* out of *Dambha* and *Darpah*. Their *Yajnas* are for the sake of show. Their *Yajnas* do not fetch any good fruits but are in vain. The *Asuras*, who regard themselves as the great, conduct *Yajnas* to display their vulgar wealth. Their *Yajnas* lack the proper rites and are conducted in contravention of the *Vedas* and the *Shastras*.³³⁵

Asura’s Enmity with Ishwara

They have standing enmity with the *Ishwara* that is at the heart of every being. They work to hurt him through torturing the *Bhootas*. Full of *Ahankara*, might, *Darpah*, *Kama* and *Krodhah*, they do not spare anyone from their evil deeds.³³⁶ They slander the *Ishwara*. Lord *Shri Krishna* has said that the persons of such attitude are unfit for being told the secret of *Gita*.³³⁷

Look at the contrast between the *Asuras* as above and the saints. *Gita* says that those great souls that are free of *Ahankara*, might, *Darpah*, *Kama*, *Krodhah* and *Parigraha* become free of attachment to self and

attain the tranquillity of mind. They thus are eligible to become united with the *Brahman*.³³⁸

Asuras and Karmafala

The *Asuras* who torture not only the common men but even the saints and the righteous persons get properly punished for their evil deeds. *Lord Shri Krishna* says that *He* consigns those lowly *Asuras* who had been inflicting great harm and cruelty upon the world to the lowest species after their death.³³⁹ They are thrown into the *Tamoyoni*. They rot there into the hell of infinite pains and sorrows and are born again and again in those horrid *Yonis*. They remain in those *Yonis* for time immeasurable. That is their first stop. Still worst fate awaits their lots.

Note: *Yoni*, literally means a woman's reproductive organ; figuratively 'Womb'. Here it means species. There are 8.4 million *Yonis* through which the *Jeeva* gets to be born before it gets the human birth. The *Yonis* are subdivided as per the preponderance of the *Guna* they exhibit into 1. *Sattvayoni*, 2. *Rajoyoni* and 3. *Tamoyoni*.

Asuri Yonis

That the wicked *Asuras* will never attain to the *Paramatman* is indeed a fact. But they fare worse and worse lot and their travails are beyond description. Birth after birth, they are born into the *Asuri Yonis*.³⁴⁰ The *Lord* clearly says that the creatures that hold the *Asuri Sampada* dear always are born into the *Asuri Yonis*. They never get the divine birth that can transform their lives onto the path of *God-realization*.

Their place is the *Yonis* and the *Narakas* that are home to torture, lust, *Kama* and *Krodhah*, desires, hopes and tribulations etc. After being born into the *Yonis* of cruel beasts like tigers and lions etc. they fall into the deepest abyss where there is no hope and angels never dare to enter. It is only the devils that rule it.

Saint *Dnyaneshwar* rues their lot. He says that how tragic is their fate. They attained it by total foolishness and because of unlimited lust. He

feels great pain by merely imagining what a lot is reserved for them by destiny. He sadly asks why people follow such a path of utter destruction of their *Atman* and advises his audience to never take even a step in the direction of the *Asuri Sampada*. He specifically asks us to renounce the *Asuri Sampada* of any kind whatsoever, be it *Dambha*, *Darpah* or any other.

Three Gates to Hell

Gita says that the three gates to Hell are *Kama*, *Krodhah* and *Lobhah*. The wise should shun them. Entering into any of these is sure to destroy the *Atman* within the self.³⁴¹ Where these three open, the sins dwell and are sure to take one to the worst of the hells. The destiny that awaits one who enters in any of these gates is worse than the worst of the *Narakas*, called the *Raurava Naraka*.

The Way Out

Lord *Shri Krishna* says that the only way to avoid being trapped into such a hell is to avoid the three: *Kama*, *Krodha* and *Lobha*, altogether. One who follows *His* advice and acts for the uplift of his *Atman* attains to the *Parama Gati* and unites with the *Lord*.³⁴²

Such a person only can aspire for fulfilment of the four *Purusharthas* of *Dharma*, *Artha*, *Kama* and *Moksha*. Until the triad of *Kama*, *Krodha* and *Lobha* is the central theme of a man's life, he cannot aspire for the *Moksha* even in his dreams. One who is afraid of destroying his *Atman* should never have the company of any of these three. Being with them is like jumping into the ocean after tying a stone to one's chest. They are the surest way to efface the *Atman*.

Meet the 'Mauli Atman'

Saint *Dnyaneshwar* regards the *Atman* as the *Mother* of all, the whole universe. In *Marathi*, there is one very beautiful word for mother. It is the word '*Mauli*'. It reflects far beyond the ordinary motherhood which

is, of course, nonetheless admired by all. But the word, ‘*Mauli*’, conveys the motherhood in its superlative degree.

Saint *Dnyaneshwar* calls the ‘*Atman*’ as ‘*Mauli*’ to convey this supernatural state of motherhood. The *Ovis* describing the *Mauli Atman*, (16-338 to 348, *Dny*), are some of the most memorable from *Dnyaneshwari*.

Saint *Dnyaneshwar* says in these that when the chain of *Ajnana*, formed of the three links of *Kama*, *Krodhah* and *Lobhah*, binding the *Jeeva* to the *Samsara* breaks, then only one can traverse upon the path to experience the *Atman*.

The body can become healthy only after the three *Doshas*: *Vata*, *Kafa* and *Pitta* are eradicated. The citizens can enjoy real peace only after their city becomes cleared of the evil triad of theft, adultery and deceit. The real purity of the soul can be achieved only after the *Tri-Tapas*, the *Adhibhautika*, the *Adhidaivika* and the *Adhyatmika* are nullified. Likewise only the person who is deserted by this triad of *Kama*, *Krodhah* and *Lobhah* becomes really happy in this world.

Once this takes place, he gets the company of the *Sadhus* and saints and through them he gets knowledge of the *Adhyatmika Shastras*. By their grace and following the *Adhyatma-shastra*, he comes out of the dark forest of the cycle of births and death and enters into the grand city of *Guru-kripa* which is the abode of the bliss of the *Atman*.

There he meets the ‘*Mauli Atman*’ who reigns supreme in that city. By the embrace of that beloved ‘*Mauli Atman*’, his travails in the triad of the *Tapas* of the *Samsara* stop. The person who destroys the triad of *Kama*, *Krodhah* and *Lobhah* becomes the proud possessor of such a great bliss of the *Atman*. He becomes the *Jeevan-mukta*.

GUIDE FOR THE SADHAKAS TO THE SIDDHAS

The topic of *Daivasura Sampada* comes to the end here. Starting from the ninth chapter of *Gita* and *Dnyaneshwari*, through their 13th and the 16th chapters, it is concluded with the last. It is a complete guide to the

Siddhas, the *Mumukshus* and the *Sadhakas* on how to lead their lives in the pursuit of *Moksha*.

It clearly emphasizes upon the virtues to be cultivated and the vices to be shunned. The dangers of the *Asuri Sampada* and the traits of *Ajnana* are suitably highlighted therein. Side by side, in this discourse by Lord *Shri Krishna* and *Dnyaneshwar* we find embedded the *Yama-Niyamas* of *Patanjali* that are inherent in any *Sadhana*.

The *Manasa* and its interaction with the *Samsara/Jagat* is the basis of the *Raja-yoga*. Accordingly, we are given ample guidance on how to go about in this world with the interaction of the *Manasa* with the world and the ways to attain to *Moksha*.

In point of fact, this entire topic is rather vast and discussed in around 30 *Shlokas* of *Gita* and about 1200 *Ovis* in *Dnyaneshwari*. Almost a seventh part of *Dnyaneshwari* is devoted to it. It contains the epitome of the best advice to both the types of persons following the *Pravrittipara* and the *Nivrittipara Margas*. It lays down the real foundation of the *Karma-yoga*, both in the sense of the *Karmas* and their performance; and attaining the *Yama-Niyama* aspects of the *Yoga* implicit in the proper performance of the *Karmas*.

The Shastras

This guidance continues in *Gita* in its 17th and the 18th chapters, in particular. There the bases of doing the *Karmas* of the *Karma-yoga* are laid down. The *Vedas* regard the *Karmas* of the *Yajna*, the *Tapasah* and the *Danam* as the three best and universal kinds of *Sadhana* (*Upasana*) that any *Mumukshu* should undertake. For doing these in the correct manner so that these actions fructify into the *Moksha*, necessary yardstick is laid down in these chapters of *Gita*.

Lord *Shri Krishna* says that the persons who do not respect and follow the *Shastras* and act upon the impulses of the *Kama* etc. cannot be privy to the *Atman*. They cannot attain to the *Atman* which is equanimous to all and bestows its *Kripa* on everyone irrespective of their merits. They cannot even be successful in the worldly pursuits. They cannot get even

the ordinary things.³⁴³ They will not be endowed with any *Siddhis* or *Sukha* or the *Parama Gati* i.e. the *Parama Pada*, the Ultimate State of Being, the state of the Soul - the *Atman*. One who has left the path of the *Shastras* has committed suicide of the *Atman*. What can he get, either here or hereafter? Needless to say, the *Moksha* eludes him.

Importance of the Shastras

In view of the above, *Lord Shri Krishna* advises that one should abide by the *Shastras* in every matter. That alone is the right thing to do.³⁴⁴ This is the last point made in the 16th *Gita* chapter.

Saint *Dnyaneshwar* tells us that those who mind their own interests should not neglect what the *Vedas* tell. One has to follow a lighted lamp to enter a dark place having hidden treasure. Likewise one who desires success in attaining all the four *Purusharthas* of *Dharma*, *Artha*, *Kama* and *Moksha*, should follow the light of the *Shrutis* and the *Smritis* respectfully.

If the *Shastras* ask one to give up a kingdom, one should not hesitate to follow their dicta. The person who has this kind of faith in the *Shastras* will never come to any harm, here or hereafter. *Shruti* is the ‘*Mauli*’ which saves all from harm. She breast-feeds the world. She helps the *Jeeva* to attain to the *Brahman*. Nobody should neglect her. One should always go by her advice on the *Karmas* that ought to be performed and those that ought not to be.

Particularly the *Sadhus* and the saints have to follow the *Shastras* and the *Shrutis* since they have to set an example for the common folk to attain the objective of *Loka-sangraha*. Saint *Dnyaneshwar* concludes his commentary on the 16th *Gita* chapter saying that thus spoke *Lord Shri Krishna* on the *Asuri Sampada* and its attributes, advising all to remain clear of the faults attendant upon them.

Further Continuation

The *Patanjala-yoga* stipulates the eight parts of *Rajayoga* viz. 1. *Yama* 2. *Niyama* 3. *Asana* 4. *Pranayama* 5. *Pratyahara* 6. *Dharana* 7. *Dhyana*

and 8. *Samadhi* to attain to the *Atman*. With a view to study these eight properly, we have gone through the relevant parts of *Gita* and *Dnyaneshwari* thus far, taking recourse to the *Patanjala Yoga-sootras* as deemed necessary from time to time. We have also concurrently dealt with the various important aspects of the *Kundalini-yoga* that are integral with the *Patanjala-yoga* as well as the *Rajayoga* as seen in this book. With this, our initiation into the *Rajayoga* is now complete.

After narration of the *Sampadas* in the 16th chapter, *Arjuna* starts asking questions to *Lord Shri Krishna* regarding the matter of following the *Shastras*. His questions and the answers he gets from the *Lord* are embodied in the 17th *Gita* chapter.

It begins with *Arjuna's* question. He asks the *Lord* to tell him the fate of persons who do not know the *Shastras* but are faithful and worship the Deities like Gods, *Rakshasas*, *Yakshas* or the phantoms. He asks whether they attain the *Sattvika*, the *Rajasika* or the *Tamasika Gati* (state).³⁴⁵

It may be noted here that in the 16th *Gita* chapter, *Lord Shri Krishna* had said that those persons who desist from following the *Shastras* to satisfy their lust do neither attain pleasures here nor hereafter. They do not attain the *Parama Gati*. However, the present question of *Arjuna* is important from the point of view of common men. They lack the fine knowledge of the *Shastras* and hence cannot follow their dicta although they respect the *Shastras*.

The 17th *Gita* chapter has a lot to say on it. Basically, the traits of *Shraddha* (faithfulness) of anyone are the result of the *Samskaras* (impressions upon the Chitta/the psyche) of previous births. It is a combination of the *Sattvika*, the *Rajasika* and the *Tamasika* qualities. The actual mix depends upon the relative proportion of the three *Gunas* and it varies from person to person.

Every person inherently has the choice of the deity he worships according to his nature. Mathematically speaking, a deity includes lack of one. It can be any idea, an icon, a concept or any other symbol of whatever nature one adopts or prefers. According to the *Gunas* he is

endowed with by the *Prakriti*, he chooses the deities from the Gods to the *Rakshasas* etc. for worshipping.

Though all the *Bhootas* and the *Bhavas* (*Padarthas*, objects, entities) are reflections of the *Ishwara*, still they differ in their nature. As a general rule, the worshipper becomes the deity he worships. The *Rajasika* and the *Tamasika Bhootas* and their *Bhavas* are not conducive to attaining the *Moksha* which is reserved for the *Sattvika* worshippers.

Hence only the *Sattvika Shraddha* can keep one attuned to the *Atman*. Other types of *Shraddha* lead one to the lower *Yonis* and fate of being bound to the cycles of birth and death. Hence just having faith in the *Shastras* but not knowing and following them is of little help.

To help the common men understand the fine points of the *Shastras* and to follow the proper course of action, Lord *Shri Krishna* tells in very plain and simple words the secret of the *Shastras* regarding what proper actions are and how to perform the *Vedic Karmas* like *Yajna*, *Danam* and *Tapasah* etc. faultlessly. It is the topic for the *Lord's* discourse in the 17th and a part of the 18th *Gita* chapters. It will be taken up in a new book on the subject of *Rajayoga*.

Topic of Next Book

In the next new book, we will keep to the theme of studying the *Yoga* and the philosophy underlying it in *Gita* as expounded by Saint *Shri Dnyaneshwar*. We will then take up certain aspects of the *Sadhana* of the *Sadhakas* who have thus purified their inners by following the *Yama-Niyamas* etc. and are attempting to steady themselves in the real crux of the *Yoga* i.e. *Dharana*, *Dhyana* and *Samadhi*. That is after all the real goal of *Yoga*. We will study the guidance of *Gita* and Saint *Dnyaneshwar* on these finer aspects all through our deliberations.

However, before we enter into those details, we will look into the aspects of '*The Rajayogi's Mystic Universe*' – '*Saint Dnyaneshwar on Jeeva-Jagat-Ishwara*' on the '*Vishva-vyapara*'. It will explain the working of the mysterious universe as seen from the *Rajayogi's Yogic* perspective,

the working of its *Prakriti-Purusha* and other relevant aspects et el. Since the *Gunas* are the subdivisions of the *Prakriti* and play prominently their role in this matter, we will need to take a look into their working at a later stage. For entering into it, we have first to understand the real nature of the *Prakriti*, its *Gunas* and their workings.

Gita, and in tune with it, Saint *Dnyaneshwar*, device Methods of worshipping the *Ishwara* so as to attain merger with *Him*, based upon the unitary nature of the triune formations of The *Jeeva*, the *Jagat* and the *Ishwara*,. That is the subject of the *Rajayogi's* Mystic Universe and *Bhakti* of *Gita* and *Dnyaneshwari*.

These aspects form the theme of the following Book-3 by this author - '*The Rajayogi's Mystic Universe*' – '*Saint Dnyaneshwar on Jeeva-Jagat-Ishwara*'.



❄

BOOK-3

❄

THE RAJAYOGI'S MYSTIC
UNIVERSE

❄

SAINT DNYANESHWAR ON
JEEVA-JAGAT-ISHWARA

The Mystic universe Of A Yogi

One may not know what the universe actually is. Modern science and astronomers, as we know, all try to vie with one another to unravel its mysteries. But by now they mostly have understood how much far beyond their human capacity it is to understand, even in a rudimentary way.

As many of you may be aware, the *Yogis* see the working and the nature of the universe far too differently from what the scientists and astronomers see it as. Not that the *Yogi* denies the knowledge of science. He takes it ipso-facto as revealed by science and what physical universe is still beyond its grasp.

A *Yogi* never denies the existence of the mundane. But his vision takes him into the realms of what is the Unknown and the Unknowable to science. The *Ritambhara Prajna*, the genius, of a *Yogi Master* reveals the universe in all its complexities to him. This book deals exactly with the *Yogi's* vision of the nature and working of the universe that is really mystic.

Gita and Saint *Dnyaneshwar*, along with many Masters before them, have adequately illumined the mysteries of such a universe for us to see. Let us start with understanding it as I came to learn about it from a

Yogi's point of view and the visions he gets. This is my revelation after I perfected myself on the path of the *Rajayoga* aka *Kundalini Yoga*.

It is albeit a very interesting part of my learning with the Master *Yogis* of my traditional *Natha* Sect of Saint *Dnyaneshwar*. The great *Yogic* heritage has been passed down the past more than seven centuries by the Master *Yogi* that Saint *Dnyaneshwar* was.

YOGA-SHASTRAS AND ME

There are numerous practical implications of real philosophy to be applied for life too. The Indian Philosophy is not just an idle dialogue. It resonates with the practical world that life is in this universe of ours.

It expects one to be able to experience its tenets and live for it. The practical way to experience the philosophical propositions is known as the *Yoga* and the science developed around it is the *Yoga-shastra*. Everybody, including a householder, can practise the *Yoga* according to his capacity.

Having practiced the *Yoga* and studied the texts, with guidance from proper *Yogic* authorities, I could understand its intricacies. I have given an outline of my *Yogic* experiences in a separate complementary book to this work - '*Autobiography Of A Natha Siddha Yogi*' - to enable the enquirers in understanding some of the mysterious part of the *Yoga* discipline.

What follows is an analysis of the Universe as the *Yogis* see it from their perspective of life and their concepts of the relationship between the *Jeeva-Jagat-Ishwara* triumvirate.

REALISM, SCIENCE AND THE DARSHANAS

Western Philosophy, Modern Science and Indian Philosophy

Now we will turn our attention to a brief comparative review of the Western thought, the Modern Scientific view and the Indian philosophy in general. It is expected to help us in better understanding of the

standpoint of *Gita* and the *Dnyaneshwari*, and furthering our quest for philosophy and the *Yoga*.

The Realism and the Surrealism

In a way, the knowledge being acquired by the modern science falls in the category of the *Realism*.

The *Realism* means the practice of regarding things in their own true nature and dealing with them as they are; fidelity to the *Nature* in representation; the showing of life etc. as it is.

The *Surrealism* is a different concept from the *Realism*. It was a movement of the twentieth century, which was propagated in the fields of the arts and the literature. It was an irrational expression of the sub-conscious mind by connection to the images it is replete with.

The dream visions do not conform to the rationality and the logical intellectual understanding. Just like that the artist allows freedom from the bondages of the *Reality* in his creativity and its depiction. The resulting portrayal in the dreamlike form of the *Reality* is a specialty of the *Surrealism*.

The *Pluralistic Realism* has at its core the ability of viewing the object or the *Reality*, with acceptance of there being more than one equally cogent and rational aspect of what is seen as the *Reality*.

Thus to study the universe, the beings and their surroundings from a rational point of view is the *Realism*. The *Surrealism*, on the other hand, is to look at something from a dreamlike imagination and wild interpretative angle, confusing the boundary of the real and the illusory. It then leaves aside what something looks and appears like in the light of the everyday reason and day-to-day experience.

THE SCIENTIFIC VIEW

Looking from this point of view at modern science, it will appear to be *Realistic* in what it attempts in the understanding of the cosmos and life. But consider what science yields in its enquiries into its far reaches and

beyond. If both these angles are considered, then the modern science appears to be an admixture of *Realism* and *Surrealism*.

The Einsteinian Theory of Relativity would have fallen into the category of the *Surrealism* at the time when it was conceived in the early twentieth century, in the year 1905 precisely.

The nature of many of the theories and mathematical and scientific hypotheses has been originally on the borderline of the *Realism* and the *Surrealism*; and even today many of these fall in the same category in spite of the lapse of a few decades after they were propounded.

For example, consider Max Plank's Quantum Mechanics, Heisenberg's Uncertainty Principle, Niels Bohr's Atomic Model, the Cosmogonists' hypotheses like the Big Bang Theory and the Steady State Theory, the Physicists' hypotheses on the Black Body Radiation, attempts at the Unified Field Theory by Einstein and other scientists, various hypotheses on the cosmic particles and the String Theories etc.

All of these, in some way or the other, appeared to be *Surrealistic* when originally propounded. Even today, some of these theories do appear to be so, in spite of the advance made by science since the date of their inception.

The *Scientific Realism* is based upon our deterministic observations about Space, Time and Velocity. Given the various known parameters, science expects certain definite results. Heisenberg's Uncertainty Principle has upset this *Realistic* approach of science.

His principle shows that one cannot observe the accurate velocity and the spatial position of an electron simultaneously. When one tries to observe either of these aspects, the other aspect changes. Thus the *Reality* appears to depend upon the observer's presence. This overrides the deterministic base of science.

In scientific logic, results do not depend upon the observer's presence or absence. Results of scientific experiments are guaranteed to remain the same under given conditions.

Presently, this principle is found to be true at the microcosmic level of an electron. However, one may not rule out the possibility of its application to the larger arena. Man's observational sphere is but nothing compared to the cosmic scale, much less than the electron as compared to the atomic scale. So it may happen that scientists may discover that similar principle applies to all the observations we make at the level of the Universe.

If one cannot deterministically observe the events, like in the case of the electron as per Heisenberg, the *Singularist Realism* of modern science or any other similar approach becomes incapable of unravelling the mystery of the cosmic phenomenon.

The other doctrine viz. the *Realistic Pluralism* tries to tide over this problem faced by the *Singularist* views. It endorses that views of all the various *Singularist Realistic* approaches are valid. Same are part of a larger picture. Hence it was thought that by accommodating every view, the cosmic riddle could be solved.

The *Jainism's* liberal principle of the *Syada-vada* was born to explain the scheme of the *Universe*. It states the principle of *Realistic Pluralism*.

However, such a principle cannot be sufficient to really help solve the problem of what is the *Reality*. That is because the known views cannot be taken to be everything about the *Reality*. Howsoever one may go on adding more and more views to the picture, still many more will always remain unknown.

This will be very true, particularly when we are talking about the *Reality* which is the least known, seen and understood, and additionally, which is infinite as compared to our limited vision and understanding. Hence any so called theory of *Realism* will not be *Realistic* at all. Calling it a *Realistic* theory will be an oxymoron, whether *Pluralist* or *Singularist*. Such theories might only be true in a very limited sense.

Science and also our day-to-day life are based upon observation and rational approach. However, on quite a few occasions, our interpretation of events is faulty. Everyone knows that if something is thrown upwards,

it comes down. However, this observation is not the real principle. Actually the Newton's Law of Gravitation is in action.

Based upon it, man sends probes like the Voyager into the inter-stellar space, which can defy the observational principle, by never returning to the Earth.

Again, the sensory perception has its limits. One cannot see or sense electromagnetic waves, and the ultraviolet and infra-red bands of its spectrum. Man's senses of sight, hearing, smell, taste and touch are likewise limited to a small range.

The human beings are incapable of hearing sound waves beyond certain wavelengths. One cannot see air. The human vision is limited in total darkness, at long distances and under unfathomable waters. Enhancement of these capacities by instrumentations like the Radio telescopes, the electron microscopy and the sonar soundings, etc. is, of course, but limited.

Moreover, man can survive in only certain range of environment, temperature, pressure, humidity, balance of oxygen and other gases in breathable air etc. Such limitations are very specific for survival. The limits on these environmental factors get drastically reduced further when it comes to the capacity of making rationalistic observations in a scientific manner. Under distressing environment, one's senses become dulled. They are of less use then in making the required scientific observations. Naturally the quality of observations made under such circumstances suffers.

The scientific theories of today may not hold tomorrow because of newer discoveries and broader knowledge of the subject. For example, so to say, even the sacrosanct Laws of Newton were taken apart by the latter-day Theory of Relativity of Einstein. Scientific theories are always in a flux, with the theories of today being thrown overboard the next day.

Further, the human capacities appear to be miserably limited as compared to the cosmic scale, which they are trying to probe. We will note later the salient observation of Lord Reese in this connection.

Both the observational and the intellectual capacities are limited even after their enhancement beyond the normal sensory perception limits by the instrumentation and other scientific appendages. The added faculty of even the Super-Duper computers does not help much in this respect.

Coupled with these limitations of perceptions, the intelligence, the understanding of the phenomenon and the capacity to draw the correct inferences are also having their own limits. Just as these faculties appear to be much limited in the case of many lower life forms, the same must also be the human case, albeit with a larger amplitude for these capacities in some respects. This incapacitates the humans to solve the greater riddle fully.

The scientists have been so long ruled by what is known as the *Scientific Determinism*. It hypothesizes that all events, including the human action, are determined by the causes regarded as external to the *Will* of the human beings.

In short, *Scientific Determinism* implies that the laws governing the *Nature* do not vary owing to the human presence, observation or will. They are always predetermined and man only discovers them by the scientific and the logical methods. It presumes that nothing is beyond the understanding of Science.

This apple-cart of the *Scientific Determinism* has already been upset by the *Uncertainty Principle* of Heisenberg and the present-day understanding of the human limitations. This is now openly being endorsed by even the eminent scientists. It looks as if the watchword of scientific thought has been metamorphosed from the olden *Determinism* into the *Uncertainty*.

Let alone the inadequacies of the common man, even the all-too-knowledgeable scientists' concepts are in the doldrums. Many concepts are undergoing tremendous transformation e.g. those of Space, Time, Matter and Energy, The Special & General Theories of Relativity, The Brownian Motion, The Quantum Theory, Nuclear & Particle Physics, The Pulsars, the Quasars and the Black Holes etc. Science has yet a very long road ahead to come to grips with this kind of a reality.

Biological Sciences:

The Sphinx's Questions

Whatever is said above about the physical sciences, allied to Mathematics, Physics, Chemistry and Astronomy, applies equally to the biological sciences. Day by day, their research is yielding newer and newer discoveries and inventions.

The Darwinian Theory of Evolution is being replaced by the Neo-Darwinian theory. The question of the Origin of the Species and their evolution is getting more and more complex as the time passes. Despite the magnanimous strides of the Biosciences, they are nowhere near to elucidate upon the human and other animates' faculties of Perception, Thinking, Memory, Reasoning, Cognition and Will Power etc.

Man has invented even the super-hyper-duper generation of computers, capable of trillions upon zillions terabytes of computational capacity, supposedly far too superior to the human brain's. The most complex mechanism and the operational details of such gigantic computers are well known to man.

Even with such tremendous ability and further advances in the domain of the Organic structure and the Physiology, man has failed to know the clear structural and functional aspects of the brain.

The scientists have been unable to decipher much about the brain's powers of perception, thinking, memory, logical reasoning and acquisition of knowledge. Many other aspects, including the working of almost ninety per cent of the brain, the origins of the impulses and the desires etc. remain unknown yet.

The scientists have so far come forth with just a few underdeveloped working hypotheses to explain the working of the conscious and the sub-conscious Minds, and their psychological, psychoanalytical and psychiatric aspects.

In the fields of the Biosciences, there have been quite spectacular advances in various field e.g. Darwinian and Neo-Darwinian theories,

Human genome project, chromosomal and the genetic mapping, Theories on the self-replicating molecules and organic structures, Transplantation of organs, Synthesizing blood plasma, Blood transfusion, Complicated surgeries even at the embryonic level, Anaesthesiology, Surrogacy techniques, Embryonic cloning, Stem cell research and the In-vitro conception etc.

In spite of it all, the mystery of the origin of life is nowhere even slightly touched in this quest. The scientists surmise that the life originated from the gross matter, simply by chance, owing to a slew of many complex environmental and thermo-chemical actions and reactions. It developed further from the unicellular to the super intelligent multi-organ life forms. They say that life is still continuing on its evolutionary path.

However, these claims have not been vindicated by practical demonstration. Let alone, there is no progress in certain critical areas. They are unable to show how the life force works upon the inanimate matter to form the body. Who can tell whether the brain is the seat of consciousness; if it is, how does a mere complex of electro-bio-chemical ingredients bring out the consciousness; from where does this consciousness come and where was it before.

There are many more questions left unanswered e.g. what is the nature of the life force; is it also one of the energies of the physical world; is there anything like the *Chaitanya*; if so, how does it function; what happens to it after the death of the body and whether life can survive without a body etc.

All this amounts to too much of uncertainty and ignorance of the modern science regarding the nature of the physical entities like Matter, Energy and Space, and life and the living organisms.

There is a wonderful book. Its title is 'Encyclopaedia of Ignorance'. It is a compilation of a number of essays by some of the Nobel laureates. They have reviewed the achievements in the various fields of science and their limitations. These masters of Science clearly speak about these grey areas of science. They highlight the uncertainty and level of ignorance in their respective fields of science.

The Reality

Another important issue regarding Science and the Realism concerns about the nature of the Reality. From the Heisenberg Principle, we have already seen that in his experiment with the electron, there existed two Realities with respect to one observer, one regarding its spatial position and the other regarding its velocity.

If say two observers were to watch simultaneously for each of these aspects separately, will the combined result of their observations be the real state of the electron at a given time? Alternatively, will it be something else, since now two observers are involved? What if more than two observers are involved? Will the same aspects appear differently to everyone?

Will the result be multiple depending upon how many observers there are, or independent of their number, there will be but only one result? Moreover, who is sensing the observer's intent to observe and how is it being done by the so-called inanimate electron? Many more such questions arise from Heisenberg's observation.

If an object were to exhibit observer-related properties, then what can possibly be regarded as the true nature of the Reality? How can it be Deterministic? If we take away this base of Determinism from Science, what is it reduced to, since Science bases itself on Determinism?

If the mere presence and intent of the observer is going to affect the behaviour or the properties of the object to be observed, and another observer is likewise going to affect its status, what will now be the effect? Will the action of one upon the scenario affect its observation by the other? Does it mean that the expected result of one's actions will be influenced by the other's presence and/actions? Will there result many Realities dependent upon how many observers are involved?

Accepting that there are more Realities than one will immediately change Science into Mysticism. This will bring in Mysticism which Science has been terming as abracadabra all along into its realm.

Can acceptance of the *Pluralistic Realism* solve this enigma for science? Such an acceptance will reduce it to the same mysticism-like scenario as above.

It may then mean that men are not what they see themselves and others as, nor are the things what they look as. But everyone and everything is far too and unimaginably different from what one sees.

If we accept *Plural Realities*, how will we be able to hold anyone responsible for the net result of his actions? Will not the *Law of Free Will* be defied then, which takes for granted that everyone is responsible for his actions? This will be rather anachronistic, on some unimaginable scale.

This state will even pose questions on the Law of the *Karma-vipaka*. *Karma-vipaka* is axiomatic to many of the Indian philosophical doctrines. Simply stated, it means that one has to suffer the results of one's own actions. For example, if one harms somebody, he will also be harmed in return, whether now or in latter birth.

THE SCIENCE AND THE DARSHANAS

It is desirable to look into these various issues concerning the *Reality*. The oriental Schools viz. the *Vedanta*, various *Darshanas*, etc. and the subject matter of this work, *Gita* and the *Dnyaneshwari*, have said a lot about the *Reality* as per their tenets.

The *Reality*, as portrayed by them is not in line with the scientific dogma of *Determinism*. One may think that all the mysticism in their doctrines is totally unwarranted in the spirit of science.

The scriptures, especially *Gita*, *Dnyaneshwari* and *Patanjala Yoga Sootras* have a say in the various matters of *Reality*. After having examined the limits of the scientific thought, there will be little resistance to give a conscious thought to what the scriptures say.

Upon this background, it will be easier to understand the doctrines of these oriental streams. Their doctrines discourse a lot regarding the much vexing question of the *Jeeva-Jagat-Ishwara* combine.

The spirit of their enquiry is well stated in the words of *Shankaracharya* who has gone as far as even to deny the authority of the *Vedas*, in case what they say is contrary to reason and experience.

Search for Reality through Gita and Dnyaneshwari

All this discussion will set up the background to what is to follow. We are going to understand in this work as to what the doctrine of *Gita* is, and what its *Yoga* principles and practice are. *Dnyanadeva* has explained these in *Dnyaneshwari* and his other allied works. His works illuminate lucidly the substance of *Gita* in respect of its philosophy and *Yoga*.

Generally, the thoughts in *Dnyaneshwar's* works are stated in a straightforward statement-like manner. *Dnyanadeva* uses the *Pramanas* (evidence, substantiation) of *Upamana* (similes, analogy) and *Anumana* (inference) in his work to bring forth a point. He also makes use of the other *Pramanas* viz. *Pratyaksha* (direct proof), *Parah* (proof by others) and *Shabda Pramanas* (Sacrosanct Word of the *Vedas* as evidence) of the *Nyaya* doctrine. In contrast to the *Pratyaksha Pramana* of the enquirer, the *Parah Pramana* is a *Pramana* based upon the *Pratyaksha Pramana* given in evidence by others.

The most important *Pramanas* that he employs are necessarily the *Yogaja* (intangible esoteric vouched for experiences during the *Siddha* state of the *Yogis*) *Pratyaksha Pramana* and the *Shabda Pramana*. It is because the ESP or *Atindriya* (extra-sensory) *Yogic* experiences are necessarily having a great value in *Gita*. Any worthwhile commentary on the *Yogic* text of *Gita* has to be primarily based upon the *Yogic* experiences.

With this understanding, we will now turn our attention towards examining the nature of the *Yogaja Pramana*.

The Yogaja Pramana and Surrealism

The doctrine of *Realism* does not at all approve of the *Shabda* and the *Yogaja Pramanas*. The *Realists* do not accept as a *Pramana*, the

Pratyaksha or otherwise, the experiences in the altered states of the consciousness.

These include the various states like dreaming, hypnotic, of psychological disturbances and madness, of being unconscious or under the anaesthesia or the influence of the psychotropic substances, etc. Here, in particular, we are concerned with the states of *Samadhi* and other supernatural phenomenon. These can never be treated as *Realistic*. The same are categorised as *Surrealistic*.

Therefore, the extra-sensory perception of the *Yogis* cannot be adduced as a *Pramana* under *Realism*. Acceptance of the *Yogaja* as a *Pratyaksha Pramana* along with the *Shabda Pramana* is the main point of departure between *Gita-Dnyaneshwari* and the *Realistic* approach of the Western thought and a few of the *non-Vedic* doctrines.

Gita and *Dnyaneshwari* do accept the *Vedas* and the *Shrutis* as the *Shabda Pramana*. The *Smritis* and the ESP experiences of the *Rishis* and the *Yogis* are accepted by *Gita* as the *Apta-vakya* (*Paramarthika* authorities' averments) and *Yogaja Pramana*. Other than the *Vedics*, no one accepts or even considers these types of *Pramanas*. *Apta-vakya* is the avowal of something by authorities like the Seers, *Rishis* etc.

We may, therefore, surmise that the doctrinaires of *Gita* and *Dnyaneshwari*, based upon the *Shabda* and the *Yogaja Pramana*, have necessarily to be termed as *Surrealistic*. Moreover, the part of its text which apparently is the *Realistic* is not very basic to these doctrines. It is just incidental and of secondary nature.

Gita invokes many streams of philosophy, rejecting none of them. It rather correlates them into a grand scheme of its own. The same has to be treated as *Pluralistic* too.

In view of these observations, we have to treat that *Gita* deals with *Surrealistic* notions and practices. Naturally, *Dnyaneshwari* takes recourse to *Surrealism* in its commentary on *Gita*.

I would, therefore, urge my readers to bear in mind what has so far been discussed regarding the essentials of the Indian philosophic thought and *Gita*, and *Dnyanadeva's* exposition on the same.

In case someone insists that these works be explained scientifically, the futility of doing so will be obvious in the light of the above discussion.

It has been amply pointed out that Science tends to Realism whereas *Gita* and *Dnyaneshwari* tend to be *Surrealistic*. It is even more so because they are expounding the absolutely surrealistic matter of the *Yogic* discipline, based upon the *Shabda* and the *Yogaja Pramanas*.

With this as the background, we now turn to the philosophy and the *Yoga* of *Gita* and *Dnyaneshwari*.

THE PHILOSOPHY of GITA

Philosophy, in general, deals with the relationship between the *Jeevatman* (individual soul), the mundane universe (called the *Vishva* or the *Jagat* in Sanskrit) and the Lord of all these (known by various descriptions and names, specially the *Ishwara*), and the true nature of these three.

The *Ishwara* has different shades of attributes in each system of philosophy. For a better understanding of the term, one is advised to take up a deeper study of philosophy.

The complications of the various streams of Indian philosophy are multiple. There are Indian philosophers who treat the *Jeevatman* as existing, the universe as real, and the *Ishwara* as the *Reality*. There are others who regard all these three entities as separate identities. Still some others regard all these as non-existent or partially real.

There are also those who regard them as being the manifestation of the same *Ultimate Principle*. The various streams of Indian philosophy have yet another distinction. The three, the *Jeeva*, the *Jagat* and the *Ishwara* are subjected to another classification of *Jada* i.e. matter only; and *Chetan* i.e. imbued with Life.

Some philosophers regard some or all of these as *Chetan* or *Jada* variously, according to their individual concepts. There are yet differing views amongst the philosophers regarding the obvious existential

relationship of the three principles viz. *the Jeeva, the Jagat and the Ishwara*.

These principles are regarded as the ultimate by some, discounting any intrinsic differences in their nature. Others regard that all these are different or a combination of the *Jada* or the *Chetan* in some way or the other.

The *Adwaita, Dwaita, Vishishtadwaita, Shuddhadwaita, Dwaitadwaita, Charvaka, Jainism, Buddhist, Sankhya, Nyaya and Mimamsa* are some of the Indian philosophic streams, just for an example. These are various main schools of Indian philosophy. Some of these will be dealt with at appropriate places when dealing with Indian philosophy. One has to have an understanding of the essential principles of these certain streams in order to grasp the philosophy of *Gita* as it is reflected in *Dnyaneshwari*.

In order to appreciate the subtleties of these philosophic thoughts which in turn do influence the *Yoga* practice, I tried to get a grasp of the central doctrines of these streams through an understanding of the writings and commentaries on *Gita* by some of the eminent authorities.

They were *Shrimat Adi Shankara, Ramanuja, Radhakrishnan, The Purushartha Bodhini Teeka* by *Shri V. D. Satavalekar, The Essays on the Gita* by *Aurobindo, The Gita Rahasya* by *Lokamanya Tilak, The Gita* by *Shri Prabhupada Swami* of the *ISKON* fame, *The Gita* by *Yogananda, Chinmayananda* and by some authors of other *Yoga* traditions.

For understanding these treatises with vastly variant philosophical interpretations on the lines of the *Dwaita* and *Adwaita* etc., one really needs to have many a qualification; for example: an intellect of the highest order and ardent studies in the various streams of philosophy; a sound base of the *Sanskrit* language; adeptness in the Vedic literature - *Shrutis, Smritis, Puranas, Upanishads, the Gita* and the *Brahma-sootras* - plus an infallible memory and bibliophilic reading, et al.

Shrutis mean the text of the *Vedas* proper, in particular. This word is used to refer to the *Vedic* texts in general such as the *Vedas*, the

Brahmanas, the *Aranyakas* and the *Upanishadas*. *Shrutis* do not include the later day *Puranas*, the *Gita*, the *Brahma-sootras* and the *Smritis* et al.

Although, but a selected few amongst us can boast of these attributes, we may still attempt to comprehend as much of the philosophic thought as our limitations permit.

VEDANTA

Vedanta means the body of the texts and philosophies that forms literally the end portion of the *Vedas*. It is also known as the *Uttara-mimamsa* to differentiate it from the *Poorva-mimamsa*, another school of the *Vedics*.

THE DOCTRINES OF THE ADWAITA AND THE DWAITA

1. The Adwaita and the Dwaita philosophy:

Adwaita is the concept that all throughout the Universe, in all the living beings, in all the matter and all the energies, there is but one principal primordial element. *Dwaita* meaning two or more implies existence of two or more independent primordial elements.

Adwaita refers to an element, which is the first in the order of existence. Other things or beings are but subsequent to it or arise from it in a consequential order, or are subordinate to it by their true nature.

In that sense, all the other streams of *Dwaita* and *Dwaitadwaita* etc. can be regarded, in a way, as off-shoots of the *Adwaita* principle. That is because each School of philosophy regards some one or the other principle as primary and the others secondary.

Upanishadas are a category of Vedic texts, imparting wisdom and insight into the nature of being and how to attain the Salvation. *Brihadaranyaka* is name of an *Upanishada*.

It was the *Brihadaranyaka Upanishada* that first alluded to the *Adwaita* principle in its *Mantra*: 'This *Jeevatman* in the form of the *Purusha* was alone to start with. Wanting to entertain itself, it desired to create and

thus the *Creation* came into being.³⁴⁶ This is how the *Dwaita* sprang up from the original one principle. Originally there is but one principle is obviously the doctrine of the *Adwaita*!

2. THE KEVALADWAITA [THE SHANKARA ADWAITA]

Adi Shankara propounded this *Adwaita Vedanta*. *Kevala* means *Nirguna*, *Nitya Mukta* and *Moksha*. The *Adwaita* is the principle that there is no *Dwaita* i.e. *Duality*.

Dwaita means two or more. *Nirguna* means without *attributes* (called the *Gun*s in *Sanskrit*). *Saguna* is its opposite i.e. one with attributes. *Nitya* means *forever*. *Mukta* means *one who is free*. The overall meaning of *Nitya Mukta* is one who is forever free from all bondages of the *Existence*. *Moksha* is the state of being free of the bondages of the *Existence*.

The *Brahman* is the Ultimate Principle in *Vedantic* dogmas. According to *Shankara*, *Nirguna Brahman* is the only *Ultimate Reality*; *Jeevatman* is not distinct from It and this universe is unreal, a mirage. This School of philosophy was handed down to him through his *Guru Govinda Yati* by the tradition emanating from *Gaudapadacharya*, who had delineated its principles in the *Mandukya Karika*.

Mandukya Karika is the commentary by *Gaudapadacharya* on the *Mandukya Upanishad*.

The differentiation of the *Jeevatman* and the *Paramatman* is the *Dwaita*. While the *Jeevatman* is the *individual soul (Jeevatman)*, the *Parama-Jeevatman* is the *Supreme soul* who does not have the limitations imposed by the nature of the world upon *Him*. As per *Shankara's Vedanta* i.e. the *Kevaladwaita School of Shankaracharya*, there is no such differentiation, as also there is no distinct identity of the *Universe* from that of the *Paramatman*, or the *Drashta* or the *Observer*, from the *Observed*.

The observed *Universe* is a mirage and hence unreal. The seeds of the *Adwaita Vedanta* lie in the *Chhandogya* and the *Brihadaranyaka*

Upanishadas, and in the *Nasadiya Sookta*. *Shankara's Vedanta* uses certain terms as follows:

Maya-vada: The *Jagat* or the *Drishya* - That which is the object of observation is called the *Drishya*. It literally means the *Jagat*, the universe. It is unreal; it is a hallucination – a *Vivarta* – upon the *Brahman* due to the *Maya*. *Maya* is the *Vedantic* entity that deludes the *Jeevatman* and makes him lose his identity with the *Supreme* i.e. the *Brahman*, so that he sees the world of phenomenon as real. This doctrine is known as the *Vivarta-vada*. *Vivarta* literally means a *vortex*. The *Jeevatman* sees the universe and its workings as if his senses were deluded like those of a person trapped in a vortex.

Abhasa-vada: *Abhasa* literally means illusion. The *Jeevatman* and the *Isha* i.e. the *Ishwara* are the reflections of the *Shuddha Brahman* and hence both are unreal. *Shuddha Brahman* is the *Brahman* without the workings of the *Maya*. *Maya* veils the real nature of the *Brahman* which is *Shuddha* i.e. pure, pristine.

Pratibimba-vada: *Pratibimba* literally means the *reflected image* as in a mirror. *Chaitanya* means the quality which brings life into existence. It is distinct from the *Jada* i.e. both the gross matter and the energy, which constitute the mundane universe i.e. the *Jagat*. The reflection of the *Chaitanya* in the *Maya* is the *Jeevatman*.

Drishti-Srishti-vada: The *Chaitanya* with the attribute of the *Jnana* is the *Isha* and its *reflected Chaitanya*, having the attribute of the *Ajnana*, is the *Jeevatman*.

Avachchheda-vada: The *Chaitanya* not covered in the *Ajnana* is the *Ishwara* and the *Chaitanya* covered by *Ajnana* is the *Jeevatman*. It is in this respect that the *Jeevatman* is called an *Amsa*, i.e. a part and partíciple, of the *Ishwara*.

According to the tenets of the *Maya-vada*, this *Universe* is unreal. By this term, it is generally understood that this world has no existence, that it is a mirage like a dream. Nevertheless, it also can mean that the world is not the original or the *Ultimate Reality*.

Sat is what is real. *Asat* means that which is unreal. These words are almost always used in the context of the various entities like the *Brahman*, the *Maya*, the *Prakriti* and other elements of cosmic nature e.g. The *Brahman* is *Sat*; the *Maya* is *Asat*, etc. *Brahmadatta*, much before the time of *Shankara*, had propounded similar notions in his *Adwaita* doctrine. According to him, the *Sat* exists concurrently with the *Asat*.

However, according to both the doctrines, of *Shankara* and *Brahmadatta*, the *Brahman* is the only and the whole *Reality* i.e. the *Satta*.

The *Adwaita Tattwa* i.e. the *Principle* has various nomenclatures like *Brahman*, *Jeevatman*, *Paramatman*, *Sat* etc. These may differ in attributes and have other nomenclatures as per the various Schools. The *Dwaita* Schools call the *Ultimate Reality* as the *Para-Brahman*, the *Ishwara* etc.

We do not intend to delve into the finer aspects of these philosophic thoughts. However, the readers intending to do so may refer to the various texts on the subject. Many scholars, including Indian authorities like Mr. R.D. Ranade and Dr. S. Radhakrishnan, and many western scholars, have written in English on the subject of Indian philosophy. Ample literature in the Indian languages is available on the subject.³⁴⁷

3. THE DWAITA-VADA

Vada means a doctrine. *Vadin/s* is the term referring to the adherent/s of a School or a doctrine. All of them were *Brahma-vadins* i.e. subscribing to the *Brahman* as the supreme reality.

The *Vedanta* philosophy has doctrines of the *Dwaita* and the *Dwaitadwaita* streams, side by side with those of the *Adwaita* doctrines. Eminent thinkers like *Madhwacharya*, *Vallabhacharya*, *Bhaskaracharya*, *Nimbarkacharya* and *Shrikanthacharya* have propounded the other philosophic Schools of *Vedanta* just as *Adi Shankara* propounded his doctrine of *Kevaladwaita*.

However, their views differed on various matters like:

- i. *Attributes of Brahman*, its relation with the *Jeevatman* and the *Jagat*;
- ii. *Attributes* and the condition of the *Moksha* i.e. Supreme Salvation; iii. *Ideas* as to the nature of the *Jeevatman*, *Jagat*, *Ishwara* and *Maya* (i.e. the *Prakriti*) and iv. The *Creation*, its sustenance and dissolution; etc.

However, all these streams were regarded as *Astika* i.e. accepting the authority of the *Vedas* as the ultimate without dispute.

On the other hand, certain Indian Schools of philosophic thought like the *Jainism*, the *Buddhism* and the *Charvaka* etc. disputed the *Vedas* and did not subscribe to their authority. These were hence known to be the *Nastika* streams of Indian philosophy.

We will not concern ourselves with any of these in this work. However, for the sake of understanding, we will review some of their principles as far as they have a bearing upon our discussion.

Explanation: *Astika* means a believer of the *Vedic* creed. *Nastika* i.e. Non-believer is opposite of *Astika*.

There is yet another meaning of *Astika*. It is that thought which regards the *Ishwara* as the highest *Satta* i.e. the *Ultimate Reality*.

Para-Brahman denotes the *Supreme Brahman*. The terms, *Brahman* and *Para-Brahman*, are used flexibly for connoting the Supreme Reality, unless the context demands the use of the exact relative term.

Ishwara-vadin means those who believe in the *Ishwara* as the supreme reality. *Dwaitin* means one who subscribes to the principle of Duality (the *Dwaita-vada*)

Shankara's Vedanta regards the *Nirguna Brahman* as the *Ultimate Reality* and subordinates the *Ishwara* to it by calling *Him* the *Saguna Brahman* or the *Shabala Brahman*. *Saguna Brahman* and *Shabala Brahma* are synonymous terms.

However, the *Ishwara-vadin Dwaitins* like *Ramanuja*, *Madhwa*, and *Vallabha* regard the *Ishwara* as the *Para-Brahman* and its *Bhakti*, or devotion to it, as the one and the only means to *Realization*.

On the other hand, *Adi Shankara* regards that the *Jnana* is the only gateway to *Moksha*.³⁴⁸

The *Kevaladwaita* of *Shankara* treats the *Jeevatman*, the *Jagat* and the *Ishwara* as illusory, subordinating these to the all-pervading *Brahman*. The order of ascendance of the *Universal Truth* i.e. the *Ultimate Reality* is regarded as the *Jagat-Jeevatman-Ishwara*.

However, other Schools do not accept the *Maya-vada* of *Shankaracharya* and the subordination of the *Jeevatman* by the *Ishwara* as proposed in his doctrine. The *Madhwa* School is extreme *Dwaitin*. The philosophical doctrine propagated by *Madhwacharya* is known as the *Madhwa* School or the pure i.e. extreme *Dwaita-vada*. He was an Indian thinker of the thirteenth century A.D. and an ardent devotee of Lord *Shri Vishnu*.

All such Schools regard the *Jeevatman* as *Real*, give the *Para-Brahman* and the *Ishwara* a glorious place in their scheme. Nonetheless, they do not subordinate the *Jeevatman* to them. They do not treat as it as illusory. They hold that the *Jeevatman*, the *Jagat* and the *Brahman/Ishwara* are *Multiple Realities*.

The true path to *God-realization* is that of *Bhakti* or *Ishwara-pranidhana* i.e. meditation on the *Ishwara* by various methods in all these Schools. These thoughts of the *Dwaitin Schools* are much nearer to the perception of the God as the *Ishwara* of the common people and the idea of such an *Ishwara* appeals to them more.

Vada means a dogma, a principle or a doctrine. Other most famous Schools i.e. *Vadas* are the *Vishishtadwaita* of *Ramanuja*, *Madhwa's Dwaitavada*, *Nimbarka's Dwaitadwaitavada* and *Vallabha's Shuddhadwaita*. Their individual views have subtle differences on various aspects of the *Reality* and its working.

The *Dwaitavada* derives authority from the *Kattha*, the *Mandukya* and the *Shwetashwatara Upanishadas*. These *Upanishadas* have expressed

views which regard the *Jeevatman*, the *Jagat* and the *Paramatman* as distinct from one another.

Just like the distinction between the *Brahman* and the *Parabrahman*, the terms *Jeevatman* and *Paramatman* mean and distinguish respectively between an *individual soul* and the *Cosmic Soul* or the *Cosmic Consciousness*. They are not used flexibly or interchangeably.

Prasthanas means departure to the Ultimate principle, i.e. *Realization*. The following three bodies of texts which describe the path and the practice for attaining this objective of *Realization* are known as the *Prasthanas-trayi*: i. The *Upanishadas* (the principal ten/twelve *Upanishadas*), ii. *The Gita* and iii. The *Brahma-sootras* of sage Vyasa who is also known as *Badarayana*. These form the core of the text of *Vedanta* and *Adhyatma*. The *Brahma-sootras* of *Badarayana* are a very ancient text of *Vedanta*, even earlier to *Gita* in which there is a reference to them.³⁴⁹

As *Yogi Aurobindo* says in his book '*Essays on the Gita*', most of the *Vedanta* Schools interpret these texts in a manner suiting their thoughts.

4. THE *DWAITA* of THE *MADHWA* DOCTRINE

The *Dwaitin* Schools are known by what they name as the final *Satta* or the *Supreme Reality* e.g. *Vaishnava* Schools regard Lord *Vishnu* as the *Supreme Reality*. Likewise, the *Shaivas*, also called as the *Shaivaites*, regard Lord *Shiva* as the *Supreme reality*.

Shiva, *Vishnu*, *Shakti* and *Ganapati* etc. are the personal Gods of their devotees. They visualize the *Supreme reality* to be personified as *Shiva*, *Vishnu* and alike.

Mata means doctrine. The *Madhwa* doctrine is also known as *Vaishnava Mata* to distinguish it from the *Shaivaite Dwaitin* Schools. It is based upon the doctrine of *Pancha-bhedas*.

Bheda means difference. *Pancha-bhedas* means five categories of differences. The *Madhwas* regard that there is clear distinctness as amongst i) the *Ishwara* and the *Jeevatman*, ii) the *Ishwara* and the *Jagat*,

iii) the *Jeevatman* and the *Jagat*, iv) any two *Jeevatmans* and v) any two *Jada* objects. The last three distinctions are a common day-to-day observation of everybody.

The *Madhwas* regard that the *Bhakti*, the *Jnana* and the *Karma* all lead to *Moksha* independently. However, *Bhakti* path leads to *Moksha* easily and early. They believe that *God-realization* is possible even in this body i.e. the *Jeevan-mukti* which is salvation while living in this body. It is unlike the *Videha-mukti*.

After death, the *Jeevatman* attains *Videha-mukti*, culminating in nearness to God and *realization* of one's true self that is but *Jnana* and *Ananda*. *Ananda*, also *Ananda-maya*, is the blissful nature of the *Ultimate Reality*, the *Para-brahman*.

The *Madhwas* categorize the *Muktis* into four classes - i) *Salokya*, ii) *Sameepya*, iii) *Sarupya* and iv) *Sayujya*.

The *Jeeva* gets to live in the abode of his deity e.g. *Vishnu*, *Shiva* and the like. That state is called the *Salokya Mukti*. While in that state, the *Jeeva* advances nearest to that deity. That is *Sameepya*. Then he assumes the form and all the paraphernalia of that deity. That is *Sarupya*. Finally, he becomes one with his deity. That is called *Sayujya Mukti*.

Note: *Videha* means leaving the body upon death. *Videha-mukti* means attainment of salvation upon death, in contrast to *Jeevan-mukti*.

5. THE VISHISHTA-ADWAITA OF RAMANUJA

Unlike *Shankara's Kevala-adwaita*, this School does not differentiate between the *Saguna* and the *Nirguna* aspects of the *Brahman*. This School called the *Vishishtadwaita* had been propounded by *Ramanuja* around the 10th century A.D. According to it, the *Ultimate Reality* is the *Para-brahman* or the *Ishwara*, also called the *Adi Satta* which manifests into the *Jeevatman* and the *Jagat*.

Adi means the first, the foremost, the one which precedes all the others, the primordial, the original. *Satta* refers to Reality.

The *Jeevatman* and the *Jagat* find their sustenance in the *Adi Satta* - the *Primal Cause (Karana)*. From the working of the *Primal Cause* arises the *Karya* in the form of the *Jagat* and the *Jeevatman*.

Tan-matra refers to the intrinsic intangible attribute of a *Tattwa* i.e. an element. It has the potential to manifest the *Tattwa*. It may be likened to the seed which can transform into a tree of a specific type.

According to *Vishishtadwaita* theory, the *Tan-matras*, or the causal factors, of the *Karya* reside in their non-manifested form before coming into the *Vyakta* form and again dissolve into the *Avyakta* state.

Vyakta means manifest, *tangible* in form and action. *Avyakta* means its opposite i.e. non-manifest, intangible.

Vikara means change. *Vikari* means changeable. *Avikari* is opposite of *Vikari*, unchangeable.

The *Ishwara* is *Nitya* and *Avikari*, aloof from the events, states and the feelings of the *Jeevatmans*; even when *He* takes *Avataras* i.e. incarnations of the Lord in mortal forms. *He* is not bound by the limitations of the flesh and the *Nature*. *He* manifests in a divine body.

The *Vishishtadwaitins* call the *Ishwara* variously as *Vishnu*, *Purusha*, *Bhagavana*, *Vasudeva*, *Brahman* and *Narayana* etc. *He* has all the attributes and virtues; *He* is omniscient, free of defects and impurity, pervading everything, being *Saguna* as well as *Nirguna*. *He* embodies splendour, might, opulence, knowledge of self and valour as *His* chief attributes.

Jnana is the essential attribute of the *Jeevatman*. *Ishwara* is the prime foundation of beings. Thus by coalescing the *Saguna* and the *Nirguna* aspects into one and the only *Ishwara*, Ramanuja has lent *Realism* to the *Adwaita* doctrine.

Realism means a doctrine which is based upon real direct observation of the state of things and logical inferences from them. It favours practicality and literal truth. It is opposite of *Surrealism*. Dreams,

imaginations, mirages, abstract paintings and the like are examples of *Surrealistic* things.

The *Brahman*, the *Maya* and the *Ishwara* of the *Kevala-adwaita* find their synthesis in the *Vishishtadwaita* doctrine.

We may regard the *Adwaita School* as a generic category and the *Vishishta Adwaita School* as its specific sub-category.

Many other *Vedantic* Schools agree with the *Vishishtadwaita* concept of the *Ishwara*.

Though regarding the *Jeevatman* and the *Jagat* as real and distinct, the *Vishishtadwaita* School still attributes their rise to the *Ishwara*. Further, it subordinates these to the *Ishwara*, who has the combined attributes of the *Chit* and the *Achit*.

Chit and its opposite *Achit* refer respectively to what are the *Chaitanya* and the *Jada*. Thus this School has attained the character of the *Adwaita* School, but in a *Vishesha*, i.e. a special manner. Hence, it is known as *Vishishta Adwaita* doctrine.

Ramanuja regards *Jeevatmans* as *Chid-Anu* i.e. an atom of *Chit*/a miniscule existence of the *Chaitanya*. It further classifies them into i) *Baddha*, who are bound to the bonds of *Karma* and the *Prakriti*; ii) *Mukta*, who have been freed and iii) *Nitya Mukta*, who were ever free of the bonds of *Karma* and the *Prakriti*.

According to *Vishishtadwaita* School, the *Jeevatman* does not dissolve into the *Ishwara* after attaining the *Mukti*. It is actually assimilated into its true state of *Swa-roopa* i.e. one's own form i.e. *Self* - what one really is and *Jnana* and *Ananda*. It loses self-identification on realizing the greater *Truth*. Although attaining the state of equivalence to the *Ishwara*, it, however, does not gain the powers of *Creation* and its *Control*.

According to *Ramanuja*, all the *Muktas* attain the *Ultimate Abode* variously known as the *Divya-sthana* - shining, glorious. *Sthana* means place or abode, the *Parama-pada* - the Ultimate state of being of the

soul, the *Parama-dhama* i.e. the ultimate abode of the soul or the *Vaikunttha*.

The *Bhakti* i.e. complete surrender of the self into the *Ishwara* is the main path to attain the *Mukti* which is a state of the *Jnana*. The state of *Bhakti* is categorized by him into *Mukhya*, and *Vaidhi* or the *Gauni*, in line with other *Bhakti* Schools. The *Bhakti* of the highest order is called the *Mukhya* i.e. the principal state. The ordinary *Bhakti* is called the *Gauni* i.e. secondary or *Vaidhi*.

6. BHASKARA'S BHEDA-ABHEDA-VADA

Shankara's Kevala-adwaita postulates unity amongst diversity, oneness amongst individual identities, the One amongst the many.³⁵⁰ On the other hand, the *Madhwaites* postulate *Pancha-Bhedas*.

Bhaskara and *Nimbarka* are other two eminent *Vedantins* who propounded sorts of doctrines bridging between the extremes of *Adwaita* and *Dwaita* doctrines. However, they both postulate that the *Bhedas* are as real as the unique identity of the *Ultimate One*. Their Schools thus combine the character of the *Adwaita* with that of the *Madhwa Dwaita*, and are known as *Bheda-Abheda* of *Bhaskara* and *Dwaita-Adwaita* of *Nimbarka*. *Guru Yadavaprakasha* was the preceptor of both *Bhaskara* and *Nimbarka*. He regards *Achit* as just a phase of *Chit* and sees no *Bheda* in the *Creation* in any manner.

Bhaskara regards that: The *Brahman* is beyond all, the *Saguna*, as well as the *Nirguna*. There is the *Prapancha-bheda* between the *Chetan* and the *Achetan*. *Chetan* is that which is endowed with life, a manifestation of the *Chit*. *Achetan* means lifeless (*Jada*).

Prapancha-bheda means difference in the working of these two entities, *Chetan* and *Achetan*. However, in principle, there is no *Bheda* between the two.

The various Schools of *Bheda-abheda* and their originators are as follows:

1. *Bhaskara*: *Aupadhika Bheda-Abheda-vada* (*Aupadhika* means relating to *Upadhi*.)

2. Yadavaprakasha: *Svabhavika Bheda-Abheda-vada*
3. Chaitanya Mahaprabhu: *Achintya-Bheda-Abheda-vada*
4. Nimbarka: *Dwaita-Adwaita-vada*

In spite of the subtle differences in their doctrines, they are all vehement opponents of *Shankara*. *Bhaskara* criticizes him for propagating the Buddhist's *Shoonya-vada*, garbed in the form of *Maya-vada*. As the *Ultimate One* cannot be nothingness i.e. *Shoonya*, both the *Buddhist* and *Shankara*'s doctrines are baseless in his opinion. In fact, the *Madhwaites* have gone so far as to accuse *Shankara* as being a '*Buddhist in the garb of a Vedantin* (one who adheres to the *Vedas* and the *Vedanta* philosophy)'.

Rebuttal of *Shankara*'s *Maya-vada* appears to be *Bhaskara*'s life mission. He accuses *Shankara* of imposing own imaginary concepts on the *Shrutis* as the truth.³⁵¹

Bhaskara's *Bheda-abheda* is founded upon: i) The law of *Bheda-abheda*, ii) The *Saguna Brahman* as the *Ultimate Reality*, iii) The *Bhakti* as the path to *Mukti* and iv) The *Videha-mukti*.

The Law of *Bheda-Abheda* is the postulation that the *Ultimate Reality* exhibits the aspects of both the *Bheda* and the *Abheda* which are inherent to it.

He postulates that: The *Brahman* is both the *Causative Principle* as well as the resultant effect i.e. the manifested world.³⁵² The *Upadhi* portrays the *Karana Brahman* into the world of the *Nama* and the *Roopa*. When once again freed of the *Upadhi*, the *World* with the *Jeevatmans* merges into the *One Brahman*.

These postulations of *Bhaskara* serve as a bridge between *Shankara*'s *Kevala-adwaita* and *Ramanuja*'s *Vishishtadwaita*. It synthesizes the concepts of the *Kevala Brahman* of *Shrimat Shankaracharya* and *Saguna-Nirguna Brahman* of *Ramanuja*.

Bhaskara has a unique position amongst philosophers. He has clearly stated the prerequisites of a good philosopher:

According to him, the essence of the foundations of the *Shrutis* and the *Smritis* has to be clearly perceived in their entirety and adhered to in philosophic pursuits. Philosophers' theories should be free of distortion and perversion of the true meaning of the scriptures.

The interpretation of the *Shrutis* has to be done in depth with reference to the context. He strongly objects to twisting the meaning of the *Shrutis* and relying upon matter extraneous to them to bolster one's own pre-conceived notions.

According to him, a sound philosophic thought has to be necessarily founded upon the *Word* i.e. the *Shrutis* and the actual real experiences of the seers who have realized the *Ultimate One*. The philosopher has to keep aside his own views and concepts, howsoever lofty.

He himself is an ardent follower of these rules of sound philosophies in their true spirit.

In his view, the concepts of *Shuddha Abheda (Adwaita)*, as well as the doctrine of extreme *Bheda (Dwaita)*, are purely imaginary, as seen in the context of the *Shrutis*.

According to *Bhaskara*, there is *Adwaita* between the *Jeevatman* and the *Brahman*. The *Upadhis* of the *Avidya* i.e. *Ajnana*, the *Karma* and the *Kama* i.e. desires put limitations upon the true state of the *Jeevatman*. The true nature of the *Jeevatman* as such is that of the *Brahman*. The *Jeevatman* exhibits many desires and strives for their fulfilment. These limitations foisted upon the *Jeevatman* by the *Avidya*, *Karma* and *Kama* is called the *Bandha*, literally meaning bondage. The destruction of these limitations i.e. bondages is *Mukti*.

The *Brahman* is the ultimate reality i.e. the *Satta*. *Bhaskara*'s ideology of the *Ishwara* is akin to that of *Ramanuja*. *Bhaskara* states that the *Nirakara Brahman* manifests as the *Saguna Sakara* for granting *Mukti* to the *Jeevatmans*. *Sakara* means having form. *Nirakara* means not having any form, formless.

It manifests as both the *Chit* as well as the *Achit* by Its *Parinama-shakti*: the faculty of Causation. The *Nirguna* and the *Saguna Brahman* are but the states of the self-same *Satta*. The *Brahman* is *Ananta* (literally, *infinite*). The *Brahman* is characterized as infinite, beyond limits, limitless. Just an infinitesimal of the *Brahman* manifests as the *Jeevatmans* and the *Jagat*.

Bhaskara's doctrine is a variation of the other doctrines of *Bheda-Abheda*. Since it brings the concept of the *Upadhi* in the picture to explain the duality of the *Brahman*, it is distinguished from the other doctrines of *Bheda-Abheda* by calling it *Aupadhika Bheda-Abheda-vada*.

His doctrine postulates that the *Brahman*, by the *Upadhi*, becomes finite; and on loss of it, the same assumes infinitude.

Note 1: *Upadhi* is the force that brings into the action the *Causative Principle* by manifesting the world. It is also known as the *Parinama-shakti*. *Parinama* literally means change, transformation.

Note 2: *Nama* literally means *Names*. Every manifest object has *Nama* i.e. its distinctness from other objects. *Roopa* means the visual attributes of a manifest object. Literally it means the *Form of a thing*. Every manifest object has *Nama* and *Roopa*. It is an axiom of the *Vedanta* that the world exhibits the characteristics of *Nama* and *Roopa*.

7. NIMBARK' S DWAITA-ADWAITA-VADA

Shankara regards the *Jagat* as *Maya* - an illusion. *Ramanuja* regards *Ishwara* as the *Prime Reality*, with the *Jeevatman* and *Jagat* being its adjectival extensions - *Visheshanas*. *Madhwa* regards the *Pancha-bhedas* as substantive, but still affiliated to the *Ishwara*, who is independent of all. *Bhaskara* regards the *Bhedas* to be as real as the *Abheda*.

Nimbarka is yet another famous *Vaishnava Vedantin* philosopher. Like *Ramanuja*, he is a *Dwaita-Adwaita-vadin*.

The *Dwaitadwaita-vada* and the *Bhedabheda-vada* are just the different styles of naming the same types of Schools which postulate that the same Ultimate Reality exhibits both the aspects of the *Dwaita* and the *Adwaita*.

The *Ishwara* of *Ramanuja* and *Madhwa* goes by the name of *Vishnu*. *Nimbarka* calls the *Ishwara* by the name of *Shri Krishna*, just like the *Shuddha-adwaita-vadin Vallabha* (another *Vaishnava* philosopher).

Shuddhadwaita-vada is yet another School of *Adwaita* philosophy. *Nimbarka's* School is also known as the *Sanatkumar Sampradaya*.

Nimbarka postulates that the *Paramatman*, *Jeevatman* and the *Jagat* have distinctly differentiated identities. However, the *Jeevatman* and the *Jagat* are uniquely one with the *Paramatman*.

The *Paramatman* is ever *Jnana-maya*, *Ananda-maya*, self-sufficient and independent of all. The *Prakriti*, and its manifestations (called the *Vikaras*), with all the infinite *Jeevatmans*, are all parts and parcels of the *Paramatman*.

Nimbarka treats the *Paramatman* and the *Jeevatmans* as *Chid-roopa* and the *Prakriti* as *Achid-roopa* i.e. *Jada*, gross. The subtle *Prakriti* is *Vikari* and the *Jagat* arising from her action is the *Vikara* - the mutation of the *Prakriti*. The *Prakriti* and its *Vikara* are indistinct from each other. The *Prakriti* is *Nitya*, although mutating itself.

The *Vikara* arising from it is the world of phenomenon which manifests during the cycles of *Creation* and its existence. The *Vikara* resolves itself back into the *Prakriti* at the end of the cycle i.e. The *Laya* i.e. dissolution, extinction.

Nimbarka's doctrine is also known as *Brahma-Parinama-vada* and *Avyayi Siddhanta*. *Avyayi* means non-depleting, non-expending. *Siddhanta* means doctrine. *Avyayi Siddhanta* means the doctrine that the *Brahman* remains as it was even after transforming into the world of phenomenon. These views define *Nimbarka's Abheda* in the *Bheda*. The *Brahman*, remaining unchanged, gives rise to the *Jeevatmans*, the *Jagat* and the *Prakriti*. The *Ishwara*, in reality, is at par with the *Brahman*.

Nimbarka regards the *Chit* and the *Achit* - the *Jeevatmans* and the *Prakriti*, as the *Amshas* of the *Paramatman*, just as the *Avayavas* (limbs) are parts of the body. It is just like a doll, made of sugar, has all its limbs of sugar. Although distinct from one another, there is nothing other than sugar in any of them or the doll as a whole.

Since *Nimbarka* explains the phenomenon of the *Brahman* and its manifestation, the world, with the help of this analogy of *Avayavas* (limbs of a body), his view also came to be known as the *Avayavi Paksha*. (*Paksha* here means doctrine.)

While acknowledging that the *Chit* and the *Achit* appear different from the *Parama-Jeevatman*, this doctrine postulates that they are *Amshas* of the *Parama-Jeevatman*. Thus it ultimately announces that the trinity, i.e. the *Jeevatman-Jagat-Ishwara* triune, is non-differentiate.

The *three Gunas* are the *Sattva-guna*, the *Rajoguna* and the *Tamoguna*. The *Prakriti* is made of these three *Gunas* and works according to their mix. The individuals and objects having one of these *Gunas* are respectively called *Sattvika*, *Rajasa* or *Rajasika* and *Tamasa* or *Tamasika*.

Generally everything is supposed to have a mix of all these three *Gunas*, each in different proportions. *Gita* lays much stress on the working of these *Gunas*, in the workings of beings, even that of the universe.

Generally speaking, none has any *Guna* in its pure form. For advancing on the path of *Salvation*, one has to progressively imbibe more and more of the *Sattva-guna*. Even the Gods do not have the pure *Sattva-guna*, leave alone humankind. The *Prakriti* having the three *Gunas* is called the *Maya*. Due to its influence, the *Jeevatman* does not realize his essential unity with the *Brahman*. This influence is known as *Ajnana* or *Avidya*. Its removal is the state of *Jnana*.

By the bestowal of His *Kripa* i.e. blessings, the *Jeevatman* realizes its unity with the *Brahman* and becomes *Jnani*. This state of enlightenment is variously called as the *Dhruva-smriti*, the *Para-Bhakti* and the *Chirantana Dhyana* etc. by *Nimbarka*. In that state, the *Jeevatman* is emancipated from the *Raga* i.e. craving for something and the *Dvesha* i.e. hatred of something; and enjoys freedom from misery and sorrow that were the result of *Avidya*.

Nimbarka's doctrine of *Dwaita-adwaita* is known as *Svabhavika Bheda-Abheda-vada*. Just like his *Guru Yadavaprakasha*, he regards the three principles of the *Brahman*, the *Chit* and the *Achit* as real and *Nitya*. *Nimbarka* is a *Vaishnava Vedantin* who addresses the *Brahman* as *Hari* and *Krishna* that are the names of personal gods *Vishnu* and *Shiva*

He defines the *Brahman* as follows: i. It is the *Ultimate One* which is *Para* i.e. It is the Supreme above whom none ranks; ii. It is the *One* that is beyond the limitations of Time and Space and which encompasses all in its fold; iii. It is the all-pervading omnipotent *Principal Reality*. iv. The *Bhedas* obtain from it and they exist in reality, despite having *Abheda* with the *Brahman*. *Nimbarka's Brahman* is well defined by the *Shrutis* as the One that pervading all, still exists even beyond it all.³⁵³

His dictum regarding the *Brahman* is that:

i. It is just as an earthenware pot contains clay, the curds contain the milk, albeit in a transformed state, so also the *Brahman* pervades everything.

ii. It is the *Jeevatman*, the *Regulator*, the *Foundation* and the *Ruler* of all *Chetan* and *Achetan*. It is independent of all.

iii. It is everything that it supports, enters all by being their innermost sanctuary. All the *Bhootas* are imbued by it and work upon its agency.

Nimbarka postulates that in spite of being so varied from them, the *Brahman* still reflects *Abheda* with them.³⁵⁴

In tune with other *Vaishnava* doctrines, *Nimbarka* says that the *Jagat* is the *Lila* of the *Brahman*. *Lila* means 'The Play of Cosmic Consciousness' i.e. of everything including the world and beyond. He deems it unnecessary to distinguish between the *Saguna* and the *Nirguna Brahman*, since his *Brahman* encompasses both. Like many others, *Nimbarka* accepts that the *Ishwara* takes up incarnations in the bodily form.

According to him, the *Jeevatmans* have two classes: the *Baddha* and the *Mukta*. The *Jagat* is *Vikara* of the *Brahman*.³⁵⁵

By postulating thus, *Nimbarka* has delineated the relationship between the trinity of the *Jeevatman-Jagat-Ishwara*. *Nimbarka's* doctrine is known as the *Brahma-Parinama-vada*, since he states that the other two, the *Jeevatman* and the *Jagat*, arise out of the result the transmutation of the *Brahman*.

The *Jeevatman's* bondages arise out of *Ajnana*. On realizing its own limited nature; that it is a part of the Infinite; that the *Swa-roopa* of the *Paramatman* is *Sat-Chit-Ananda-maya*; the *Jeevatman* is liberated from the bondage of the *Avidya*. *Ajnana*, *Maya* and *Prakriti* are different names of *Avidya*, as it is variously called.

For attaining liberation, the *Jeevatman* has to repose full faith in the *Guru* and practice *Bhakti* of the *Ishwara*. The path of the *Bhakti* is to surrender oneself into the *Ishwara*, to obtain *His Kripa*, treat oneself as *His* true servant and depend wholly upon *Him*.

The *Mukta Jeevatman* enters into the body of the *Ishwara*, while retaining its infinitesimal identity, however, in the state of *Sat-Chit-Ananda*.

A specialty of *Nimbarka* is his description of the process of *Muktavastha* i.e. the state of *Salvation* in a manner most interesting from the *Yogic* point of view:

As per him, transgressing all the *Karma* with its *Fala* (fruits), the Saint, i.e. the liberated being, leaving his corporeal body behind, goes through the *Sushumna* beyond the realm of *Prakriti* - the three *Matras* of *OM* i.e. *A, U and M*.

He arrives thereafter on the banks of the river *Viraja* (i.e. the *Ajna Chakra*). *Viraja* flows along the boundary of the physical universe and the *Vishnu-loka*.

There he merges his *Karana-deha* into the *Brahman* (*Maha-karana-deha*). After that the Saint enters into the ultimate *Swa-roopa* of the *Ishwara* (*Maha-shoonya*). Such a *Mukta* abides in the *Ishwara's* body, while retaining his special entity. *Shri Krishna* accepts him as a playmate in *His Lila* i.e. *The Play of the Non-dual Cosmic Consciousness*, called the *Rasa-lila*.

Analysing the above path traversed by the *Mukta* as delineated above by *Nimbarka*, it appears to be related to the five *Shoonyas* mentioned by *Dnyanadeva* in his various compositions.

Nimbarka makes no differentiation between the *Saguna* and the *Nirguna* aspects of the *Brahman*. He does not make any distinction between the states of *Mukti* as the *Jeevan-mukti* and the *Videha-mukti*.

Nimbarka's concept of the *Vaikuntha* visualizes the abode of *Shri Vishnu*, with *His* divine concert *Shri Lakshmi*. *Nimbarka* states that any person, even the *Rajasa* and the *Tamasa* ones like the women and the *Shoodras*, can attain the *Mukti*. They have just to practice of i. Virtuous actions according to their own *Varnashrama-dharma*, ii. Recitation of the *Mantra* and iii. the *Bhakti*.

The scholars hold that *Nimbarka* has rightly postulated the doctrine of *Dwaita-adwaita* founded upon arduous and elaborate study of the ancient scriptures, the *Upanishadas* and *Badarayana's Brahma-sootras*.

He has clearly stated the principles from the scriptures in a precise manner. He does not import his own imagination into these. He abhors obstinate clinging to any ridiculous opinions. His premises are a model in themselves of the study of the *Shrutis*, especially the *Upanishadas*, so to say.

The *Dwaita-adwaitins* of the times earlier to *Shankara* used to regard the *Prakriti* as *Chit* only. The sea and the waves upon its surface are but

water only. Likewise, the *Prakriti* was regarded as *Chid-roopa*. Gold and its ornaments contain but gold only. The trinity of the *Jeevatman-Jagat-Ishwara* was treated to be alike, of equal consistency.

In contrast to the philosophers of earlier times, *Nimbarka* treats the *Prakriti* as *Achit*, instead of *Chid-roopa*. This is a point worth noting.

The *Kashmiri Shaiva* doctrine and the *Chid-vilasa-vada* of *Dnyanadeva* appear to concur with this older concept of treating the *Prakriti* as *Chit* unlike *Nimbarka*.

Explanation: The *Shoonyas* are locations in the Yogic body. The *Purusha* and the *Prakriti* are at par at the *Shoonyas*. While the *Jeevatman* is evolving, either the *Purusha* or the *Prakriti* predominates at any phase. Initially, the *Purusha* is predominant. As the *Jeevatman* is nearer to being incarnated in the physical body, the *Prakriti* starts to predominate more and more. When he is born, it is mostly the play of the *Prakriti*, the *Purusha* remaining just an observer of the play.

Dnyanadeva has pointed out to these phases in his works. According to him, the important *Shoonyas* are five in number. Some of the *Shoonyas* he specifically refers to are termed as the *Shoonya*, the *Maha-shoonya* and the *Nih-shoonya*. A chart showing the *Vihangama Marga*, also showing the locations of the five *Shoonyas* in it, is at the beginning of this work.

Note 1: *Loka* means habitation, abode. *Vishnu-loka* means the ultimate place, the *Vaikunttha* pertaining to *Lord Vishnu*, the personal god of those who are *His* devotees. *Vishnu-loka* is the province of the *Shoonya* beyond the *Ajna Chakra* in the *Yogic body* or the *Linga-deha*.

Note 2: *Karana-deha* and *Maha-karana-deha* are terms used to denote the segments of the *Linga-deha*. They can be termed as the *Secondary Causal Body* and the *Primary Causal Body* respectively. They are the final steps in the ascension of the soul in its journey to attain the Salvation.

8. VALLABHA'S SHUDDHA-ADWAITA-VADA

Vallabha arrived on the scene in the early part of the sixteenth century A.D., much later than the other eminent philosophers. Being an ardent devotee of Lord *Shri Krishna*, he held the *Shri-Mad-Bhagavata*, as an authority, equal to that of the *Prasthanatrayi*. He had mastered the doctrines of all the great *Vedantins* of earlier times.

Shri-mad-bhagavata is one of the principal *Puranas*. It deals mainly with the life, teachings and the *Lila* of the divine incarnations of the Lord *Shri Vishnu*. This *Purana* lays special emphasis upon *His* incarnation as Lord *Shri Krishna*. The *Vaishnava* sects hold *Shri-mad-bhagavata Purana* in great esteem. They call it the *Maha-purana*. It is their belief that it is the Lord *Shri Krishna Himself*, in the form of this scripture. Sage *Vyasa* is credited with having composed all these *Puranas*.

Vallabha was an *Adwaita Vedantin*. However, like other great *Vedantins* who preceded him, he was totally opposed to the *Maya-vada* of *Shankara*. All of them concurred that there was no place in the sacred *Vedic* scriptures for the *Maya*, propounded by *Shankara* in his doctrine of *Adwaita*. They all hold that *Shankara* had propounded the concept of *Maya* of his own, without any authority of the *Shrutis*.

Vallabha preached devotion to Lord *Shri Krishna* and gave sermons upon the holy text of the *Shri-Mad-Bhagavata* all through his life. He debated upon the philosophies of the *Vedic* pundits, the scholars, the *Vamacharis*, the *Buddhism* and the *Jainism*, defeating them all, thus establishing his doctrine on a sound footing.

It may be noted that the followers of the *Left Hand Path* are known as *Vamacharis*. *Vama* means *Left*. Usually they follow the practices of the *Tantra-shastra*. There are many secret practices amongst them which are abhorred by the *Vedic* followers. *Shankaracharya* had encountered the *Vamacharis* during his sojourn in India to counter the divergent streams of philosophy and worship. He had defeated them in debates over their ideologies.

Since *Vallabha* propounded the *Adwaita* without recourse to the *Maya-vada*, it is known as *Shuddha Adwaita* (pure *Adwaita*) and his doctrine accordingly is known as *Shuddha-adwaita-vada*.

According to *Vallabha*, the *Karma*, the *Jnana* and the *Bhakti* cannot lead to the *Moksha*, *Moksha* is attainable only by means of *Krishna Bhakti* i.e. devotion to Lord *Shri Krishna*. *Shankara's* insistence on the *Sanyasa-ashrama*, as a prerequisite for attainment of the *Jnana* and the *Moksha* is not acceptable to him.

The practice of *Yogic* sciences and other forms of religious worship require that the person to be initiated into it ought to have predominance of the *Sattva-guna* and the least of the *Tamoguna*. Women, too, alike the *Shoodras* are supposed to have a predominance of the *Tamoguna*. Hence women and the *Shoodras* are treated as unfit for these practices. It is supposed that they will fail in attaining success in these elitist practices, even if they take them up.

But as per *Vallabha*, even women and the *Shoodras* can attain to the *Moksha* without abandoning their duties as house-holders. By surrendering to Lord *Shri Krishna*, even the vilest person can attain salvation through *His Kripa*. They should simply follow their worldly duties faithfully and devote themselves fully to Lord *Shri Krishna*.

‘*Shri Krishnah Sharanam Mam*’ i.e. ‘I surrender to Lord *Shri Krishna*’ is *Vallabha's Mantra*. This path of *Krishna Bhakti* preached and practised by him is called the *Pushti-marga*.

He describes the *Shuddha Brahman* by saying that³⁵⁶: ‘The *Brahman* is free of the *Maya*. It ever exists in its pristine (*Shuddha*) form everywhere. It is the cause behind the *Jagat* and also the result i.e. the *Jagat*.’

Shankara's doctrine cannot agree with this proposition since according to him, the *Brahman* cannot be the *Jagat* i.e. the *Upadana Karana* (Cause). *Vallabha*, however, propounds that everything: the *Jagat*, the *Jeevatmans* and all, are pervaded by the *Brahman*; that this world of the *Nama*, the *Roopa*, the *Karma* and the *Prapancha* (working of the world) is filled entirely by the *Swa-roopa* or the *Sat-Chit-Ananda Brahman*.

Vallabha defines the *Brahman* as *Sarva-dharma-yukta* i.e. having every property. His idea of the *Brahman* runs parallel to *Ramanuja's Brahman* i.e. of the *Vishishtadwaita* School. It is unlike *Shankara* whose *Brahman* is *Nirguna*, *Nirakara*, *Nirvishesha* and *Nirdharmaka* i.e. without any properties. *Vallabha* regards that the *Brahman* of *Shankara's* postulation is incapable of being realized by seekers.

Exactly this reasoning finds place in the *Gita* when Lord *Shri Krishna*, while admitting the *Nirguna Nirakara* form of the *Brahman*, still says that³⁵⁷: 'The *Nirguna Avyakta Brahman* is well-nigh impossible to attain by human beings with their inherently limited faculties of perception'.

According to *Vallabha*, the *Brahman* is *Sat-chit-Ananda*. He calls it the *Para-Brahman*. It is omnipresent, *Avyakta*, *Swatantra* i.e. independent, omnipotent, omniscient and *Nirguna* all in one. It is the *Paramatman* and the *Bhagavana*. He is the *Lord* of all

It is *Saguna* as well as *Nirguna* like the one *Dnyanadeva* said in one of his *Abhangas*.³⁵⁸

Shankara says that the *Saguna* aspect is the *Maya* and the *Nirguna* aspect is the *Brahman*. *Vallabha* deems this statement as baseless, without any kind of substantiation by the *Shrutis*. He is for the synthesis of the thought covering both the *Saguna* and the *Nirguna* aspects as those of the *Brahman* only.

Vallabha does not accept the *Bhedas*. As per him, just like a doll made of sugar has sugar in all its limbs, the *Creation* and the *Brahman* are of the same *Tattwa*. The *Jeevatman*, the *Jagat* and the *Brahman* are all *Brahman*, he emphasizes.

In addition, he does not go by the *Avayavi Paksha*, or the *Amsha-vada*, of *Nimbarka*. He regards the *Brahman* as *Nitya-dharma-yukta* i.e. having all the properties always, regulated by itself according to its own laws. He says that the *Jagat* is the *Lila* of the *Brahman*. This *Lila*, too, is its *Swa-roopa*. According to *Vallabha* and his School, called the *Pushti-marga*, this *Brahman* is Lord *Shri Krishna* and *His Lila* is described in the *Shri-Mad-Bhagavata*.

Vallabha postulates that the *Sat-Chit-Ananda*, *Nirguna*, *Nirakara Brahman* expresses itself in the form of the *Jagat* and evolves into the world of the *Nama* and the *Roopa*, so however, remaining itself as it is. This thinking is known as the *Avikrita Parinama-vada*.

Nimbarka's theory is known as the *Brahma-Parinama-vada* and *Shankaracharya's* as the *Maya-vada* or the *Vivarta-vada*. The *Parinama-vada* is of two kinds - The *Vikrita* (attended by transformation) and the *Avikrita* (unattended by transformation).

The Formation of yoghurt or curds from milk is an example of *Vikrita Parinama-vada*, as the original form changes into another by destruction of its own form.

The drawing of a thread by a spider to weave its web is an example of the *Avikrita Parinama-vada*. The spider can reabsorb the thread back into its body after weaving the web with it and remains as it was before, during and after the creation of its web. *Vallabha* regards the example of the spider as representing the relationship of the *Brahman* with the *Jeevatman-Jagat-Ishwara* triune.

In stark contrast to *Shankara*, *Vallabha* postulates the *Adwaita* without recourse to the *Karya* (the *Maya*, i.e. the result of the *Creation*), and the *Karana*, (the cause i.e. the *Brahman*), the *Jeevatman* and the *Ishwara*.

The dictum³⁵⁹ defines the *Brahman* according to him: 'This is the whole. That is the whole. From the whole comes the whole; even if the whole is subtracted from itself, the whole still remains as it was.' The word *Whole* here is used in two senses: the *Brahman* and the *World*.

The *Brahman* transforms itself into the *World*, yet it remains as it was. Both the *World* and the *Brahman* are the *Brahman-and-Brahman-only*, nothing other than that.

The guiding light of his doctrine is found in the *Ishavasyopanishada*: 'The *Isha* (*Ishwara*) pervades the whole universe.'³⁶⁰

The *Jeevatman* is an *Amsha*, though yet it is the *Poorna-Brahman* according to *Vallabha*.

Unlike *Bhaskara*, he accepts the concept of the *Jeevan-mukti*. He regards that obtaining the *Kripa*, or the *Prasada* of the *Ishwara*, or the *Pushti*, as it is called in his School, should be the life-mission of everyone.

Grace, favour, blessings of *Ishwara* is called *Pushti* in this School. Hence Vallabha's school is also known as the *Pushti-marga* or the *Pushti Sampradaya*. Obtaining *His Grace* is the sole objective of *Shri Krishna*'s worship in this School. As such, his School is also known as the *Pushti-mata*.

He says that the *Brahman* has three forms: *Parabrahman* or the *Purushottama*, ii) the *Antaryamin* and iii) *Akshara-Brahman*. These three terms have deeper meaning in *Vallabha*'s School as it is practised. According to it, these terms refer to the three phases of the Consciousness in its 'Cosmic Play'. The followers of *Vallabha* worship them in idol forms.

He goes by the *Bhakti* as variously classified in the nine types by the *Shri-Mad-Bhagavata Maha-purana*, and similar types in the *Bhakti-sootras* of *Narada* and others.

The highest state of *Bhakti* reckoned in these texts is variously called as *Para-bhakti* etc. It is that state in which the devotee loses all relevance of time and space. He becomes one with the object of his worship, dissolving his identity into that of the object. The state of that *Bhakti* is detailed in great details in the said texts.

The *Para-Bhakti* described in these texts is glorified as the pinnacle of the *Bhakti*. It is called the *Pushti-Bhakti* by *Vallabha*. *Shandilya* terms it as the *Paranurakti*. *Dnyanadeva* calls it as the *Parama-Bhakti*.

Note 1: *Amsha* means part, portion, chunk or segment. Analogy of the hologram can be given to *Amsha* in this specific context. *Poorna* means whole, entire.

Note 2: *Poorna-Brahman* means the *Brahman* remains undiminished by division or separation of the *Jagat* and the *Jeevatman* from the *Brahman*, or by its transformation.

Conflicts of Vedanta Schools

Each School of these *Vedanta* philosophies is very rigid in its postulates and vehemently opposed to the others. A taste of such extremist thinking may be had from the following statement of *Vallabha*: 'The other philosophers' thoughts are devoid of any merit, whatsoever.' He strongly emphasizes that it is only his doctrine of the *Hari-Shuddha-adwaita* that has merit.

Vallabha calls his doctrine prefixing *Hari* to its title of *Shuddha-adwaita*. It is his way of announcing that the personal god for him is *Hari*, a name of god *Vishnu*. The *Brahman* of *Vallabha* is named after *Hari*, that is to say.

He says that he follows the true spirit of Sage *Vyasa*, who is regarded as the one who originally compiled the *Brahma-sootras*. The same were extensively commented upon by *Shankaracharya*. His commentary is known as the *Sharirika Bhashya*. There are commentaries by many other philosophers. All these commentaries are the sparring fields for their individual philosophies.

THE SYNTHESIS OF THE VEDANTIC THOUGHT

A brief review of different *Vedanta* Schools has been taken above. It is obvious that none of them agree with the others in totality. In this respect, it is pertinent to reiterate what the *Jainism's Syada-vada* has to say in general about differing philosophic thoughts.

The *Syada-vada* states that all the philosophic thoughts of all the various Schools, their *Tattwa-jnana* and their *Darshanas* etc. are all but one-sided. However, any and every *Darshana* can still be seen as perfect when viewed from its own point of view. Actually, the proclamations of individual philosophers may only be one facet of the *Ultimate Truth*: the *Satya*.

With the help of the *Syada-vada*, someone may want to arrive at what the *Ultimate Truth* is. For that he may have to attempt to find out the rational sum total of the thoughts obtained from an erudite study of all these

differing doctrines. Also he will have to take into account an overview of the so far unstated thoughts.

In so doing, one has to deal with the infinitude of the unknown principles. However, that is humanly impossible. Therefore, no one can attain the perfect view of the *Truth*. That is the gist of the *Syada-vada*. But for the *Kevali Siddha*, hardly anyone can ever aspire to understand the *Truth* in its entirety, says the *Syada-vada*.

In view of this inability to look at the *Ultimate Truth*, the seeker may opt for accepting what appeals the most to him. He might then choose his coveted stream of philosophic thought. If he is a dogmatist, he would be defending that philosophy by tooth and nail. That is the natural fall-out of debates and studies in the field of philosophy. Many great men have fallen for this type of thinking, one may surmise.

After narrating in the 10th *Gita* chapter about *His* omnipresence in the universe, *Arjuna* requested Lord *Shri Krishna* to narrate to him all those forms in which he is present in the universe. As a token, Lord *Shri Krishna* had told him of *His* many chief forms (*Vibhutis*).

The infinite *Brahman* has infinite aspects and forms, as was revealed to *Arjuna* by Lord *Shri Krishna*. He had shown to *Arjuna* these aspects in a token form in the *Vishva-roopa-darshana*. *Gita's* 11th chapter is testimony to that.

With a view to make out something from the review of the differing philosophies, a story narrated in the *Upanishadas* comes handy. It is about a chameleon that often changes its colours recounted earlier. Having seen but only one of its colours will lead to an erroneous conclusion that the chameleon has only one colour. However, an observer who has seen it changing numerous colours can only testify to the truth of the matter.

This story sums up clearly the case of each philosophy and what the Truth really is after all. *Dnyanadeva* has also followed in general this method of a larger-than-life view of the *Ultimate Truth*. In particular, while commenting upon the 13th *Gita* chapter, *Dnyanadeva* collates all the sundry views on the *Kshetra-Kshetrajna*.

It is significant to note that all the five eminent *Acharyas* who propounded the main prevalent Schools of *Vedanta* were learned *Brahmins*, hailing from the southern part of India. In conclusion, to summarize the matter, one may say that the great tree of the Indian philosophy, sprouting from the soil of the South, with deep roots, in time, spread all over India of the ancient times, bedecked with branches and leaves of these five doctrines, and bearing sweet fruits. This tree of the *Vedanta* is integral to the Indian Thought and indispensable as a whole to understand it.

Note 1: *Vishva-roopa-darshana* means that vision shown by Lord *Shri Krishna* to *Arjuna* of the infinitude of his names and forms, filling up the universe and beyond.

Note 2: *Kshetra* broadly refers to the body and *Kshetrajna* similarly refers to the *Jeevatman* in the *Jeeva* state. Here *Kshetra-Kshetrajna* is with reference to the relationship of the body with the incarnated *Jeevatman* as *Jeeva*.

OTHER PRINCIPAL STREAMS OF THE PHILOSOPHIC THOUGHT

i) *Achintya Bheda-Abheda-vada*

Shri Gauranga Prabhu, or *Krishna Chaitanya*, was earlier a follower of the *Madhwa* School. However, he did not subscribe to the extremist *Dwaita-vada* of the *Madhwa* doctrine. Therefore, he veered around to the *Dwaita-Adwaita-vada*.

However, he regarded explaining the *Dwaita* and the *Adwaita*, all in one, as per the *Dwaita-Adwaita* doctrine as illogical. Hence, he called the *Dwaita-Adwaita* as *Achintya* i.e. Unthinkable, yet true. Accordingly, his School is known as the *Achintya Bheda-Abheda-vada*.

It is to note that each of the Schools of the *Bheda-Abheda* as also the *Dwaitadwaita* doctrinaires have subtle variations in the perception of what each regards as the *Chit* and the way they address many of the aspects of the doctrine, inter alia, the form of the *Mukti*, the terminology employed in the doctrine, the nature of the supreme *Bhakti* etc. It will

entail a full review of each School to understand these subtleties. It is not possible to detail all these various subtle aspects in this brief review.

ii) KASHMIRI SHAIVISM

Kashmir is a part of India in the North. *Kashmiri* means of/from *Kashmir*. *Vasumata*, a *Kashmiri* scholar enunciated the principles of this School succinctly. This School is also known variously as the *Spanda-shastra*, the *Shadardha-shastra*, the *Pratyabhijna* and the *Shadardha Krama-vijnana*. According to this School, the *Shiva* i.e. the *Ultimate Principle*, is ever united with *His Spanda-roopa Shakti*.

Here *Shakti* is the intrinsic counter-part of the *Ultimate Principle* called the *Shiva*, the activating force behind the world of phenomenon.

The *Guru* bestows knowledge in the form of *Shivoham* i.e. 'I am *Shiva*' to his disciple, which leads to his shedding of the *Ajnana*. *Vasugupta* has elaborated the concepts of this School in his commentary on the *Shiva-sootras*.

Shiv-sootras form the authoritative text for this School. It was given to the preceptor of this School by *Shiva* Himself, inscribed upon a slate. The story is analogous to that of Moses receiving the *Ten Commandments* atop the mountain from God, inscribed upon a slate.

The *Kashmiri Shaiva* doctrine can be viewed as the *Shaiva Adwaitism*, in its purest form. *Abhinavagupta*, one of the great proponents of this School, developed it so as to present it on a very sound footing.

Shaiva Agamas were current in South India. They were authoritative texts to the followers of the *Shaivaite* Schools, like the *Vedas* were to the *Vedics*. This School is supposed to be based upon the *Shaiva Agamas*, which number in all twenty-eight, and are accepted in the Southern India as equal to the *Vedas*.

According to this School, the *Ultimate Satta* is *Ekata* (Unitary), which is indescribable, as well as, imponderable. No *Vidheya* (stipulation, proposition) applies to it.

It is one with the *Jeevatman* who is also likewise indescribable. When the *Jeevatman* unites with the *Satta*, he too attains its full character. This School is also variously known as the *Swatantrya-vada*, the *Abhasa-vada*, and the *Trik*, based upon certain principles it propounds.

This following are the special attributes of this doctrine: i. The *Swatantra Ichchha-shakti*, ii. Looking upon the universe as the incarnate form of the *Satta*, iii. Parallelism to the basic twenty-four elements and the *Purusha* of the *Sankhyas* (a School of Indian philosophy to be taken up later on for a brief discussion) and iv. Acceptance of the *Maya* of *Shankara's Vedanta*.

The *Jagat* is viewed as the manifestation of the *Parama-Satta*, which is *Goodha* (mystical). This doctrine is, therefore, regarded as *Goodha-vadin*. The *Ultimate Principle* is called as the *Maheshwara* in this School.

The *Realism* means the practice of regarding things in their own true nature and dealing with them as they are; fidelity to the *Nature* in representation; the showing of life etc. as it is. Philosophies and Schools subscribing to such a view of the world are called *Realistic* i.e. based upon *Realism*.

This School stands at the juncture of the *Vastava-vada* (Realism) and the *Chid-vada* (the doctrine which supports the view that everything is *Chit* in the *Jeeva - Jagat - Ishwara* Triune).

It is reckoned as *Ishwara-adwaya-vada*, because it regards the *Ishwara's Lila* as *His* relation to the world phenomenon.

Dnyanadeva's philosophic doctrine is called as the *Chid-vilasa-vada* by some scholars. It will be dealt with later on in the topic '*Dnyanadeva's* Philosophy and the Yoga Methodology.' Some scholars regard this doctrine as very close to the *Chid-vilasa-vada* of *Dnyanadeva*.

Note: *Spanda* literally means a wave, a vibration, a pulse. *Roopa* means 'having the form of.' *Shakti* literally means power, force, might.

iii) OTHER SHAIVA SCHOOLS

Pashupata Nakulisha Shaivism is *Adwaita-vadin*. Many a *Shaiva* Doctrine is prevalent in the Southern India. Some of them are *Dwaitin* and the others *Adwaitin*. *Shaiva*, *Shakta*, *Ganapatya*, *Siddhanta-shaiva*, *Veera-shaiva*, *Raudra*, *Bhairava*, *Kalamukha* and *Vama* are some well-known *Shaiva* doctrines.

Like the main *Vedanta* Schools, we find various shades amongst these doctrines e.g. the extreme *Adwaitin Kashmiri Shaivism*, the *Dwaitadwaita Pashupata* doctrine, and also the *Vishishtadwaita Shrikantha* postulates.

The more famous doctrines viz. the *Harihara*, the *Tantrika Vamachara*, the *Martanda-Bhairava*, the *Rasa-Siddhanta*, the *Ardha-Nari-Nateshwara*, the *Aghora* and the *Natha* Pantha are all principally *Shaiva* Schools that practice *Jnana*, *Yoga* and *Bhakti* as the paths of attainment to the *Moksha*. Some of these Schools are *Vamachari* e.g. *Tantrika Vamachara* and *Aghora*.

In one way or the other, the *Kundalini Shakti* and the *Yoga* related to it (the *Kundalini Yoga*), the *Rasa-Siddhi*, the *Sanjeevani* and related ideologies are regarded as the most important and the sacred secrets of these Schools.

THE SHAT-DARSHANAS

The Main Six Schools of the Vedic Philosophy

There are main six Schools under the heading of the *Shat-darshanas*. These are the *Sankhya*, the *Yoga*, the *Nyaya*, the *Vaisheshika*, the *Poorva-mimamsa* and the *Uttara-mimamsa*. A brief review of these Schools follows:

I) THE SANKHYA DARSHANA

Regarded as the most ancient, this School is divided into two streams - the *Seshwara* and the *Nirishwara*. *Seshwara* means that this School

recognizes the existence of *Ishwara*. *Nirishwara* Schools do not recognize the *Ishwara* in their doctrines. Most of their works have been lost in the course of time.

Modern scholars regard the prevalent *Patanjala Yoga Darshana* as *Seshwara*. *Hiriyanna*, the noted scholar of the Indian philosophy, regards the *Sankhya* and the *Yoga Darshanas* as twins since they are very closely related. The former is the doctrine, the latter being its practical *Yoga* application.

The *Sankhyas* are basically *Dwaitin*. The *Purusha* and the *Prakriti* are its ultimate principles, each independent of the other. Their interplay brings the universe into existence. The world of phenomenon works on this interplay of the *Purusha* and the *Prakriti*.

The *Purusha* is the pure *Chaitanya*. The *Prakriti* is the prime cause behind the *Jada* i.e. gross manifestation that is born out of her and dissolves back into it. The Consciousness, the *Jnana*, the *Manasa* and the *Buddhi* (the intellect) arise from the *Purusha*.

The *Prakriti* evolves into twenty-four subtle *Tattwas*. The *Sankhyas* thus recognize twenty-five *Tattwas* including the *Purusha*. These are: the *Mahat* (*Buddhi*), the *Ahankara*, the five *Tan-matras*, the five *Jnanendriyas* (sensory organs), the five *Maha-bhootas*, the five *Karmendriyas* (organs of actions), the *Manasa* (Mind), the *Prakriti* and the *Purusha*. In this system, the *Manasa* includes the faculties of *Manasa* and *Chitta*.

Maha-bhootas means the basic elements constituting the universe. There are five *Maha-bhootas* viz. *Akasha*, *Vayu*, *Teja*, *Aapa* and *Prithvi*. These can be roughly named as *Space* (*Ether*), *Air*, *Fire*, *Water* and *Earth* respectively, their etymological equivalents. However, it must be remembered that the usual meaning of these words, either in Sanskrit or in English, do not apply to these terms. These are subtle elements and not the gross matter that they are named after.

The organs of sense are of sight (*Chakshu*), sense of smell (*Ghrana*), sense of taste (*Jihva*), sense of hearing (*Karna*) and sense of touch (*Sparsha*).

The organs of action i.e. the *Karmendriyas* are hands (act of giving, taking, grasping etc.), feet (act of walking, running etc.), tongue (act of swallowing food etc.), reproductive organs (act of coitus) and anus/penis (acts of eliminating bodily waste).

The *Sankhya* doctrine is Realistic. It regards the world as real and not illusory, gives the *Jnana* a prime place for attaining the *Mukti*, which is called the *Kaivalya* by it. The *Jeevatman* realizes its *Chidavastha* in the *Kaivalya*. Hence, this School is called *Chid-vadin*.

It states that the *Karya* (result or transformed form) is forever present in the *Karana* (cause or original form), like oil in the oilseeds. This proposition is opposed to the notion of the *Arambha-vada* of the *Nyaya* School, which regards that the *Karya* arises anew from the *Karana*. That School will be taken up later. The *Nyaya* is one of the *Shat-darshanas*.

The *Prakriti* is very *Sookshma* (subtle), *Jada* (opposite of *Chid*, gross) and devoid of the *Manasa* and the *Buddhi*. It is forever in the active mode. It is *Ajata*, *Adrishya*, and *Avyakta* and causes the *Vikaras* (manifestations of the *Prakriti*). *Ajata* literally means ‘never born.’ Here it means that the *Prakriti* has no beginning. It is primal. *Adrishya* means it cannot be seen. It is invisible.

Sankhya-karika regards the *Purusha* as the *Sakshi*, the *Kevala*, the *Madhyastha*, the *Drashta* and *Akartrika*. He is also the *Jnata*. These are the characteristics of the *Purusha*.

Sakshi means witness, uninvolved in the act of the *Prakriti*. *Madhyastha* means medium. *Kevala* means the only, one, pure and without attributes i.e. the *Gunas*. *Drashta* means the silent observer. *Akartrika* means uninvolved in the working of the *Prakriti*. *Jnata* means one who knows; who is conscious.

The *Sankhyas* postulate plurality of the principle of *Purusha* i.e. one *Purusha* in every *Jeevatman*. They regard that the universe consists of sixty *Padarthas*.

Padarthas literally means objects, things. Here it means that the *Sankhyas* classify the constituents of the universe into 60 categories which are called by them the *Padarthas*.

According to them, there is neither the *Bandha* (bondage to the world), nor the *Moksha*.

The *Sankhyas* rely upon the *Pramanas* (evidence) of the *Pratyaksha* (own observation), the *Anumana* (inference), the *Shabda* (the *Vedic* texts) and the *Apta-vakya* (the knowledge of the seers).

Kapila, Asuri, Vachaspati Mishra, Gaudapada, Vijnana-bhikshu, Patanjali, Aniruddha, Charaka, Sanaka, Sanandana and *Ishwara-Krishna* were some of the famous *Sankhya* philosophers.

II) THE NYAYA DARSHANA

The *Nyaya Darshana* is, truly speaking, the science of the Logic upon which the *Darshanas* are founded. However, its logic is not just mundane, but useful also for assessing the *Ultimate Truth* in the esoteric doctrines of philosophy.

Just as the *Sankhya* and the *Yoga Darshanas* are treated as the twins, the *Nyaya* and the *Vaisheshika Darshanas* are regarded as complementary to each other. The *Vaisheshika Darshana* is the theoretical and the practical part of this branch of philosophy. The *Nyaya Darshana* is the science of the logic behind the philosophy propounded by the *Vaisheshika Darshana*. Some scholars regard the *Vaisheshika Darshana* as close to *Buddhism*.

The *Nyaya Darshana* developed out of the efforts of the *Mimamsakas* to derive the exact meaning of the *Vedic* scriptures. *Akshapada*, also known as *Gautama*, was its preceptor.

It was further developed in the course of time to aid as an instrument to rebut the Non-*Vedic* doctrines like the *Buddhist's*. This later development is known as the *Navya Nyaya*. It expands the tenets of *Nyaya* further. *Gangesha Upadhyaya* of the thirteenth century A.D. was instrumental in its development.

The *Nyaya* accepts the *Sadvastu-vichara* of the *Vaisheshikas*. Its *Arambha-vada* is also well recognized. The *Nyaya* bases its logic upon substantiation and evidence for validating a doctrine. By nature, it is Realistic.

The *Triputi* of the *Jnata-Jnana-Jneya* is its cornerstone. *Triputi* is made of three related items like in the knowledge, knower and the object or thing to know (*Jnata, Jnana* and *Jneya*). This is the *Triputi* of knowledge (*Jnana*). Similarly, there are other *Triputis* e.g. the *Karma Triputi* - *Karta, Karma* and *Karya* (person who acts, the act and result of act) etc.

Anubhava means experience. *Smriti* here means memory here. The *Anubhava* and the *Smriti* are the two ways leading to the *Jnana*. The existence of the world of phenomenon is recognized as a *Reality* by the *Nyaya* principles.

There are four types of tests applied by the *Nyaya* School to evaluate the substance of a doctrine to extract the *Jnana*: 1) the *Pratyaksha*, 2) the *Anumana*, 3) the *Upamana* and 4) the *Shabda*.

Pratyaksha means direct experience and knowledge. *Anumana* means inference. *Upamana* means analogy. *Shabda* means the Vedas. The modern sciences use the *Pratyaksha, Anumana* and *Upamana* as to frame and test its hypotheses.

The *Smriti* (the memory), the *Samshaya* (the doubt), the illogic, and the *Viparyaya* (inversion i.e. arrive at a wrong conclusion) lead to the perverted *Jnana*.

This doctrine regards that the *Moksha* is the state of emancipation from the *Mithya-Jnana* (incorrect knowledge), the *Dosha* (desires etc.), the *Pravritti* (the tendency to satisfy the desires), the *Janma* (the cycle of births, as result of unfulfilled desires) and the *Duhkha* (pain of non-fulfilment of desires).

Duhkha is the opposite of *Sukha*. Broadly it means displeasure, dissatisfaction, bondage to wants and desires, adversities, discontentedness, sorrow, misery and pain. In another context, the term implies the non-attainment of ultimate pleasure which one experiences

by immersing into *Samadhi*, dissatisfaction over non-release from the cycles of *Karma* and births, non-attainment to the *Moksha*.

It is attained by the proper *Jnana* of sixteen entities, called the *Padarthas* viz. 1) the *Pramana*, 2) the *Prameya*, 3) the *Samshaya*, 4) the *Prayojana*, 5) the *Drishhanta*, 6) the *Siddhanta*, 7) the *Avayava*, 8) the *Tarka*, 9) the *Nirnaya*, 10) the *Vada*, 11) the *Jalpa*, 12) the *Vitanda*, 13) the *Hetvabhasa*, 14) the *Chchhala*, 15) the *Jati* and 16) the *Nigraha-sthana*. These are axiomatic basic principles used by *Nyaya* School to test a proposition.

The *Pratyaksha Pramana* also includes the *Yogaja Pramana*, adduced by the *Yogis* based upon their mystic experiences while being in the state of *Samadhi*, which are rather *Surrealistic* in their nature.

The *Pratyaksha Pramana* is of two kinds: the *Savikalpaka* (conceptual - as understood by the mind) and ii) the *Nirvikalpaka* (perceptual - as perceived by the senses). The *Anumana Pramana* is also of two categories: i) The *Swarthanumana* meaning the inferences drawn by one and ii) the *Pararthanumana* i.e. such inferences, which others will agree to.

The contextualization between two phenomena is called the *Vyapti*. It is of two types: i) the *Anvaya* (agreement in presence, association) and ii) the *Vyatireka* (agreement in difference, non-association).

The terminology of every School of Philosophy is specific. It cannot be explained briefly here. Recourse may be had to the texts on such subjects to grasp the meaning of such terms.

The existence of smoke and the inference that a fire has to be there is an example of the *Anvaya* logic. The same logic applies to the relationship between the falling of the rain and the existence of the clouds.

However, such a context cannot be presumed always. For example, a red-hot glowing piece of iron does indicate its association with heat arising from a fire. Still no smoke need be associated with the red-hot iron as it is. This kind of thinking is called the *Vyatireka*.

The *Nyaya* methodology postulates that the meaning of the words is as decided by the *Ishwara*. Their theory on the meanings of words is known as the *Sphota-vada*.

The term *Shabda-Brahman* has many a connotation in Indian Mysticism. According to the *Yogis*, it means the limit of the thought process, encompassing the *Nada-Bindu-Kala-Jyoti* complex. These terms, too, already explained elsewhere in this work, need to be learnt. Originally the term *Shabda-Brahman* was employed only for the *Vedas*. Later on, the *Smritis* also started being referred to by this term. The dicta of the *Vedas* are sacrosanct to the *Nyaya Shastra*.

The *Nyaya* and the *Vaisheshika Shastras* treat the *Atman* as a *Dravya*. *Dravya* literally means substance, material. In the *Vaisheshika* and *Nyaya* doctrines, it means constituents or elements of the Universe. The Consciousness is deemed to be distinct from the *Atman*. The Body and the *Atman* are far too distinct from each other.

The *Jnanendriyas* (sensory organs) are not the *Atman*, which is but the coordinator of the *Indriyas* (senses). It is not destroyed with the body's death. It is *Nitya*, *Vibhu* (all pervading) and *Avinashi* as well as *Avikari*.

The *Atman* is the *Drashta* and the *Upabhokta* (one who enjoys, consumes and uses things etc.). It is *Niravayava* (without organs). Everyone has a separate *Atman*. It does not unite with anything.

Karma-siddhanta is a vital doctrine in Indian philosophies. Briefly stated, every *Jeeva* is born because of the unfulfilled desires and the debts of the previous births he has to pay or get repaid by others. These all are obligatory. Until the *Jeeva* is clear of all debts and desires, he cannot attain to the *Moksha*. On attaining to the *Moksha*, the *Jeevatman* is freed of all the bondages and birth cycles. He is then not reborn. Depending upon the philosophical School, he attains a specific state, either of merging into the Ultimate Reality or with his personal deity.

The *Nyaya* allows the *Karma-siddhanta* in its doctrine. Accordingly, the concept of the cycles of birth and rebirth of an *Atman* is axiomatic to *Nyaya*.

The *Atman* acquires *Jnana* in two ways. i) the *Aham-Pratyaya* by which one becomes cognizant of self-luminosity of own *Atman* and ii) the *Anumana* i.e. to recognize its presence in everybody by logical process.

The *Atman* does not possess the attributes of the *Jnana*, the *Chaitanya* and the cognition of its *Self*.

The *Sankhya* and the *Adwaita Vedanta* regard the *Atman* as *Chaitanya-roopa*. It is not so in the *Nyaya* doctrine. This view is similar to that of the *Jainism*, which does not recognize the *Atman* as *Chid-roopa*, but as a *Dravya* only.

The *Nyaya* and *Vaisheshika* doctrines regard the *Atman* as capable only of being conscious of its body and no more.

The *Nyaya* regards the *Ishwara* as the *Karta* (one who acts), the *Dharta* (one who is overall in charge), the *Samharaka* (the destroyer of everything) and the *Nimitta-karana* (the obvious cause, apparent causative agency) of the world. He is not treated as the *Upadana-karana* (original cause, instrumental causative agency) of the world. It is the *Paramatman* who is thus endowed, not the *Ishwara*, whose attributes or the *Shaktis* (powers) are limitless. This doctrine is *Realistic* and *Dwaitin*.

The state of the *Moksha* is called as *Nih-shreyasa Avastha*, which is free of rebirth and the *Sukha-Duhkha*. The *Tattwa-jnana* annihilates the *Mithya-jnana*, the *Doshas* and the *Pravritti*, thus emancipating the *Atman* from the cycle of birth and rebirth.

III) VAISHESHICA DARSHANA (SADVASTU-SHASTRA)

This *Darshana* is regarded as the actual philosophical thought complementary to the *Nyaya Darshana*. This has already been pointed out while dealing with the latter. *Kanada* propounded this doctrine. The scholars regard *Vaisheshika* School as proximate to the *Buddhism*.

The criterion of the *Jnana* and the *Pramana* of the *Nyaya* School is acceptable to the *Vaisheshikas* i.e. the followers of the *Vaisheshika* School. However, they lay more stress upon the *Sadvastu-Mimamsa* (the philosophical study of being and knowing, the *Chid-vada*) and the *Satta-*

Shastra (Ontology, the metaphysical study of the nature of being and existence, philosophical study of the Ultimate Principle). Hence, they have enunciated specific hypotheses in the matter of Cosmology and Cosmogony.

Kanada, the originator of this School, was also known as *Uluka*. As such, it is known after his name as the *Aulukya Darshana*. Since it postulates that the *Paramanoos* (sub-atomic entities, constituents of the universe, though not in the scientific sense) played a prominent role in the Creation, it is categorized by the scholars as *Paramanoo-pradhana Anekata-vada* or the *Bahutva-vada*.

Anekata and *Bahutva* mean multiplicity. *Pradhana* here means central doctrine. *Paramanoo-pradhana* means this doctrine has the *Paramanoos* as its central theme. The prefixed terms *Anekata-vada* and *Bahutva-vada* mean that this doctrine recognizes that there are multiple entities behind this universe, all equally primordial.

The *Maya-vada* is not accepted by this School. It does not overly stress on the *Shabda-Pramanya* i.e. the *Vedas* as evidentiary. It is the first ever *Darshana* proximate to the present-day Scientific *Realism*.

Just like modern scientific methodology, it goes by observation and analysis of the objects and the cosmic phenomenon to arrive at its hypotheses, based upon intelligent inferences and logic.

This doctrine postulates individuality (*Visheshatva*) of every object from every other. Hence it is called as the *Vaisheshika*, derived from the word *Vishsha*, meaning distinctness.

The constituents of the universe are called by it the *Padarthas*. According to it, the Cosmos is made up of seven *Padarthas* as specified by it. Each *Padartha* is regarded as an independent original entity and distinct from all the others.

These *Padarthas* are as follows: i) the *Maha-bhootas*, ii) the *Dik*, iii) the *Kala*, iv) the *Manasa*, v) the *Atman*, vi) the *Anoos* (atoms) and *Paramanoos* of each *Dravya*, and vii) the *Dravyas*.

The *Dravyas* are of nine kinds: (i to v) the *Pancha-Maha-bhootas*, (vi) the *Kala*, (vii) the *Manasa*, (viii) the *Dik* and (ix) the *Atman*. Truly speaking, all these *Dravyas* and the *Padarthas* are a dual classification of the same entities, which, basically, are made of the *Anoos* and *Paramanoos*.

Indriya/s means sensory organ/s. *Atindriya* means beyond the grasp of the senses. The *Paramanoos* are microscopic and *Atindriya*. As such, these cannot be observed by the *Indriyas*. The *Paramanoos* are indivisible and immutable. These are indestructible.

The *Manasa* (akin to the mind, broadly speaking) is termed as *Antarendriya*. *Antar* means inside, inwards. *Antarendriya* means this sense cannot be seen from outside the body. It is inside the body.

Manasa is an *Antarendriya* as viewed by some philosophers. The *Sukha*, the *Duhkha* etc. arise from its association with the external world.

Gunas in general means attributes, qualities, properties, merit and excellence etc. In this context, *Gunas* means properties. In particular, when referred to in the context of *Prakriti*, *Gunas* means the three *Gunas* viz. the *Sattva-guna*, the *Rajoguna* and the *Tamoguna*. There are twenty-four *Gunas*, which manifest out of the *Padarthas*. The *Atman* is treated as the *Nitya* and *Vibhu Dravya*. Its attributes are the *Jnana*, the *Ichchha*, the *Dvesha*, the *Nishchaya* (determination), the *Sukha*, the *Dharma* and the *Adharma*.

Dharma is to be taken here in the sense of performance of pious deeds as per the *Vedas*. *Adharma* means their non-performance and indulgence in sinful acts proscribed by the *Vedas*.

The gross or the *Jada Padarthas* do not have these attributes. The *Atman* is *Ajada* (not *Jada*) and *Chid-roopa*. It is indestructible and all-pervading and manifests through the *Sharira* (the body).

The *Atman* is separate (called *Jeevatman*) for every individual, its plurality being of essence in this *Vaisheshika* doctrine.

The *Karma* relates to activeness or movements. It is a special attribute of the *Dravyas*. The term *Samavaya* means one-to-one association between two objects, *Padarthas*, *Dravyas* or incidents.

It is a moot point whether *Kanada*, the originator of the *Vaisheshika* doctrine, accepts the notion of the *Ishwara*. However, treating that he abides by this notion, the critiques have commented upon this doctrine on the concept of the *Ishwara*.

Accordingly, the *Ishwara* of the *Vaisheshikas* is the *Sarvajna* (omniscient), the *Nitya*, the *Poorna* (whole, undivided), the *Lord* of all, the *Giver* of the fruits of the *Karma* to the *Atmans*, omnipotent, the just *Administrator* of the worldly affairs and the *Communicator* of the *Vedas*.

The *Ishwara* causes the *Paramanoos* to move, so that they spin like a ball. By bonding together variously, they form all the manifold objects to make the universe. Although the *Ishwara* is the *Creator* of the *Jagat*, its building blocks viz. the *Maha-bhootas*, their *Paramanoos* and all the *Atmans* have all co-existed with *Him* since times immemorial, much before the universe was created.

The *Paramanoos* are instrumental in the *Creation* (the *Upadana Karana*), the *Ishwara* being its apparent causative agency (the *Nimitta Karana*).

Though *He* is the primal cause, the *Ishwara* remains uninvolved with the *Creation*. *He Creates* and effects the *Laya* on *His* own. The *Creation* from the *Avyakta*, the *Vyakta-avastha* and the *Laya* (the *Dissolution* of the *Vyakta*) are *His* actions. The *Laya* comes into effect for giving rest to the *Atmans*.

The *Vaisheshikas* hold a special notion about the *Mukti*. The *Ajnana* is the cause of the *Bandha* and the *Mukti* (emancipation) is the result of the *Jnana*.

The *Atman* performs *Karma* and owing to its force, becomes *Baddha*. When one stops this activity of the *Karma*, the resultant *Sanchita* also stops accumulating.

Sanchita is the chain of events arising out of *Karmas* instrumental for the cycle of births and rebirths. It is divided into three types: 1. *Sanchita* is the sum-total of all the obligations of all the previous births which is due to be experienced by one, whether in the current birth or the later births. 2. *Prarabdha* is the obligatory part which became due since taking the current birth. 3. *Kriyamana* is the obligatory part out of the *Prarabdha* which is currently being experienced.

The potter's wheel gradually comes to rest after the potter stops moving it. Likewise, the force behind the activity of the *Paramanoos* gets lost due to the stoppage of the *Karmas* and the *Karma Chakra*, and with it, the cycle of rebirth comes to a halt.

In the *Moksha-avastha*, the *Atman* separates from the body and the *Manasa* and realizes its pristine nature. It is released from the clutches of the *Duhkha* and remains in the original *Dravya* state devoid of the *Chaitanya*, free from the experiences of the *Jnana-Sukha-Duhkha* etc.

Having thus become like the *Jada*, without life, *Nirguna*, *Nirvikalpaka* (without thought), devoid of feelings, it is just like a stone or a log of wood. It can again have a body owing to the potency of the *Atman*. This concept of the *Mukti* of the *Vaisheshika* doctrine is quite unappealing as juxtaposed to the *Sat-Chit-Ananda* state of some other Schools.

The *Vaisheshikas'* dicta for the *Dharma* i.e. norms of religious, social and individual behaviour and practices follow those in line with the established traditional ethics. They concur to the practice of the *Varnashrama-dharma*. However, they insist that one has to renounce all the *Karmas*, even the *Dharmika* worship, to gain the *Mukti*.

Some scholars regard that their concept of the *Ishwara* is something that is not easily amenable to logic and hence poses many problems.

It is the prime axiomatic principle of the *Vedics* that the *Vedas* are not the creation of any being, whether human or otherwise. That is they are *Apaurusheya*. Creation by a being, human or otherwise is called *Paurusheya*. The *Vedas* exist since the beginning of the times. They were received by *Brahma* (the creator) when he was to create the world. The *Rishis* who are associated with their *mantras* are actually the seers to

whom the particular *Mantras* were revealed. They are called the *Drashtas* of the *Richas* (*Vedic* hymns) and *Mantras* of the *Vedas* e.g. the famous *Gayatri Mantra* was revealed to sage *Vishvamitra*, its preceptor.

They also do not accept the *Vedas* as *Apaurusheya*. This divergence from the other *Astika* Schools which adhere to the concept of the *Vedas* being *Apaurusheya* is quite noteworthy.

In addition to the usual physical directions, the *Dik* covers one more called the *Raudri*. The events take place in the *Kala* (काल), as well as, in the *Dik*. The *Dik* is relative. Like the *Kala*, the *Dik* is also *Nitya*, infinite, all-pervading and unique.

The *Dik* and the *Kala* are similar in many aspects. They are not the *Bhoota-dravya* like the *Akasha*. The *Akasha* in which the *Padarthas* abide is a *Jada-dravya*. The *Dik*, on the contrary, is related to the *Manasa*.

The *Kala* is invisible and intangible. Although its division into specific periods occurs due to the *Manasa*, the *Kala*, truly speaking, is indivisible. It is not capable of sub-divisions into the past-present-future complex. The *Manasa* is the one, which experiences the *Dik* and the *Kala*.

It is very interesting to note the *Vaisheshika* doctrine's postulations on the *Dik* (the Space) and *Kala* (the Time) and the closeness of these concepts to those of the Space and the Time of the modern science.

The *Vaisheshika* doctrine had endowed the *Akasha* (the Universe) with the *Dik* and the *Kala*, just as Einstein, after millennia, endowed the dimension of the Time to the Space by his Theory of the Relativity. One acquainted with the *Vaisheshika* doctrine may see equivalence of its propositions in Einstein's theory, which correlates the Space-Time continuum with the velocity of light.

One inclined towards mysticism may even go as far as to say that in his theory, Einstein has unintentionally sub-consciously considered the *Dik* and the *Kala* principles due to the impetus of his latent spirituality.

The doctrine of the *Jainism* is worth comparing with the *Vaisheshika* doctrine in many respects. The *Jainism*, like the *Vaisheshika*, has propounded all these elements of the *Paramanoos*, the *Dik* and the *Kala*, howsoever, with some differences.

The *Jainism* postulates that the *Dik* and the *Kala* are relative to each other, and each cannot exist without the other. This idea is worth noting, as it appears parallel to the Einsteinian concepts of the Space-Time continuum.

Einstein's theory, while annihilating the boundary between matter and energy, indicates that the primal element of the universe is different from the known matter-energy complex.

The post-Einstein modern Physics has pointed to the Quarks and the Leptons as the probable original particles of the cosmos. The latest theories like the String Theory propose the *Strings* to be the original matrix of the cosmos.

One may wonder is not this frontier of Modern Physics and Cosmogony coalescing into the concepts of the *Paramanoos*, the *Dik* and the *Kala* of the *Vaisheshika's* and the *Jainism's* doctrines.

Even today, the scientists have not been able to decrypt the principles of Life, which may be governing the Bio-universe. In stark contrast to the modern science, in the context of the mystery of Life and the puzzle of the Cosmos, the oriental proto-historic Indian philosophers have gone very far. By enunciating the fundamental principle as the *Chit*, they have very cogently answered the enquiry related to the *Jeeva*, the *Jada* and the *Manasa*-Intellect complex.

By propounding that the *Dravyas* of the *Manasa* and the *Atman* are related to the *Chit*, The *Vaisheshika* doctrine, in particular, has furthered the quest in the right direction. In this, their genius is definitely worthy of high praise.

Einstein and the other modern physicists have been for long after a Unified Field Theory, capable of resolving all the questions related to the material cosmos. They have to find one yet. They have started feeling

that even if there is such a theory, it may be predictably beyond the scope of the human intelligence and understanding.

Already the theories of modern Cosmogony and Physics are getting on to be beyond the intellect of even the most brilliant students of these disciplines.

In this regard, it is worth noting the observation attributed to Lord Rees, President, the Royal Society, London, that appeared in an article by Jonathan Leake, reproduced in the Times of India issue of 14.6.2010 on its page no. 15: 'Our Brain Incapable of Cracking Mysteries of The Universe'. According to Lord Rees, considering the natural limits of the human intellect, it is futile to expect that someday man will be able to crack the far too many puzzles of the Parallel Universe, the Big Bang and the nature of the human consciousness etc.

One may just as well expect an aquatic creature to understand the intricacies of the science of Oceanography. The human intellect is even far too inadequate to solve the cosmic puzzles, as compared to this example.

If it be so as stated by Lord Rees, there can be no limit to praising the *Vaisheshika* philosophers who solved the entire riddle of the material cosmos, so much desired by the Unified Field theorists. Not only that, but they also had explained satisfactorily the origin and the existence of Life in quite uncertain terms. And above all, all this was achieved by them just by the exercise of their super genius, without the help of modern scientific implements.

As a corollary to Lord Reese's observations noted above, it may never be possible for our human intellect to ascertain the veracity of the Indian doctrines, but they cannot be jettisoned outright just for that reason.

IV) POORVA MIMAMSA

The *Poorva-Mimamsa* and the *Uttar-Mimamsa* are in a way treated as a duet. The *Poorva-Mimamsa* doctrine is not much interested in the *Shastras* and the other *Vedic* scriptures later than the *Vedas*. They are strict followers of the *Veda-pramanya* (*Shabda-pramanya*).

This School is centred upon discussing only the issues from the *Vedas* like the *Karma-kanda* (the ritualistic part of the *Vedas*), the *Artha* (means, especially pecuniary, to fulfil desires), the *Kama* (desires) and the *Svarga* (heavens), and the allied *Dharma*, *Yajnas*, Vedic deity worship and *Stotra-Mantra-Vidhi* practice. Here *Vidhi* means the *Vedic* rituals and duties that one has to perform.

The *Chid-vada* was a later-day introduction into this School. Scholars regard that it has borrowed the concepts of Cosmogony, the order of the universe, the *Ishwara* and the prime substances, etc. from the *Nyaya*, the *Sankhya*, the *Vaisheshika* and some other Schools.

Even the views of *Kumarila Bhatt*, *Prabhakar*, *Jaimini* and other exponents of the *Poorva-Mimamsa* School are not concurring on many topics.

In a way, this School can be treated as Realistic. They regard the *Jnana* as self-luminous. They accept the six *Pramanas* viz. i) the *Pratyaksha*, ii) the *Anumana*, iii) the *Shabda*, iv) the *Upamana*, v) the *Arthapatti* (postulation, presumption, implication) and vi) the *Anupalabdhi* (non-existence, absence).

The *Pratyaksha Pramana* is further subdivided into the *Savikalpaka* and the *Nirvikalpaka Yogaja*. The *Shabda Pramana* likewise subdivided into the *Paurusheya* and the *Apaurusheya*. The *Shabda Pramana* of the *Vedas* is *Apaurusheya* (Note this departure from that of the *Vaisheshika* School). It is *Sarvabhauma* (sovereign), *Atindriya* and non-physical.

Since they regard the *Shabda-Pramanya* as sacrosanct, the *Mimamsakas* have evolved an independent *Shastra* (*Sphota-vada*) of deriving the meaning of the words and sentences of the scriptures.

The concept of the *Atman* is accepted by this School. They regard it as the *Jnata*, the *Bhokta* and the *Karta*, and the source of the *Jnana*. It is *Nitya*, omnipresent, all pervading (*Vibhu*) and *Dravya-roopa*, and different from the *Sharira* (body), the *Manasa*, and the *Indriyas*.

The *Atman* is not the *Samvid* (the consciousness); it is totally *Chid-roopa*. It is *Sthira* (stationary, unmoving) and *Avikari*. The Mind-Body-*Indriya* complex is activated, governed and controlled by it.

The *Atman* is *Swa-samvedya* i.e. it can experience itself. It is the seat of the desires, the *Sukha-Duhkha*, the efforts and the *Jnana*. It is described by the *Shrutis* in the words '*Neti, Neti*' ('neither this; nor that').

Just like the *Sankhyas* who propound the plurality of the *Purusha*, the *Atmans* of the *Mimamsa* School are many. The number of *Atmans* is equal to the sum-total of the *Atmans* and the *Muktatmans*, and as many *Shariras*.

The *Paramanoos* and the *Dravyas* are uncountable. The *Poorva Mimamsa* accepts the existence of the *Svarga-Naraka* (Heavens and hell) and the *Moksha*.

The *Karma Siddhanta* (theory) and the illusionary aspect of the *Jagat* are also concurred to by them. They regard that the *Jagat* is *Nitya*, *Akshaya* (never depleting) and *Avinashi* (indestructible), and that it acts endlessly. Neither anyone has created it, nor will it end in the *Laya*.

Some later-day scholars of this School accept the concept of the *Ishwara*. However, their predecessors did not subscribe to it in any form. The *Dharma* is treated as *Atindriya*.

The *Vedas* deliberate upon the principles of the *Dharma* and the *Moksha*, and prescribe the *Karma-kanda* to be performed by men.

The *Mimamsakas* firmly embrace these commandments of the *Vedas* as sacrosanct and impose upon everyone strict adherence to them. They hold that the performance of the *Yajnas* is one of the most essential *Karmas* of the *Vedas*.

The various authorities of this School are divided in their opinions upon many important topics, such as: whether the *Yajnas* involving animal sacrifice are in accordance with the *Vedic* scriptures; whether the women are eligible for learning the *Vedas* and practicing the *Yajnas*; whether the *Vedic Karma* is to be performed just for the sake of following the

commandments of the *Vedas*, or with a view to gain entry to the *Svarga* and pleasures and whether the ultimate object of the *Vedic* practice is the *Moksha*; etc.

The idea of the *Moksha* is a later-day addition to the tenets of this School. The *Mimamsakas* of the olden times held that without even considering the attainment of the *Moksha*, everyone ought to adhere to the *Vedic Dharma* for its own sake, never longing for any fruits of one's actions.

However, their successors started treating the attainment of the *Moksha* as the ultimate objective of this *Dharma*; and that the *Atma-jnana* leads to it.

These followers started with the premise that the *Devatas* are *Mantratmaka* (i.e. the *Mantras* are the bodies of the *Devatas*) and the *Yajnas* and the *Karmas* are not complete without giving the prescribed offerings to the *Devatas*.

So to say, the *Poorva-Mimamsa* School is a way of life for the *Vedic* folks. It does not have much say with regard to laying the principles of philosophy as such. The *Vedas* and the *Brahmanas* are the earliest of the *Vedic* scriptures.

The *Upanishadas* and most of the other scriptures, including the *Uttara-Mimamsa* or the *Vedanta*, are later-day philosophic additions to the *Vedic* lore. These latter do deal with the subject matter of the *Poorva Mimamsa*. The *Atmanatma-viveka* is a special contribution of the *Uttara Mimamsa/Vedanta* to the Indian philosophy.

Already the various Schools of the *Vedanta* doctrines have been dealt with in our earlier discourse.

THE NASTIKA DARSHANAS

The Avidika Doctrines

We have so far reviewed the *Astika Darshanas*. Those are followers of the *Vedic* scriptures. Although the *Jain* and the *Buddhist Darshanas* are

Indian in origin, these do not accept the *Vedic* scriptures. Hence are known to be *Nastika* in their outlook.

From the point of the *Dnyaneshwari* and the *Gita*, the *Nastika Darshanas* are of the littlest value. However, we will take a brief review of these Schools' teachings to have a broader overview of the Indian philosophic scenario and a fuller understanding of the various doctrinal and *Yogic* issues in the *Dnyaneshwari*.

D) THE JAINISM

History: The scholars are divided in their views as to whether the Jainism pre-dates or is subsequent to the *Vedic* and *Buddhist* religions.

It is reckoned that *Mahavira* was preceded by at least six (or twenty-three) *Tirthankaras* (the monastic preceptors). *Gautama Buddha* was undoubtedly the founder of the *Buddhism*. Taking that *Mahavira* and *Buddha* were contemporary, it will appear that the *Jainism* pre-dates the *Buddhism*. The *Vedics* regard their religion to be as old as the hills, given by the *Lord* Himself.

Rishabhanatha is regarded as the first *Tirthankara* of the *Jains*. The Hindus treat him as one of the *Avataras* of *Vishnu*. *Vardhamana Mahavira* is taken to be the last (actually the twenty-fourth) of the *Tirthankara* tradition of the Jain seers.

Its scriptures are in the ancient Indian languages, mostly in the *Ardhamagadhi* and some of the very old treatises in the Sanskrit languages.

According to different modalities of traditional thinking and regimen of practice, the *Jainism* is divided into two sects viz. the *Shvetambara* and the *Digambara*. Even these two main sects are further subdivided into sixty-four sub-sects known as the *Gachchhas*.

The Yama-Niyamas: The *Jainism* lays much stress upon adherence to abiding by the *Yama-Niyamas* as prescribed: *Satya* (truthfulness), *Ahimsa* (non-violence), *Brahmacharya-vrata* (remaining celibate), *Titiksha* (total control of hunger and thirst), and disposal of the bodily wastes etc.

A *Digambara* means one who wears the cloth of the cosmos i.e. one who does not wear anything to cover oneself. The *Digambaras* adhere very strictly to *Aparigraha-vrata* (total renunciation of all the worldly things) and in extreme adherence to it, go naked as a rule, renouncing even modesty.

They regard that unless one can strictly adhere to this norm of remaining *Digambara*, one cannot attain the *Moksha*. They hold that since owing to their natural modesty, women cannot remain *Digambara*. Hence they cannot attain the *Moksha* in this life.

The *Digambaras* hold that the original scriptures of the *Jainism* have been lost in the course of time and the scriptures of the *Shvetambaras* are not the original ones.

The scholars, however, base their views of the *Jainism* upon the prevalent scriptures of the *Shvetambaras* and the verbal lore passed down from generation to generation. The review of such views of these scholars is being taken here.

The Realistic Doctrine: The *Jain* doctrinaire is *Realistic*. It adopts the *Pluralistic Realism* while postulating about the world and its working. The *Pluralistic Realism* has at its core the ability of viewing the object or the *Reality* realistically. It accepts that there can be more than one equally cogent and rational aspect of what is seen as the *Reality*.

The principle of the *Syada-vada* is at the base of its assertions. We are already acquainted with it. Its parallelism with the *Upanishadic* parable of the colour-changing chameleon is already noted by us earlier.

Pluralism means that the *Satta* (i.e. the *Reality*) has many aspects. It is seen as, appears as, and is by nature manifold. All its various aspects are a *Reality* in themselves, even though they may appear contradictory to one another. Being thus is also an inherent characteristic of the *Satta* (the *Ultimate Principle*).

The *Jainism* reckons that the *Satta* has infinite attributes and it does appear differently to different observers, depending upon the context of the position, the time and the point of view of the observer.

Given that an observer can have only one standing, the *Satta* cannot manifest in its entirety to anyone. However, it can manifest in its entirety

to the omniscient. Such a person is but the rarest of the rare. Even the objects are also like the *Satta*, having many facets.

According to the *Jain School*, the *Satta* is transformative as well as non-transformative, permanent and also impermanent, with the *Bheda*, as well as the *Abheda*, and *Pluralistic*, as well as, *Singularist*.

In its nature, it is a simultaneous combination of all the aspects of contrariness like the *Nitya* (permanency) and the *Anitya* (temporariness), the *Creation* and the *Laya* (dissolution), the finiteness and the infiniteness etc.

The *Satta* is the super-most of everything, sovereign and the totality. It does not have anyone like the *Ishwara* as its superior, driver or controller.

The *Jainism's* principle philosophical tenets are that: The *Jagat* is formed of two final principles viz. the *Jeeva* and the *Ajeeva* (the *Chetan* and the *Jada*). These two *Tattwas* cohabit but are independent of each other and separate. The *Jeeva* is the *Bhokta* (experiencing the *Sukha-Duhkha*) and the *Ajeevas* are the objects of these experiences.

The *Jeeva* has consciousness, understanding and the *Jnana*, which the *Ajeevas* lack. The *Jeevas* have the attributes like the *Astitva* (existence), the *Amritatva* (immortality), the *Asankhyeyatva* (infinitude), the *Kartritva* (the ability to act), the *Bhoktritva* (the ability to experience, enjoy), the *Jnatritva* (the ability to know), the *Drashtritva* (the ability to see, observe) and the *Chetanatva* (being conscious, alive).

The *Roopatma Ajeeva* is also called the *Pudgala*. It has the *Achetanatva* (lifelessness) and the *Roopa* (visibility). The *Dik*, the *Kala*, the *Dharma* and the *Adharma* are counted to be the *Aroopatma Ajeevas*. The *Dik*, *Kala*, *Dharma*, *Adharma* and *Akasha* have different meanings in *Jainism* than the *Vaisheshika* and the *Nyaya* doctrines. These are briefly explained hereunder.

Like the *Vaisheshika*, the *Jainism* has accepted the *Paramanoo-vada*. They term it as the *Anoo-vada*. The *Anoos* are the ultimate microcosmic particles of the *Jagat* and the *Pudgala*. All the objects are formed by their various combinations.

The *Anoos* are regarded as *Nitya*, having the attributes of the *Sparsha* (the touch), the *Ruchi* (the taste), the *Gandha* (the smell) and the *Roopa*

(the form) or the *Ranga* (the colour). The doctrine attributes all the transformations in the world of phenomenon to the multitudinous combinations and dissociations between the various *Anoos*.

The *Kala* is a *Dravya* and is infinite. Itself it is inert, although it lends force to motion to materialize. It is real, not illusionary. The *Akasha* and the *Kala* are a permanent duet which exists in relation to each other. It is not possible to imagine anyone of them to exist in the absence of the other.

The *Jeeva*, the *Pudgala*, the *Dharma* and the *Adharma* need multitudinous space to pervade for their manifestation, which is provided by the *Dik* and the *Akasha*.

The *Dharma* and the *Adharma* are special type of *Dravyas*, which pervade the *Akasha*. The notion of these two *Dravyas* is somewhat like the previous Western notion of *Ether*. The *Dharma* and the *Adharma* respectively make possible the motion and stability of all the *Padarthas* of the cosmos.

According to this School, movement and speed are impossible without the *Dharma*; and stability and the *Shanti* cannot be thought of without the *Adharma*.

It is to be noted that these concepts of the *Dharma* and the *Adharma* have nothing to do with their namesakes, the *Papa* (sins)-*Punya* (pious deeds) or the religion and the non-religion, which the Hindu *Puranas* have about ethicality and morality, and adherence to the religion.

The Nature of the Jeeva: The *Jains* regard the *Jeeva* as *Chaitanya-maya* (full of *Chid*). It does not have any of the attributes of the *Ajeevas Ranga-Ruchi-Gandha-Sparsha-Roopa-Sharira* complex. It does not also have the *Raga-Dvesha-Moha*, the classifications, the competitors and is free of the attachments, which cause the bondages of the *Karmas*.

Moha literally means longing, lust, temptation, attraction to something, illusion. Here it means temptation.

All the *Jeevas* are inherently of the same stature and alike. They do not have different *Adhyatmika* levels (level of spiritual attainments).

The *Bhedas* exhibited by the *Jeevas* are owing to the *Dravyas* related to the *Karma* and the *Ajeevas* or the *Bhootas*. The *Upadhis* attach to the

Jeeva when it dons the cloak of the *Karmas*. Therefore, it becomes limited in its original attributes of the *Ananta- Jnana-Veerya-Darshana-Sukhitva* aspect.

Ananta means Omni, infinite, endless. *Veerya* literally means semen, strength, lustre, heroism. Here it means the strength to see the Ultimate Truth, the lustre of a *Realized Kevali Siddha*. *Darshana* means *Realization* of the *Truth*. *Sukhitva* means the state of joy, pleasure, *Sukha*, resulting from the *Realization* of the *Truth*.

When free of this *Upadhi*, the *Jeeva* becomes free of the *karma* shroud and exhibits its true nature of infinitude. This is its *Moksha* state.

The *Jainism* regards the *Atman* as a *Dravya*. It is free of death and being terminated. It is *Chin-maya*. It goes through the cycles of rebirth. By assuming a body, it attains to the *Jeeva* state, whose original attributes are the same as the attributes of the infinitude of the *Jnana* etc. of the *Atman*.

There is just a subtle difference between the *Atman* and the *Jeeva*. The *Atman* becomes the *Jeeva* by the assumption of the *Sharira* (means the body).

The *Jainism's* doctrine tries to explain the *Atman*, the *Jeeva* and their existence by recourse to its technical concepts of the *Karma*, the *Asrava* and the *Samvara*.

One will have to study the doctrine in totality to understand these concepts. Given the constraints of the present work, it is not possible to go further into the various finer aspects of the doctrine.

In line with the *Buddhist*, and even the other *Vedic* Schools, the *Jainism* also accepts the *Karma-vada* for attaining the *Moksha*, which is a state of bliss and freedom from the *Duhkha*. They regard that the *Mukta* is bodiless and is not subject to the cycles of rebirth.

The *Mukta* exists independently, is free of the *Ichchha* (desire, will), the *Karma*, and emotions and the duets of the *Raga-Dvesha* etc. He is not limited and has no form. Being free from the *Upadhi*, he has gained the *Poornatva* and remains eternally in the *Shoonyavastha*. *Poornatva* is the state of being *Poorna*, the state of an attained *Kevali Siddha*.

Shoonya literally means zero, null, void. *Avastha* means state. *Shoonyavastha* means the state of nothingness.

The *Jainism* terms the *Mukta* as a *Siddha*. This category is classified into fifteen sub-categories, including the *Kevali Siddha*. According to the *Jainism*, the *Kevali Avastha* is a state of *infinitude* and of *Ananta-Jnana* etc.; and the *Siddha* enjoys the *Parama-sukha* in it.

Some scholars hold that the state of *Nirvana* as per the *Jainism's* doctrine is not akin to the *Nirvana* of the *Buddhists*. It is held by some scholars that the *Buddhists'* *Nirvana* is *Shoonyatmaka* or *Abhavatmaka*. However, such opinion is controversial. This issue will be discussed later while dealing with the *Buddhist* doctrine.

These terms, *Shoonyatmaka* and *Abhavatmaka*, have special meanings in Indian philosophy. It is a matter of debate amongst them whether the *Ultimate State* is full of *Chaitanya* or without it. Some theorists regard the *Buddhist* state of *Nirvana* as being without *Chaitanya*.

The *Jainism* prescribes austere penance as the means for attainment. On a closer scrutiny, it can be seen that these means are akin to the *Yama-Niyamas* of the *Patanjala Yoga-sootras*.

After this brief review of the *Jainism*, now we may turn our attention to the other important *Nastika Darshana* viz. the *Buddhism*.

Note: *Parama* means ultimate. *Parama-sukha* means ultimate bliss.

II) THE BUDDHISM

History of Siddhartha Gautama and The Buddhism: The *Buddhism* was enunciated by the eminent *Siddhartha* or *Gautama*, an Indian prince who became world famous by the name of *Buddha*. Although *Buddhism* almost became extinct in India, it is one of the major religions of the world, especially in the Asia.

This School refuses to accept the *Vedas*, let alone their being *Apaurusheya* and sacrosanct dicta. It is as such treated as a *Nastika* doctrine in the Indian stream of philosophy.

Leaving this aspect alone, one may treat it as an important phase in the development of the Indian philosophic stream in juxtaposition to the *Vedas* and the *Upanishads*.

Although the exact period of *Gautama Buddha* cannot be determined, it appears to be as ancient as the sixth to the seventh centuries B.C. and it could as well be about a few centuries earlier.

Jatakas are the collections of *Buddhists'* texts, comprising of the tales of *Buddha's* previous lives and births and his sermons etc. *Siddhartha* was the son of *Maya Devi* and King *Shuddhodana*. He is named as *Bodhisattva* in the *Jatakas*. The enthralling story is well known of how he was brought up and how he attained the *Light of the Bodhi* during transcendental meditation under the *Bodhi* tree.

Bodha here means enlightenment. *Buddha* became enlightened while he was meditating under a *Pippala* tree (which is later on, famously called the *Bodhi* tree) at a place known as *Bodha Gaya*, in India. '*Light of the Bodhi*' means the '*Light of Knowledge*' that spread out from *Buddha* as a result of his enlightenment.

Buddha's teachings spread to the whole of Asia, especially to Ceylon, Tibet, China, Japan, Malaya, Cambodia and the far-east, Afghanistan and other regions in the middle-east. The efforts of Emperors like *Ashoka* the Great, *Harshavardhana* and *Kanishka* etc. and the *Bhikshus* are well known for their missionary zeal in spreading *Buddha's* message everywhere.

Buddhist monks who have taken the vow to follow *Buddha's* dicta are called *Bhikkhu/s*, *Bhikshu/s* and *Shramana/s*.

The *Buddhist* scholars have been preserving assiduously their ancient religious books and literature, well past more than two millennia. The conflict between the views of the *Buddhist* doctrine, and the *Vedic* and other doctrines, is well documented by the historians and scholars of philosophy.

The Western scholars rightly call *Gautama Buddha* as the *Light of Asia*. He resorted to logical arguments, amiable conversion to *Buddhism*, and pacific and accommodative attitude towards others' religious and doctrinal views.

It is well worth noting that in stark contrast to the other proselytizing religions, the *Buddhists* appear to have never adopted coercive tactics, torture, violence and massacres etc. even when at the height of military and political power to spread the *Gospel of Buddha*.

The religious texts of the *Buddhists* are mostly in one ancient Indian language called *Pali*. They are known as the *Sutta*, the *Vinaya* and the *Abhidhamma* as per the subject matter dealt by them.

Buddha is very critical of the *Vedic Yajnas* in which animal sacrifices were offered. He stresses the importance of the *Paramartha* i.e. the highest knowledge, spiritual attainment. He opposes the clamour of the *Vedics* for attaining the *Svarga*.

Even though he strongly opposed their religious tenets, the Hindus hold him to be the ninth *Avatara* of *Lord Vishnu* which goes to show how popular he was amongst even those who held opposing views.

Some of the scholars opine that in fact, in a way, *Buddha's* views were a long overdue examination and metamorphosis of the many opposing *Vedic* doctrines to distil their synthetic essence. His preaching may be regarded as a non-violent doctrinal revolution on the backdrop of the extreme sacrificial and ritualistic bloodshed inherent in the *Yajnic Karma-kanda* i.e. the *Karmas* pertaining to the *Yajnas* of the *Vedic* tradition.

Ahimsa (adj. *Ahimsaka*) is a very important concept in the context of Indian philosophy, traditions and *Yoga*. The word literally means abhorring killing and harm to other *Jeevas*, opposite of *Himsa* (killing). *Jains*, *Buddhists*, *Brahmins* and the *Yoga* practitioners abide by the principle of *Ahimsa*.

Buddha's arrival on the *Vedic* scene then current led to a great transition of the *Vedic* rituals. Even the *Vedic Brahmins* presiding over the *Yajnas* started the practice of non-violent (*Ahimsaka*) *Yajnas*, treating *Ahimsa* as the superior *Dharma*. The sacrifices prescribed by the scriptures were replaced by symbolic offerings of materials like grains, fruits and coconuts etc. instead of the animals.

Still the practice of animal sacrifices could not entirely be stopped, since some tribal and other folks did not desist from their traditions. Even so, it is frowned upon by the *Vedics* who have, however, stopped the practice of animal sacrifices altogether.

The Madhyama Marga: *Buddha* lays down attaining of the *Bodhi* as the only and ultimate goal for his followers. He does not support diversionary discourses on the aspects of mere doctrinal matter which he regards as a waste of time. Hence, he has called this path to *Nirvana* as

the *Madhyama Marga* i.e. literally ‘*The Middle Path*’, prescribing the Golden Mean in the ways to attainment then current. The extreme penances involving torture of the body and the mind are not to his liking.

He abhors discussion on the doctrinal aspects of the *Jagat* and the *Atman*. He is the preacher of freedom from desires and wants and a torch-bearer of satisfaction, the *Jnana*, the *Light* and the *Nirvana*.

He regards that this *Jagat* is, by its nature, a storehouse of birth and death, senility, the *Duhkha*, sorrow, hatred and jealousy, melancholy and despair. Therefore, as the life goal, he seeks freedom from these burdens.

This goal of his is totally in sync with the motto set out in the *Patanjala Yoga Sootras*³⁶¹, exhorting one to set the life goal of annulment of the *Duhkha*. It can be only done for the *Duhkha* to be suffered in the future. The *Duhkha* being suffered at present has to be borne. It cannot be helped as the process behind it has already started.

It will thus be seen that the goals of annihilation of the *Duhkha* are the same in the *Yoga-sootras* and the *Buddhist* doctrine. Therefore, it may not be out of context if one treats the teachings of *Buddha* as a guide to *Yogic* attainment. We will be examining *Buddha*’s preaching in this light only.

Buddha’s silence on the twin subjects of the *Atman* and the *Ishwara* sets apart his preaching from the other *Ishwara-vadin* and *Atma-vadin* doctrines. *Buddha* does not ever stop to ponder over the concepts of the *Atman* and the *Ishwara*. He does not encourage these thoughts asking that what their use is in practice. He preaches that one desirous of the *Nirvana* ought to adhere to the *Path* shown by him, without entering into discussions which can never be conclusive.

This helps one to appreciate the depth of his insight into the real goal of one’s life. He firmly believes that the goal is not doctrinal aspects but emancipation from sorrow and misery, birth and death.

Gautama Buddha was one of the attained seers who had the *Darshana* of the *Ultimate Reality*. That is why he used to profess affection for and hold in equal respect all such attained seers including *Brahmins*, *Sanyasins* and *Shramanas*.

Who is A Brahmin: *Gautama Buddha* used to describe a *Brahmin* as: One who has rent asunder the bondages of the *Karma* and the *Papa-Punya*; who is fearless, without desires and *Parigraha*; who looks with equanimity upon the *Svarga* and the *Naraka*; who strives with all his might and attains his life goal; who is *Sthira* (firm in his goal), *Jnanin*, and one who has attained the *Bodhi*. In short, the *Brahmin* is one who has become the *Buddha*, like himself.

Even as he preaches the futility of the *Vedas*, this precise definition by *Buddha* as to who is a *Brahmin*, matches in a way the utterance of *Gita. Bhagavana Shri Krishna*³⁶² regards the *Brahmin* as not limited to the instructions of the *Vedas*, having gone much beyond its teachings.

Also furthermore, the above mentioned characteristics of a *Brahmin* as per *Buddha* are parallel to the qualities of a *Brahmin*, the *Sthitaprajna* i.e. one who is steady in his state of *Nirvana*, the *Jnanin*, the *Yogi*, the *Parama Bhakta* and the *Naishkarmya-siddha* of the *Gita*.

Note 1: *Parigraha* literally has many meanings. In the following context, it means attachment to and possession of objects and persons, wife, children, home, fields, servants and cows etc. *Aparigraha* is an important concept of Indian philosophy and *Yoga*. It means that a person should not stock anything for the present or the future. He should give up attachment to everything and everyone.

Note 2: One who has attained to the state of not being bound to the *Karmas*, even while indulging in them is called the *Naishkarmya-siddha*.

Arya Satyas: The essential principles of '*The Middle Path*' of *Buddha* are called the *Arya Satyas*. The four *Arya Satyas* enunciated by *Buddha* are 1) the *Duhkha*, 2) the *Duhkha Samudaya*, 3) the *Duhkha Nirodha* and 4) the *path* to *Duhkha Nirodha*. These are very close to the dicta of the *Patanjala Yoga Sootras*.

All kinds of *Duhkhas* comprise the *Duhkha Samudaya*. *Samudaya* means group, assembly, congregation, a gathering. *Duhkha Nirodha* means stopping the train of *Duhkhas*. *Buddha* says that the life is full of sorrow and misery. Taking a birth is the cause of this *Duhkha*. Desires are at the

root of the cycle of rebirth. The *Indriyas* (sensory organs) are instrumental in satisfaction of desires.

The imprints of the consciousness i.e. *Vijnana* are responsible for causing rebirth. The very cause of all the sorrow is *Asatya-jnana* or *Ajnana* of the self. The train of the *Duhkha* events is due to the *Aham*. *Aham* means the ego, or the consciousness of the *Self*. It is at the root of all the desires, *Sukha* and *Duhkha* etc.

These *Arya Satyas* of *Buddha* are more or less similar to various *Yoga Sootras* of *Patanjali*.³⁶³ *Buddha* states that the birth is governed by the principles of the *Karma-siddhanta*. The cycle of rebirths can be stopped by the *Nishkama Karma*. *Nishkama Karma* is *Karma* undertaken without any expectation of the fruits of one's action.

He defines the *Nishkama Karma* as the *Karma* done without the *Ahankara*, the *Mamatva* and the desire of the fruits of action. It is not the renouncing of the *Karmas* altogether. This is exactly in sync with the teachings of *Gita*.

Gautama Buddha emphasizes moderation, freedom from desires, the *Jnana*, selflessness, detachment from all the short-lived worldly objects, lack of craving for the *Sukha* and an inherent attitude of renunciation (*Vairagya*), and contentment.

Note: *Mamatva* means the attachment to anything or anyone as belonging to oneself i.e. I, mine, my own etc.

Ephemeral Nature of Things: In general, the preaching of *Buddha* is in conformity with the dicta of the *Patanjala Yoga Sootras* and the *Gita*. Especially, *Gautama's* portrayal of the ephemeral nature of the earthly objects³⁶⁴ tallies in totality with *Acharya Shankara's* commentary and *Dnyanadeva's* elucidation on similar thought of *Gita*.

'*Urdhwa-moolam-adhah-shakham Ashwattha-prahuravyayam.....*' (15-1, *Gita*). *Dnyaneshwar* says that this world of phenomenon is so short-lived that it is destroyed in the time a fly takes to spread its wings.

Ashtanga Marga: *Gautama Buddha*, after extolling the *Ashtanga Marga*, states its eightfold *Samma* (*Samyaka*) (proper) constituents as 1) the *Ditththi* (*Drishti*) (to understand the goal i.e. *Nirvana* and its nature), 2) the *Sankappa* (*Sankalpa*) (decision to follow the goal), 3) the *Vacha* (speaking the truth), 4) the *Kammanta* (*Karmanta*) (actions without

selfishness) 5) the *Ajeeva* (untainted means of livelihood), 6) the *Vayama* (*Vyayama*) (actions to lead to the goal), 7) the *Sati* (*Smriti*) (never forgetting the goal) and 8) the *Samadhi* (steadying in the goal). Some of these are parallel to the *Yama-Niyamas-Pratyahara* and the practice of the *Prati-prasava* of *Patanjali's Ashtanga-yoga*.

Prati-prasava literally means the opposite action to birth, delivery of a baby (*Prasava*). Here it means the soul's regression of the *Self* into the *Brahman*, its origin. '*Te prati-prasava-heyah sookshma*'; (2-10, *Patanjala-yoga-sootras*).

Buddha's concept of the *Samma Ajeeva* (proper livelihood) corresponds to a degree with the ideas about the *Svadharm*a that *Gita* has explored in its eighteenth chapter.

The word '*Samma*' (*Samyaka*) of *Buddha* corresponds to the word '*Yukta*', (proper) in similar context in *Gita*, and *Dnyanadeva's* exposition on it. '*Yuktahara viharasya....*' ;(6:17*Gita*).

Dnyanadeva says that all the actions, eating food, sleeping and remaining awake, walking etc. should be regulated precisely with tact so that the senses would not revolt against the restrictions imposed upon them.

The goal of *Buddha's Ashtanga-marga* is the attainment of *Nirvana*. For its attainment, the practice of the following is essential, which have correspondence to *Gita* and *Patanjala Yoga Sootras* as shown in the annotations:³⁶⁵ For example, the ideas of *Buddha* expressed by the following terms correspond with similar ideas expressed in different terms in the *Patanjala-yoga Sootras*.

Alochana: To be constantly on guard to keep off from illusory thoughts, which is akin to the *Vairagya* and *Viveka* of *Patanjali*; 2) *Dhyana*: to ponder over *Buddha's* character, to keep in mind the inevitability of death and rebirth, with a view to overcome the attendant *Duhkha*; 3) *Ekagrata*: to concentrate attention upon the *Truth*, forgetting all the else and 4) *Vipassana*: *Antar-drishti*: Looking inwards at the true nature of the *Self*.

Buddha indicates that there are three gateways to *Mukti* or *Shoonyata*: 1) *Vimokkha*: The Final state of *Mukti*, the *Shoonyata*; 2) *Pratika-hinata*: The Loss of worldliness/illusion of the world. This can be recognized as *Patanjali's Viveka-khyati* i.e. the doubtless knowledge that the *Chitta* and its *Vrittis* (working of the *Chitta*) are totally different from the *Drashta*;

and 3) *Appanihita*: The *Avanchhita Ichchha*, the *Trishna-Mukti*, the freedom from desires.

THE NIRVANA OF THE BUDDHISTS

The *Samyaka-Samadhi* and *Shoonyaata* is the *Nibbana* (Nirvana) of the *Buddhists*: The scholars have much pondered over whether it is *Abhavatmaka* (*Shoonya-roopa*, a *Nullity*) or *Bhava-roopa* (existential).

The utterances of *Buddha* that the *Nibbana* is *Parama-sukha* are abundant. In particular, regarding the allegation that he is a *Shoonya-vadin*, he has specifically pointed out that: “Some of the *Sanyasins* and the *Brahmins* allege falsely and without any evidence and foundation, that I am a *Shoonya-vadin* and an *Uchchheda-vadin*. They also allege that I advocate annihilation of what is alive, what exists (*Nihilism*). However, I am not propounding what they allege me to be doing. I am not who they portray me to be.”

“I am only telling that the *Dukkha* is everywhere you see and feel, and one ought to annihilate it fully. Putting an end to the cycle of rebirth and the *Dukkha* has to be accomplished in this birth itself.”

“I am not postulating upon the nature of that which is indeterminate. It is of no use to deliberate upon it. To know its nature is not at all important to ending the cycle of the *Dukkha*.”

“I am much concerned with detachment, absence of desires, and end of the duets of the *Sukha-Dukkha* and the *Raga-Dvesha*, and the attainment of the *Shanti* (the state of supreme happiness, blessedness, Beatitude), the *Antar-drishti*, the *Bodhi* and the *Nibbana*. I am only trying to show a way to achieve these goals.”

From these words of *Buddha*, his *Nibbana* is *Beatitude* (*Parama-Sukha-Shanti-Prada*). It is that state which gives the supreme *Sukha* and *Shanti*. Considering his above clarification and also his utterance that the nature of the *Ultimate Reality* is indecipherable, his views are clear. He did not subscribe to the notion of the *Ultimate Reality* as being *Abhavatmaka Shoonya* as the critics allege.

In fact, it is more like the *Parama-dhama* of *Gita* and the concepts of *Shoonya-Nih-shoonya* of *Dnyanadeva*. Accordingly, the state of *Nibbana* appears to be the *Jeevan-mukti* of the Saints' tradition.

Looking at the *Nibbana* in the light of the doctrine of the *Zen*, a famous sub-discipline of *Buddhism*, it will appear that its concept of the *Satori* is properly what *Buddha* has meant by the *Nibbana*. *Buddha's* preaching thus sums up to that it is *Existentialist* and not *Nihilist*.

Note: *Uchchheda* means destruction, extirpation. However, in this context it means non-existence, non-subsistence of the *Ultimate Reality*. *Uchchheda-vada* means a doctrine which reckons the *Ultimate Reality* as being a nullity, a non-entity, nothing.

THE SECTS AND THE SUB-SECTS OF BUDDHISM

The *Mahayana* and the *Hinayana* are two main sects of *Buddhism*. The religion also has sects like the *Vajrayana* and the *Mantrayana*, based upon the *Tantrika* and the deity worship.

The Lama, the Tao, the Zen, the Chan, the Tsung, the Tien-t'ai, the Liu, the Chu-she-sung, the Lotus sect (the Lien tsung), the Hua-yen-Sung, the San-Lun -tsung and the Mi-tsung are some of the prevalent prominent sub-sects in China, Japan and Tibet.

The grounds for formation of these various sects and sub-sects were the diversity of interpretation of the preaching of *Buddha* and the ways of following his dicta, and the norms for the *Bhikshus*.

THE BUDDHISM AND GITA

Already we have seen some of the points of convergence of the preaching of *Buddha*, *Gita* and the *Patanjala Yoga Sootras*. It needs to be recorded in passing that certain similarity of the preaching of *Buddha* to that of *Gita* is quite noticeable.³⁶⁶

The world is *Anityam* (temporary) and *Asukham* (devoid of pleasure) and one has to find a way out. The *Dhyana* upon *His* being is the way, says *Shri Krishna*. *Buddha* also emphasizes that this world is full of the

Duhkha; and it is ephemeral. His dictum about it is too famous.³⁶⁷ According to him also, the *Dhyana* and the *Vipassana* are the way out

Gita has discussed various philosophical doctrines. It has indicated that the amplitude and the diversity of their dicta are too wide and non-convergent. *Buddha*, recognizing it, advises one to start immediately upon the practical path to *Realization*. The practical way advocated by *Gita* also enthuses one to search the light of the *Jnana*, instead of dedicating oneself to the multitudinous doctrinal issues.

Gita and *Buddha* also agree on various other matters. 1. The inadequacy of the *Vedas*, 2. Births and rebirth cycle, 3. The return to the world, even of the *Devatas* from the *Svarga*, 4. The havoc wrought by the force of desires and craving for the worldly pleasures, 5. The beatific nature of the *Nirvana*, 6. Preferring the *Nishkama Karma* to the *Papa-Punyatmaka Karma* and 7. Taking to the path of *Yoga* for achieving this objective: These are some of the points of congruence.

Apart from the above, there is further agreement about: i. Selecting the golden mean path of the *Yoga* practice, just like *Buddha* had preached to adhere to the *Madhyama Marga* and its *Ashtanga Samyaka* way; ii. The building up of character and imbibing the traits of the *Ahimsa-Samata* and the *Sham-Dama* etc. *Samata* pertains to *Chitta*'s equality of attitude towards the opposites of *Sukha-Duhkha*, *Raga-Dvesha*, friends and foes, rich and poor, wealth and poverty etc. and iii. Attainment of the *Shanti*, also known as: the *Nirvana*, the *Jeevan-mukti*, the *Sanjeevana Samadhi*, the *Sthitaprajnavastha* and the *Naishkarmya-siddhi* et al.

In other words, broadly speaking, *Gita*'s and *Buddha*'s preachings concur if one does the following:

1. Take out of *Gita*, the various allusions and references to the philosophic doctrines and their narration; and 2. Substitute the words *Bodhi* or the *Nibbana* in place of all the references to *Ishwara*; whether as *Shri Krishna*, in the first person, or by other words of the same genre like *Brahman* and *Purushottama* etc.

Gita is regarded as the pinnacle of the Indian thought. Comparing *Buddha*'s preaching with that of *Gita* leads one to the inevitable

conclusion that *Buddha* is at the zenith of the Indian practical philosophic thought and the *Yoga* discipline, and attainment!

The concurrence as above in the thinking and preaching of *Gita* and *Buddha* might have led to grant of the ninth *Vishnu-Avatara* status to *Buddha* in the Hindu religion, just after the immediately preceding eighth *Avatara* of Lord *Shri Krishna*. It is similar to the first *Tirthankara* *Rishabhadeva* of the *Jainism* having been reckoned as one of the twenty-four *Avataras* of *Vishnu*.

SUMMING-UP on Indian Philosophy

We have got this smattering of acquaintance with the Indian philosophic thought of its *Dwaitin*, *Adwaitin* and the other streams.

Similarly we got brief acquaintance with the conceptual background of the *Sankhya*, the *Nyaya* and other *Shat-Darshanas*, the *Shaivaite* and two of the *Nastika Darshanas* viz. the *Buddhism* and the *Jainism*.

By doing so, I think that we might be better able to appreciate and evaluate the various philosophical and *Yogic* topics, which would be useful to understand the *Yogi's* mystic universe hereafter.

PRAKRITI – THE NATURE

Introduction

Most of the *Yama-Niyamas* that a *Sadhaka* must follow are explained in details in the 17th *Gita* chapter in the context of the *Trigunas*. Lord *Shri Krishna* has expounded the *Trigunas* in the 14th *Gita* chapter.

The *Gita*, we know, stresses the importance of doing the *Karmas*. *Pranayama* and *Pratyahara* have also to be attained by the *Sadhakas*. The *Yoga Sadhaka's* body, mind and *Vacha* have to be purified for attaining these objectives. Saint *Dnyaneshwar* has explained it in the 18th chapter while dealing with the *Krama-yoga*. The essence of it all is reflected in the 14th and the 17th *Gita* and *Dnyaneshwari* chapters.

CONCEPT OF THE UNIVERSE

Prakriti

At the base of all these *Gita* chapters is the concept of the *Prakriti*. The *Gunas* are the facets of the *Prakriti*. The inter-related topic of the *Purusha* and the *Prakriti* is discussed in the 7th, the 8th and also the 13th chapters of *Gita-Dnyaneshwari*. This entire topic is dispersed at various places in *Gita* and *Dnyaneshwari*. We have to try to understand its entire gamut. This is rather a tough task. But for taking up the basic *Yoga* of *Karma*, it has to be learnt well. The secret of the *Pantharaja*/the *Kundalini Laya Yoga* is at its heart. We will go into its details as far as practicable.

THE UNIVERSE ACCORDING TO GITA

For understanding this concept from *Gita*, we have to take a stock of the various *Shlokas* from its many chapters. The enquirer in search of the *Primordial Principle* behind the Universe would definitely want to know about the making of the Universe, its constituents, its propagation and ultimate Dissolution (*Laya*). Even the *Sadhakas* have to understand this matter for their *Sadhana*.

Saint *Dnyaneshwar* has given us the concept of the *Ishwara* at the heart of the universe (*Vishvatmaka Ishwara*). *Gita* talks about the *Jnana* and the *Vijnana* in the 7th chapter and insists that we must understand the *Vijnana* as well to grasp the concept of *Jnana*. The *Vijnana* means the fundamental knowledge of the World and the *Prakriti* that is at its base.

Philosophy

Some Indian philosophers have regarded the universe as the illusion of the *Maya*. It is said to be *Asat* i.e. ephemeral. The birth and death cycles that the *Jeeva* goes through are a result of the illusion of the *Maya*.

However, other philosophers regard the universe as ‘*Chidvilasa*’ – ‘The Cosmic Play’ (*Lila*) of the *Primordial Principle*. The objective behind this play is to make the *Jeeva* learn of its true identity of being the *Shiva*.

The so-called illusory world is but most real to the *Jeevas*. They become engulfed in the play of their psyches with emotions like desires, hopes and worries etc. They are inclined to think of the world as eternal. The

world dissolves at the end of its cycle but is reborn again and again with those *Jeevas* that had not fulfilled their never-ending desires. This is the story of the World that we all see. It is entirely beyond our understanding and concepts.

Every thinker of some salt has always come to the questions about what, how, when, why and where of the existence of the universe and the living beings in it. But despite great efforts by the best of them, no one has understood it to any degree. The scientists have now veered to the conclusion that the limits of human intelligence pose the real hurdle in solving this vexing phenomenon of the World and it is impossible to solve for any human being.

Dnyaneshwar's Views on the Universe

Saint *Dnyaneshwar* has undertaken to solve this difficult problem with the help of *Gita*. He is endowed with the extra-ordinary *Prajna* of a *Siddha Yogi* which is regarded by the Orientalists as quite capable of handling this problem otherwise undecipherable to the greats of our geniuses. *Patanjali* says that this knowledge is amenable to the *Yogi* by the practice of certain *Samyamas*, even if it be beyond the capacity of the thinkers.

The *Rishis*, *Yogis* and the thinkers who have harnessed the pure *Vyavasayatmika Buddhi* by constant meditation upon the *Paramatman* have definitely addressed to this vexing problem satisfactorily. Their knowledge may not satisfy the scientists. It is not for them but for the benefit of the *Sadhakas* of all types, including of the *Rajayoga*, to help them reach their goal of the *Paramatman*.

Proof of the Vijnana

The *Vijnana* is proved by the say of the *Rishis* in the *Adhyatma Shastra*. It is beyond the ambit of the ordinary logic. The attainments of the *Rishis* are a rarity. Very few reach that stage. To question their knowledge, one needs to evolve to their state. *Gita* says that out of thousands of people, a rare one tries for that state but only just a very rare person out of those striving for it really makes to his goal.³⁶⁸

The Enchantress of the Universe

Man should follow the path of *Karma*. While at it, he should devote with his mind and intellect to the *Paramatman* and practice *Yoga*. After laying down this cardinal principle of *Yoga Sadhana*, *Gita* turns from the 7th chapter onwards to the relationship between the *Jeeva*, the *Jagat* and the *Ishwara*. It is but the play of the cosmic consciousness by 'The Greatest Enchantress', '*Sharada*' - 'the *Prakriti*', so says Saint Dnyaneshwar.

Beyond Prakriti

In the 6th *Gita* chapter, Lord *Shri Krishna* tells *Arjuna* that he should devote his all faculties to worship the *Ishwara* and practice the *Yoga*. While at it, he would gain to the *Atman*. For him to recognize it, *He* tells him the essence of what is the *Atman*.³⁶⁹ That is in the seventh *Gita* chapter. He says that the *Jnana He* is going to narrate is the most perfect and nothing remains to be known once it is learnt.³⁷⁰ This knowledge can be gained but by only someone out of millions. It is not at all common. It is the real knowledge of The *Atman* and its *Darshana*.

Patanjali and Bhranta Darshana

While on this topic of the *Atma Darshana*, let us divert a bit to understand what *Patanjali* says about the *Bhranta Darshana*. *Bhranta Darshana* is about the illusions that beseech a *Yoga Sadhaka* on the *Path*. He has most clearly warned the *Sadhakas* to be aware about its perils. The obstacles in the path of the *Yogi* are many.³⁷¹

These are: 1. Diseases of body and mind, 2. Reluctance to practise the *Yoga Sadhana*, 3. Doubts about whether the *Sadhaka* is following the correct path and whether it can lead to his goal of attainment of the *Atman*, 4. To neglect using available resources useful for the *Yoga* practice, 5. Laziness to practice the *Yoga Sadhana*, 6. Craving for objects and pleasure of the senses, 7. Illusion of having attained when still far away from the real state and the *Sakshatkara*, 8. Non-attaining of the higher stages owing to non-pacific state of the *Chitta*, despite attempts and 9. Destability at the higher state even if it is attained.

Similarly, other obstacles are the worldly woes, sorrows and pains, disquiet of mind, shaking of the body, hands and legs and difficulties in breathing etc. The *Sadhaka* has to get rid of these and concentrate upon his *Yoga Sadhana*.

Overcoming Obstacles

Patanjali points out the remedy of '*Ekatattwabhyasa*' i.e. practising meditation upon a single principle to overcome these obstacles.³⁷² When the *Sadhaka* has the *Sakshatkara* of the *Atman* i.e. of the *Chetan Purusha*, the obstacles to *Yoga Sadhana* vanish. The *Sadhaka* has to meditate with perseverance upon the *Atman* for attaining the equipoise of the *Chitta*.

Gita prescribes that the *Sadhaka* should practice *Ishwara-pranidhana* as '*Ekatattwabhyasa*'. It means that the *Yoga Sadhaka* should meditate upon the *Ishwara* for the *Dharana-Dhyana* and *Samadhi* process. It can be seen from *Gita-Dnyaneshwari* that everywhere they point to the *Ishwara* and *His Pranidhana* to centre the attention of their readers upon *Ishwara Tattwa*.

Jnana and Vijnana

In Saint *Dnyaneshwar's* words, Lord *Shri Krishna* tells *Arjuna* that already the science of the *Yoga* has been narrated to him in the 6th *Gita* chapter. Now he must know how to recognize the *Ishwara* when he attains to *Him*. That is the sum and substance of the *Jnana* and the *Vijnana* that Lord *Shri Krishna* wants now to narrate in the 7th *Gita* chapter.

If *Arjuna* thinks that why should one know the *Vijnana* when he has understood the *Jnana*, the *Lord* clarifies that the *Vijnana* must be known first in order to appreciate what is the *Jnana*. When one realizes i.e. attains to the state of *Jnana*, the conscious mind is lost in rapture. But if one has all the while understood clearly the *Vijnana* behind it, his intellect remains anchored to it and he can understand his real state. Knowing that one has attained to the *Atman* is equally important.

Rarity of Attainment

Already we have seen that it is but a rare one who attains and becomes a *Jeevanmukta*. Since it is so, the real *Gurus* like saint *Dnyaneshwar* are also truly most rare. The *Gurus* we find 'dime a dozen' are not true *Gurus* but just imposters.

Chidvilasa and Prakriti

Lord *Shri Krishna* explains the eightfold nature of *Prakriti*.³⁷³ Its constituents are a) The *Pancha Mahabhootas* viz. 1. *Prithvi*, 2. *Aapa*, 3. *Agni*, 4. *Vayu*, 5. *Akasha*; and b) 1. *Manasa*, 2. *Buddhi*, and 3. *Ahankara*.

Apara and Para Prakriti

This eightfold *Prakriti* is called the *Apara Prakriti*. It is *Jada*. Still a superior *Prakriti* beyond it exists. It is called the *Para Prakriti*.³⁷⁴ It is *Chetan* and assumes the form of the living beings viz. animals, plants and humans etc. It is the essence of this world. It sustains the world as it is. All of the beings are born from these two *Prakritis*, the *Apara* and the *Para*. The *Ishwara* is the root cause of this world, in its being and dissolution (*Laya*)³⁷⁵.

Chidvilasa in Gita

Lord *Shri Krishna* says that there is nothing in the entire universe other than Him. The world and its beings are like golden beads threaded with gold thread. Everything is gold in such an ornament. Likewise, everything is the *Atman* in the world.

Just in the four *Shlokas*, 7-4 to 7, *Gita* thus narrates the entire gamut of cosmogony and the nature of the *Jeevas*, the *Jagat* and the *Ishwara*. The concept of the *Vishvatmaka Ishwara* of Saint *Dnyaneshwar* springs from these *Gita Shlokas*. Needless to point out that the entire *Amritanubhava* of Saint *Dnyaneshwar* is based upon this principle of the fundamental unitary nature of the Beings, the world and the *Ishwara* or the *Atma-tattwa*.

To bolster *His* statement as above, the Lord says³⁷⁶ that *He* is the essence of *Aapa* (water, *Jala Tattwa*); the Light of the Sun and the Moon; '*AUM*' of the *Vedas*; *Shabda* i.e. the essence of the *Akasha Tattwa*; and virility in men. *He* is the essence, *Gandha Tanmatra*, of the *Prithvi Tattwa*. Similarly, *He* is the *Teja* of the *Agni Tattwa*; the life force behind the *Jeevas*; and *Tapasah* of the *Yogis*. He is the root cause, the principle, of all the Beings (*Bhootas*).

He is the intellect of the intellectuals and the splendour of the splendid things. *He* is the might of the mighty who are devoid of desires. *He* is the law-abiding *Kama* i.e. the procreative instinct in the beings.

Lord *Shri Krishna* further says that *He* is the primal cause of the entire Creation, its sustenance and dissolution. Saint *Dnyaneshwar* points out that this concept is helpful in coordinating the *Sankhya* Theory of the *Prakriti* and the *Purusha* as the primal dual elements behind the universe with the basic primal principle, The *Atman*.

After this narration, there comes a bouncer from Lord *Shri Krishna*. *He* says that all the *Bhavas* (things), *Sattvika*, *Rajasika* and the *Tamasika*, arise from *Him*. The *Trigunas* that make this universe owe their existence to *Him*. But *He* is not in any of them!³⁷⁷ It simply means that *His* base gives rise to everything in the Universe but *He* does not pervade anything! *He* is aloof from the world, despite owing its existence to *Him*.

The seed of a plant gets destroyed after it sprouts. It gets transformed into the plant. But the *Ishwara*, though giving rise to the Universe, does not get so transformed or destroyed.

This paradoxical statement of Lord *Shri Krishna* can be reconciled by the analogy of a pot and the *Akasha Tattwa* contained by it. The pot assumes its shape because of the *Akasha Tattwa* but it is not contained by the pot.

The wind gives rise to the waves upon water but it is not in the waves. The clouds are seen against the background of the sky but the sky is not the clouds. The clouds spring from water but water does not contain the clouds. The water rains down from the clouds but the clouds are not in the rain water. The lightning strikes because of the water vapour in the clouds but it does not contain water or its vapour. The smoke arises out of fire but it does not contain the fire. Similarly, this world arises from *Him* but *He* is not in it, so explains Saint *Dnyaneshwar*.

Maya

Gita describes the play of the *Maya* thus: The *Maya* is made up of the three *Gunas*: The *Sattva*, the *Rajasa* and the *Tamasa*. We have already seen the description about the *Para* and the *Apara Prakritis*. Lord *Shri Krishna* says that the entire world is bewitched by the *Maya* by its three *Gunas* that give rise to the *Vikaras* of *Raga* and *Dvesha*. That is why no one can understand *Him* who is beyond the three *Gunas*.³⁷⁸

The *Apara Prakriti* is *Jada* and the *Para Prakriti* is *Chetan*. The universe is the *Maya* of the three *Gunas* that results out of their interplay. Some call it as the *Adimaya* or the *Moola-maya* i.e. the *Maya* of the ‘Original Cause’: of the *Brahman*.

The *Maya* prevents the *Jeevas* from attaining to the God-head. It is impossible for anyone to comprehend its nature and to see the *Ishwara* who is beyond it. It is unique and mystical. However, the saintly persons who devote to *Him* can aspire to cross the infinite ocean of the *Maya* and attain to the *Ishwara*.³⁷⁹

However, those who behave contrary to the saintly and give in to the *Maya* and its illusions by cultivating the *Asuri Sampada* stand never to gain the true knowledge of its nature and cannot attain to *Him*.³⁸⁰ The *Maya* is like a screen between the real nature of the *Ishwara* and the *Jeevas*. Even though their true nature is the same as that of the *Ishwara*, they cannot see it.

The *Maya* is like a river with heavy floods, impossible to swim across, try what one may. Even the *Vedas* and their prescribed *Yajnas* cannot help one here. Even if one gains the *Jnana* of the *Jeeva-Jagat-Ishwara* triune, it is but the *Paroksha Jnana*.

‘*Paroksha Jnana*’ is the superficial *Jnana* i.e. the learning of philosophy as opposed to the ‘*Aparoksha Jnana*’ that is the realization of God-head. It does not help one to transcend the *Maya* but drowns the *Jeevas* in it. The *Viveka-Vairagya* and the *Jnana-yoga* are of little avail. Rarely, if anyone, is seen to cross it by the practice of the *Yoga*. Only the persons fully devoted to the *Ishwara* can cross it and see *Him*.

Arjuna’s Seven Questions

Next let us have a look into the famous seven questions *Arjuna* posed to Lord *Shri Krishna* to understand the nature of the *Jeeva-Jagat-Ishwara* triune formation. The Lord had said at the end of the 7th *Gita* chapter that only those who surrender to *Him*, trying to be rid of the certain senility (*Jara*) and death (*Mrityu*), can know what is the ‘*Brahman*’, the ‘*Adhyatma*’, the ‘*Karma*’, the ‘*Adhibhoota*’, the ‘*Adhidaiva*’ and the ‘*Adhiyajna*’. Thus knowing *Him*, they are emancipated.³⁸¹

Arjuna asks *Him* to clarify the exact meaning of all these terms.³⁸² Lord *Shri Krishna* answers him thus: The ultimate indestructible principle is

the '*Brahman*'. The natural state of the *Brahman* is called the '*Adhyatma*'. The Creation and the working of the universe that gives rise to its beings and the movable and the immovable entities, the *Chetan* and the *Jada*, are together known as the '*Karma*'.

Brahman

The *Brahman* pervades the entire ephemeral universe. It never diminishes. It is subtler than the *Akasha Tattwa*. It cannot be excised from the universe. It is also called the *Parabrahman*.

Saint *Dnyaneshwar* calls it the '*Shoonya*'. But the *Brahman* is not like the '*Shoonya*' (void, nothing) of *Buddhism*. We have already noted that the controversy about the '*Nihilism*' in the concept of the '*Shoonya*' of the *Buddhists* persists. Scholars hold different opinions about it, whether it is the 'Pure Void' i.e. 'Non-existence' or otherwise the 'Pure Existence'. Incidentally, *Buddha* had said that he was not preaching '*Nihilism*'.

That should have set at rest the controversy. But scholars have a penchant for keeping alive all the controversies. Anyway! The *Brahman* of *Gita* is not the '*Shoonya*' of 'Non-existence'. It is 'Pure Existence'. The nature of it has also been the subject of the *Nasadiya Sookta* of the *Rigveda*. It says that it is neither the '*Sat*' nor the '*Asat*'. It is not '*Sat-Asat*' also.

We frequently come across the term '*Shoonya*' in the compositions of Saint *Dnyaneshwar*. Its meaning is different in the different contexts. That will be seen later on. However, in his commentary here upon the nature of the *Parabrahman/Brahman*, he clearly says that it is not the '*Shoonya*' of 'Non-existence'. It is the 'Pure Existence'.

It pervades the universe and everything and every being in it, the *Jada* and the *Chetan*. The universe comes into existence because of it and from it. But it does neither diminish nor change, nor gets subtracted from itself ever, nor gets destroyed with the changes in the universe and its destruction. It remains non-mutant irrespective of the state of the universe, its Creation or its dissolution. In short, the 'Original Cause' of all the causes, it is ever immutable.

Adhyatma

Adhyatma is the eternal intrinsic state of the *Brahman* that signifies its unchanging nature. It signifies that the *Brahman* is neither born with the Creation nor gets destroyed with the universe being destroyed. The state of the *Parabrahman/Brahman* of permanency, immutability, indivisibility, indestructibility and of its being the '*Sat-Chit-Ananda*' incarnate is known as the '*Adhyatma*'.

Karma

The clouds appear against the background of the skies. But the sky is neither their cause nor agency, nor does it get affected by them. The clouds come and go. But the sky remains as it is. Likewise, upon the background of this crystal-pure *Brahman*, innumerable universes appear. The *Adi-sankalpa* i.e. the Primal Cause - '*Ekoham, Bahusyami*' ('I am but One; Let me be many'.) makes the universes, replete with the *Jeevas* and the *Jada*, appear from nowhere upon the *Brahman*. In the myriad of the beings, the *Bhootas* and the universes, there is nothing but the *Brahman*. All else is just mere illusion.

It is the 'One' that gives rise to the *Jagat* and still there remains the 'One' and 'One' only. Theoretically, therefore, the world is a nullity. There is no Creation in theory. There is no change in the *Brahman*. Its causative agency is absent. The Universe just appears, without any apparent cause or the Creator. Its thus coming into being from the *Avyakta* and this working is known as the '*Karma*' here.

Many eminent thinkers have tried in vain to find out the cause behind the Creation and its working. They could never locate its Creator. The cause of the Creation remains unknown. But the *Jagat* is seen in action. This state of being, this working in which is seen the myriad infinitely varied Nature with its beings and the *Jada* things, is called the '*Karma*' here.

This term is used in an entirely different context than the usual where it means 'action' and 'work' etc. In short, '*Karma*' here designates the synergy between the Universe and the *Brahman*.

Other Terms

Lord *Shri Krishna* next defines the remaining three terms³⁸³. *Adhibhoota* means all the *Jada* and the living matter that is subject to decay, change,

destruction and death. The *Purusha* is the *Adhidaiva* and the *Ishwara* is the *Adhiyajna* in the living body.

Adhibhoota is the appearing and disappearing living body that comes into existence by the coming together of the *Tanmatras* of the *Panchamahabhootas* and the *Panchendriyas*. It is destroyed by death.

Adhidaiva is the *Purusha* that lives in the body experiencing this world of sensory pleasures and pains. It is the *Chetana* of the living body and the Lord of all the *Indriyas*. It is the entity that carries the *Sankalpas* of the *Jeeva* at the time of death to the next body. It is actually the *Paramatman Himself*. But engulfed by the deep slumber of the *Ahankara*, it experiences the world, becoming happy with sensory pleasures and sorrowful by the bodily pain.

Adhiyajna is the *Ishwara Himself*, the *Atman*, in the body who is totally unaffected by the experiences, the pleasures and the pains, the *Nidra* and the *Svapna* states of the *Purusha* and remains aloof from the body.

Synthesis

One is reminded of a tale here of two birds from the *Mundakopanishad*.³⁸⁴ The two birds sit upon the same tree i.e. the body. Going from its branch to branch and from fruit to fruit, one of them experiences the taste of the fruits of the tree and becomes happy if a sweet fruit comes its way and sorrowful when it has to taste its bitter fruits. The other never indulges in such behaviour but stays like a *Sthitaprajna*, without tasting the fruits of the tree. The said two birds are like the *Adhidaiva* and the *Adhiyajna* of *Gita*.

Thus the *Adhibhoota* is the *Kshara* (perishable) *Bhava* i.e. the body. The *Purusha* or the *Jeeva*, the experiencer, is the *Adhidaiva* that is variously known as the *Hiranmayah Purushah*, *Sootratman*, *Hiranyagarbhah*, *Prajapati* and *Brahma* et al. The *Adhiyajna* is the *Atman* that inhabits the body but remains aloof from its existential state of *Nidra* and *Svapna*, and pleasures and pains etc.

Gita continues with this topic in the 13th chapter where these entities get renamed variously and also in the 15th chapter where it is covered under the terms *Kshara*, *Akshara* (non-perishing) and *Uttama Purushas*. After reviewing these concepts, one comes to the inescapable conclusion that *Gita* has synthesized the various philosophical streams in a wholly

coordinated and collated manner. The Singularist philosophers have much to learn from it.

The Advaita of Vishva and Vishvatman

Saint *Dnyaneshwar* further says that the *Adhidaiva* and the *Adhibhoota* are really the *Atman* itself. But like pure gold alloyed with other metals becomes impure, these states become inferior to the *Atman*. So however, the gold does not lose its nature of gold, even in the alloyed state. Likewise the *Atman* does not lose its nature by becoming the *Adhibhoota* and the *Adhidaiva*. They are to be treated as distinct and different from the *Adhiyajna* only till they are under the influence of the *Avidya* and covered by the body made of the *Pancha-mahabhootas*.

The *Atman* and the *Paramatman* are, truly speaking, indistinct from one another. It is not as if their identities merge after the veil of the *Avidya* lifts.

A clear crystal placed upon a blotch of hair looks as if it is broken in many places. But after removing the blotch, it looks in one piece. It was never that the crystal had broken. It was only the blotch of hair that was creating the impression of brokenness.

The *Atman* and the *Paramatman* likewise appear distinct from each other because of the blemish of the body and the *Avidya*, the *Maya*. Once that vanishes, their true unique unitary identity gets revealed.

The *Adhidaiva* and the *Adhibhoota* appear so different from the *Adhiyajna* because of the *Ahankara*. Once the *Ahankara* is no more, the primal unitary nature of the three is revealed. Saint *Dnyaneshwar* thus reveals the *Advaita* between the *Vishva* and the *Vishvatman*.

Patanjali's Analogy of Crystal

Here we are reminded of the analogy *Patanjali* uses for explaining the concept of *Triputi*.³⁸⁵ After the *Chitta* almost loses its identity, the distinction between the *Chitta* (the '*Grahana*'), the *Purusha* or the *Drashta* (the '*Grahita*') and the phenomenal world (*Drishya* or the objective world, the '*Grahya*') become one. It is like the crystal losing the reflection of the surrounding in it after it is removed from its vicinity. The state of loss of the *Triputi* is *Samapatti*. It is attained while in the *Samadhi* state.

Until the *Triputi* is merged, the *Adhibhoota* and the *Adhidaiva* remain distinct from the *Adhiyajna*. Saint *Dnyaneshwar* now describes the method of *Yoga* to attain that state in which the *Adhibhoota*, the *Adhidaiva* and the *Adhiyajna* lose the illusory distinction between them.

YAJNA

Earlier in the fourth chapter of *Gita*, it was said that all the *Yajnas* arise out of the *Karma*. The *Adhiyajna* is the *Yajna Narayana* for whom the *Yajnas* are offered. Using the analogy of the *Yajna*, the process of *Yoga* is described by Saint *Dnyaneshwar*.

The turning away of the senses from their objects of desire and the *Vairagya* i.e. the *Pratyahara* is the first step. Then the *Yogi* should assume the posture of the *Vajrasana*, with the three *Bandhas* - the *Moola-bandha*, the *Odiyana-bandha* and the *Jalandhar-bandha*. He should then attain the *Samyama* by unifying the *Dharana-Dhyana-Samadhi* and simultaneously awaken the *Kundalini*.

He should sacrifice the senses in it i.e. merge the *Manasa*, the *Pranas* and the *Samyama* with the *Kundalini*. The *Kundalini* is the Sacred Fire of this *Yajna* that burns with the fuel of the *Pratyahara*, the *Manasa*, the *Pranas* and the *Samyama*.

When this *Yajna* is completed, *Yajna Narayana* (The Lord of all the *Yajnas*) in the form of *Jnana* appears and fulfils the object of the *Yajna* i.e. the *Jnana* and the *Jneya* are merged into the *Yajna Narayana*. That is *Himself* the *Adhiyajna*.

Once the *Adhiyajna* appears, the *Maya* is burnt off. With it, the *Jnana* that burnt it also gets burnt and nothing but the 'Pure Consciousness' remains. The disappearance of the *Jnana* in this process is described in details by Saint *Dnyaneshwar* in *Amritanubhava* in its chapter on '*Jnana-khandana*'. It means that in the state of the *Adwaita*, the *Triputi* of the *Jnana*, the *Jneya* and the *Jnata* vanishes. What remains is the absolute *Parabrahman*.

One may observe that by using the analogy of the *Yajna*, Saint *Dnyaneshwar* has once again reiterated the *Pantharaja* or the *Kundalini-yoga* here. In *Adwaita*, the *Jnana*, the *Jneya* and the *Jnata* cannot remain separate. They have to vanish when the *Adhiyajna*, that is the *Parabrahman*, appears.

Arjuna's Last Question

Arjuna had also posed one more question to Lord *Shri Krishna*.³⁸⁶ He had asked about how the *Yogi* attains the final state at the time of death. The Lord replied to him in details (8-5 to 13). In a nutshell,³⁸⁷ *He* says that there is no doubt that at the time of death, the person who while immersed in meditation upon *Him* discards the body, attains to *Him* surely.

Saint *Dnyaneshwar* describes it thus: The *Yogi*, who has already become the *Adhiyajna* while living in this body, does not forget his state even when in the throes of death. He continues to be immersed in the state of unity with the Lord. He is a *Jeevan-mukta* who has merged the *Adhibhoota* and the *Adhidaiva* into the *Adhiyajna* while alive. He treats this body as no more than the covering of the *Pancha-mahabhootas* over the *Atman* and dwells forever in the *Swaroopa*.

Like the *Akasha* is filled inside and outside a vessel, he has *Him* filled inside and outside. Hence he is not entrapped by the *Samsara* and the sensory pleasures. He remains aloof from the *Prapancha*, the *Jagat*, the senses et al. Thus while in this body, he keeps attuned to the *Ishwara* with the knowledge that the entire world is nothing but *Him*. Naturally, when death arrives, his body of the *Pancha-mahabhootas* is just cast off like a covering, leaving as it is, the pristine *Atman* i.e. the *Ishwara* that he is.

He is unaware of his body while living in it. Therefore, there is no cause of pain and anguish when it falls off. The throes of death do not disturb his state of unity with the *Ishwara*. He is like a doll made up of salt that merges into the sea without any hesitation since it is made up of it only.

Thus those who have become one with the *Parabrahman* while living in this body have nothing to attain after their death. They have already attained the goal of life. They have no fear of death and further travails in this world or otherwise.

Pantharaja

We have seen above that saint *Dnyaneshwar* has used the analogy of the *Yajna* to describe the transformation of the *Jeeva* into the *Narayana*. While at it, he unfailingly mentions the process of the *Pantharaja* or the *Kundalini-yoga*. He does this often when the chance so permits. He has

done it while commenting upon *Gita Shlokas* 4-30, 12-3 and 18-45 to 54, apart from his voluminous commentary on it in the 6th chapter.

All of it goes to clearly indicate what is central to *Gita*. It is definitely not by the way of '*obiter dicta*' of Jurisprudence. *Pantharaja*, aka *Kramayoga/ Kundalini-yoga*, is the central theme of his narration of *Gita*, no doubt. He has devoted around 500-600 *Ovis* for this *Yoga* of the *Kundalini* in *Dnyaneshwari*, apart from devoting 150+ *Abhangas* to the same *Yogic* methodology in his other compositions.

That all highlights the importance he gives to the *Pantharaja* with reference to *Gita* and its *Yoga*. If we apply the tests that the *Mimamsakas* use for finding the central theme of a book, it will as well bear true this statement. It means that *Gita* is mainly about the *Kundalini Yoga* as far as Saint *Dnyaneshwar* is concerned. Even the great *Adi-Shankaracharya* and his esteemed tradition have it at the centre of their *Sadhana*.

Yajna of Gita

In view of having seen the nature of the *Adhiyajna*, let us now turn to the concept of the '*Yajna*' in *Gita* from its 4th chapter.

Yajna and Adhiyajna

Just now we considered the concept of *Adhiyajna* from the 8th chapter, with analogy to the *Yajna* of *Gita*. The concept of the *Yajna* is reflected in the 4th chapter of *Gita*. We did consider certain aspects of it in the connection of the *Vibhutis* in the earlier parts of this work. The *Yajna* analogy in the context of the *Adhiyajna* that we have seen follows the *Jnana-yajna* of *Gita*. Saint *Dnyaneshwar* appears to see the *Jnana-yajna* that manifests the *Adhiyajna* as the central one all throughout *Dnyaneshwari*, except when the physical *Yajna* is implied. This is the background that helps one to comprehend the intrinsic meaning of the *Yajna* of the 4th *Gita* chapter. With this in view, let us approach the *Yajna* of *Gita*.

Lord *Shri Krishna* says that the *Karma* dissolves into nothingness for a person who is bereft of the *Karma*³⁸⁸, who is a *Mukta*, whose *Chitta* is attuned to the *Jnana* and whose all actions emanate for the sake of the *Yajna*. Here '*Karma*' is to be taken in the sense of that defined in the seventh *Gita* chapter i.e. the synergy between the Brahman and the

universe in the context of *Arjuna*'s seven questions and not in the sense of 'actions'.

Saint *Dnyaneshwar* says that such a person, though living in this body, is nothing but the *Chaitanya*. If he performs the *Vedic* rites, he does not gain the *Svarga* or the other designated results but the actions dissolve into nothingness.

Brahma-yajna and Karma

The concept of the *Brahma-yajna* of the 4th chapter also becomes clear using the same meaning of *Karma* as in the seven questions of *Arjuna*. Lord *Shri Krishna* says that³⁸⁹ the offerings are the *Brahman* only in the *Yajna* by a person who treats the *Karma* as the *Brahman* itself. The sacrificial fire of his *Yajna* is the *Brahman*. The person performing the *Yajna* himself is the *Brahman* incarnate and the result of the *Yajna* by him is also attaining to the *Brahman*. That is because he does not treat anything as separate from the *Brahman*.

The same concept is operational in the 17th *Gita* chapter where Lord *Shri Krishna* preaches to *Arjuna* the method of doing the *Karmas* in such a manner as not to bind the *Karta*. Likewise as in *Brahma-yajna*, he asks that every *Karma* should be performed by the doer assuming the *Brahmatva* (state of being the *Brahman*) using the appellations of 'OM', 'Tat' and 'Sat'.

For the person thus engrossed in the *Brahman*, the *Karma* is the *Brahman*, in the sense of both the actions he performs and the World phenomenon. He, therefore, attains to the state of *Naishkarmya*.

The Concept of Yajna in the 4th Chapter

Gita says that some of the *Yogis* perform the *Daiva-yajna*. Still some others perform the *Yajna* by offering the *Yajna* itself in the sacrificial fire of the *Brahman*.³⁹⁰

The *Yogis*, who forever engage in performing the *Daiva-yajna*, offer the *Manasa* with the *Avidya* into the sacrificial fire of the 'Word', that of the *Guru*. The 'Word' is the dicta of the *Guru* for attaining the *Moksha*, *Guru-vakya*, *Maha-vakya*; the method taught by the *Guru* of attaining to the *Brahman*. The only expected result is attainment of the *Atman*. The *Yogi* who forlorns his body to its fate is such a great *Yogi*.

There are the other *Yogis* who are the *Agnihotris* of the sacrificial fire of the *Brahman*. They sacrifice the '*Shabda*' et al into the sacrificial fire of the *Samyama*.³⁹¹ *Shabda* has different meanings depending upon the context. It may mean the *Vedas*, the Universe, the Speech, the word; the '*Word*' of the *Guru*, of the *Vedas* et al. In the above context, all of these meanings are appropriate.

Again Lord *Shri Krishna* says that some of the *Yogis* sacrifice the actions of all the *Indriyas* (*Karmas*) and the *Pranas* into the fire of the *Jnana* and the *Yoga* of *Samyama* of the *Atma-jnana*.³⁹²

These different *Yajnas* described here are complex to understand by the scholars and laymen alike who lack the requisite experience of *Yoga*. The language Saint *Dnyaneshwar* uses is very subtle at times. As already pointed out, the subject of all these *Gita Yajnas* under discussion is equally the most subtle and mystic.

All these subtle *Yajnas* attain the same goal of the *Atman* and really speaking, in finality, are indistinct from one another. Saint *Dnyaneshwar* might have taken their difficulty into consideration and exposed the true nature of the *Yajna* in the context of *Gita* by explaining the '*Adhiyajna*' by analogy to the *Yajna*, in its truer and more open sense.

Samyama and Samyamagni

In these *Yajnas* of *Gita*, we often come across the terms '*Samyama*' and '*Samyamagni*'. We need to understand these terms clearly in *this* context. For it, we may stand guided by '*Siddha-siddhanta-paddhati*' of *Guru Gorakshanatha*.

In the earlier part, we had seen his diction as per *ssp* upon the eightfold *Yoga*. We had seen that *Patanjali* and *Guru Gorakshanatha*³⁹³ are unanimous about the basic aphorism describing the eight parts of the *Yoga*. Their different definitions of these eight parts had also been noted by us. *Gorakshanatha* describes the eightfold *Yoga* as applicable to the *Siddhas* whereas *Patanjali* has the *Yoga Sadhakas* before him while describing it in the *pys*. *Gorakshanatha*'s definitions of the eightfold parts tally with what *Adi-Shankaracharya* says in his *Aparokshanubhooti*.

Saint *Dnyaneshwar* belonged to the tradition of *Guru Gorakshanatha*. Hence his books may be treated as a guide for learning with Saint *Dnyaneshwar*.

Samyama

Presently, however, this issue is limited to looking into what is meant by *Samyama* here in the context of the *Gita Yajnas*. For that ‘pys’ is most useful. The three, *Dharana-Dhyana-Samadhi* have all to be centered upon the same object (the *Dhyeyya*).³⁹⁴ It is not used in the sense of control of the mind and the *Indriyas*.

The result of the *Samyama* is awakening of the *Prajna* that is used by the *Yogi* to gain knowledge of the deeper subjects never understood with the best of the common intellect or even genius.³⁹⁵ It helps the *Yogi* to attain further states more subtle than the *Samadhi* state.³⁹⁶ With the advance in the *Samadhi* and the higher stages, the *Yogi* finally reaches his goal of the *Kaivalya*, the *Parabrahman*. In short, the *Samyama*, and not the mere *Samadhi*, is crucial for attainment to the *Yogi*.

We will take this meaning of the ‘*Samyama*’ and ‘*Samyamagni – Fire of the Samyama*’ here for understanding the *Yajnas* of *Gita* from its 4th chapter as noted above (*Shloka* 4-26, in particular). In a way, all the words, ‘*Samyamagni*’, ‘*Yogagni*’, ‘*Brahman*’ and ‘*Jnana*’ have the same meaning here. However, it usually depends upon their specific usage and the context.

Samyamagni

Saint *Dnyaneshwar* says that some of the *Yogis* perform their *Yajnas* for which their *Mantras* are in the form of the three *Bandhas – Moola-Odiyana-Jalandhar*. Their sacrificial material (*Ahuti*) is the *Indriyas* purified by the practice of *Yama-Niyama-Asana-Pranayama-Pratyahara*.

Yet some other *Yogis* offer the *Ahutis* in the *Samyamagni* of the *Dharana-Dhyana-Samadhi*. On attaining the *Vairagya*, they use the method of controlled food intake and conduct etc.³⁹⁷, thus purifying the *Indriyas*. In them, they ignite the sacrificial fire of the *Vairagya*. They make the five *Indriyas* as the *Yajna Kundas*. The sensory pleasures are used to feed the fire. Then the desires burn giving out smoke before the fire starts burning steadily. Then following the dicta of the *Vedas*, all the

sensory objects are offered as *Ahutis* into the *Yajna*. They thus perform the *Yajnas* to diffuse the demerit of the *Karma* of the *Samsara*.

Jnanagni

Saint *Dnyaneshwar* then turns to his central theme of the *Kundalini-yoga* coupled with devotion to the *Guru*. He says that yet some other *Yogis* make the *Arani* of their *Adhyatmika Hridaya* which is the space from the *Ajna chakra* to the *Brahmanda* (i.e. beyond the *Brahma-randhra*). Holding down firmly the *Viveka* as the *Mantha* with *Shanti*, they churn it using the rope of the '*Word of the Guru*'. That immediately manifests the *Jnanagni* (Fire of the *Jnana*). First of all, the smoke arises in the form of the *Riddhis* and the *Siddhis*. Once it disperses, the small spark of the *Jnanagni* appears.

We may note here that this is all the description of the raising of the sacrificial fire of the *Yajnas*.

It is best explained thus using the terms of the actual *Vedic Yajnas*. The raising of the Sacrificial Fire for the *Yajnas* is known as the '*Agnichayan-kriya*' in the *Vedic* parlance.

Saint *Dnyaneshwar* has used the *Vedic Yajna* as an allegory here to describe the metaphysical *Yajnas* of *Gita* that are metaphorical in their description. He simultaneously links the process to the '*Eightfold Yoga of Yama-Niyama*'- *Ashtanga-yoga* - et al. The ultimate result of this process is arresting the flow of the *Pranas* and the *Apana*, and the awakening of the *Kundalini* that is alluded to as the 'speck of the sacrificial fire' (*Jnanagni*) in the above description.

After the spark of the *Jnanagni* appears, the combustible material of the *Manasa*, dried in the 'Sun' of the *Yama-Dama* is fed to tend the fire. The *Samidhas* of the desires, covered by the fat of *Mamata*, are fed into the fire to raise the flames from the sacrificial fire.

Samidhas mean smaller pieces of sub-branches of various trees, especially the Pippala and Banyan, used in the *Yajna* fire. This is the analogy given by Saint *Dnyaneshwar* to the *Samskaras* of previous births stored in the *Chitta* that are destroyed by the *Kundalini* after it awakens. It is literally burning of these in the *Sushumna Nadi*.

After the *Jnanagni* burns furiously, the *Yogi*, incanting the '*Soham*'- 'I am That', the *Brahma-Mantra*, offers the *Indriyas* and the *Karmas*

(actions) into it. Thereafter, using the *Pranas*' action as the offering ladle, he offers the 'Final *Ahuti*' - '*Poornahuti*', [literally, the complete offering (*Ahuti*)], of the *Manasa*, the *Indriyas* and the *Pranas*. The *Yajna* is then completed and the *Yogi* is fulfilled.

The final act of the *Yajna* is called the '*Avabhritha Snanam*' – the 'Sacred Bath' signifying the completion of the *Yajna*. The *Yogi* then takes it. The water used for it is equanimity with the *Atman*. Next comes the offering of the remaining material into the *Yajna*, that of *Indriyas* et al. The only remainder ultimately is the *Prasada* (blessing), called the *Purodasha*, given by the *Yajna Narayana*, in the form of the '*Bodha* of the *Atman*'.

The *Yogi* then accepts and enjoys it and is freed from the cycles of birth and death. He will never be born again anywhere in the three *Lokas* viz. the *Svarga*, the *Earth* and the *Patala*. This entire process described by allegory of the *Yajna* here by Saint *Dnyaneshwar* is reminiscent of the *Pantharaja* and its *Kundalini* process of the 6th chapter of *Dnyaneshwari*.³⁹⁸

We find here that Saint *Dnyaneshwar* has variously described these *Yajnas* enumerated by *Gita* in its 4th chapter. He incorporates the processes of the *Pantharaja* in this description in such an erudite manner that the reader gets the entire view of the *Kundalini* processes finally.

He has pointed out in the 6th *Dnyaneshwari* chapter that the *Yogis* had no set path initially. However, traversing the 'Path of the *Chidakasha*' again and again, they ultimately found the easiest real path, the *Pantharaja*. Following in their footsteps, many *Sadhakas* became *Siddhas*. Saint *Dnyaneshwar*'s narration is for describing that path as fully as possible for the guidance of the *Sadhakas* and the *Siddhas*.

Note: Invocation to fire in *Vedic Yajnas* -Two pieces of special wood are taken. One has a small hole drilled in it. It is called the '*Arani*'. The other has a sharp pointed edge. It is called '*Mantha*'. Fixing its pointed projection into the hole in the other piece, that piece is held down firmly by a third piece of wood. After that the pointed piece is rotated swiftly back and fore with the help of a rope wound around the *Mantha*, just like using the stirrer in obtaining butter by churning milk and curds.

The process is started with the chanting of the *Vedic Mantras* for *Agni*, until smoke starts coming out by friction from the two wooden pieces.

The small speck of fire that results is tended appropriately to the level that actual flames erupt and then wood etc. are added to it in the *Yajna-kunda* to turn it into the *Yajnic* sacrificial fire. All the while the Brahmins go on chanting the Vedic *Mantras*. That is the Vedic process of the invocation of the sacred *Agni* with *Mantras*.

The Purodasha

The *Purodasha* i.e. the *Prasada* given by the deity of the *Yajna* - *Narayana* - is described beautifully by Saint *Dnyaneshwar* in the 6th *Dnyaneshwari* chapter in *Ovis* (6-320 to 328). He says that the *Yogi* attains the beautiful state which is the divine essence of the beauty of the *Unmani* and the youthful bloom of the *Turiya* that is the indescribable primeval *Parama Tattwa*. It is the end of this world and the sole residence of the *Moksha* where the beginning and the dissolution of the Universe vanish together.

It is the 'Origin of the Being'. It is the 'Fruit of the Tree of *Yoga*'. It is the *Chaitanya* of the *Ananda* itself. It is the seed of the *Panchamahabhootas*. It is the glowing origin of the *Teja*. Lord *Shri Krishna* calls it as *His* own *Swaroopa*. From it arise *His* all the *Avataras*. The *Maha-purusha*, the attained *Siddha Yogi*, becomes that itself.

Saint *Dnyaneshwar* says that it is beyond description. Its proof is in becoming it in this body itself. By following the method of the *Pantharaja* aka *Rajayoga*, one will surely reach that state. The *Yogi*'s body is drowned into the *Parabrahman*, inside out. That is that great magnificent state of the attained *Siddha Yogi*!

Fulfillment of All the Yajnas

The fulfillment of all and every subtle *Yajna* as above is the same as described above. After briefly narrating the various *Yajnas*, Lord *Shri Krishna* says that these are the *Yajnas* of the *Jnanin*. Along with these, there are some other *Yajnas* that the devoted *Bhaktas* perform.³⁹⁹ Their gist is as follows:

The *Yajna* of *Lokasangraha* by surrendering one's own wealth and means of every nature to the *Ishwara* in the furtherance of the *Ishwara-pranidhana*. Building of temples, protecting and maintaining the places of use for that purpose and service to the people et al fall under this category. It is called the '*Dravya-yajna*'.

The *Tapo-yajna* is the observance of the *Svadharmā* as commanded by the *Ishwara*. The *Yoga-yajna* is taking to the *Yoga*, be it the *Ashtanga* or any other, for attaining to the *Paramatman*. The *Svādhyaya-yajna* is the study of and teaching others the *Shastras* that reveal the secret of attaining to the *Atman* for the sake of *Ishwara-pranidhana*.

Then there is the *Jnana-yajna*. Its performer conducts his own self in an ideal way as commanded by the *Shastras* to lay down a role model before the people. That is *Loka-sangraha* for the benefit of the people. He explains and follows the *Shastras* that reveal the ways to attaining to the *Ishwara* by way of *Ishwara-pranidhana*.

These are the *Gita*-specific *Yajnas* that only the persons who are adept in the *Yama-Niyamas* can take up. These are uncommon metaphysical *Yajnas* and their intrinsic worth and the outward processes are entirely at variance with the common *Vedic Yajnas*. High metaphor of the *Yajna* and its processes is used here by Lord *Shri Krishna* in *Gita* and by Saint *Dnyaneshwar* in *Dnyaneshwari* to describe these *Yajnas* of the *Yogis*.

Yogataravali

Gita describes a number of *Yajnas* that are based upon the action of the *Pranas*. That part is best understood with the help of *Yogataravali*⁴⁰⁰ of *Shrimad-adya Shankaracharya*.

Gita says⁴⁰¹ that some of the *Yogis* offer the *Pranas* into the sacrificial fire of the *Apana*. Some others sacrifice the *Apana* into the sacrificial fire of the *Pranas*. Yet some *Yogis* are experts in the *Pranayama*. They arrest the flow of the *Prana* and the *Apana*, thus attaining the *Yajna* of the *Kevala Kumbhaka*. *Kevala Kumbhaka* is attained by arresting the natural flow of the *Pranas* and the *Apana*. This state is ranked high in the science of *Yoga*.

In this *Shloka* (4-29), *Gita* alludes to the *Hatha-yoga* and certain processes in it that are least known commonly. *Yogataravali* is a unique composition of the venerated *Adi Shankaracharya* that throws the light on the 'Kevala Kumbhaka' and the associated *Yoga* processes of the *Kundalini*.

For better understanding of what *Gita* has to say here, let us divert into the *Yogataravali*. The *Acharya* glorifies the *Kevala Kumbhaka* thus⁴⁰²: There are thousands of the *Kumbhakas* described in the *Hatha-yoga*.

However, the *Kevala Kumbhaka* is the best and the most praiseworthy amongst those. It is because the *Kevala Kumbhaka* is attained by the stoppage of the natural flow of the *Pranas* but no force is used to attain it.

Hatha-yoga

The most commonly heard but least little understood of the *Yoga* processes by the laymen is the *Hatha-yoga*. Its nomenclature arises from 'H' - 'ह' that signifies the 'Soorya' - the 'Sun' and 'Ttha' - 'ठ' that signifies the 'Chandra' - the 'Moon'. These are acronyms for the *Pingala* - the *Soorya-nadi* and the *Ida* - the *Chandra-nadi* respectively.

It is not the forceful restraining of the flow of air through the nostrils that is commonly regarded as the *Pranayama* of *Hatha-yoga* by the ignorant folks. *Adi Shankaracharya* has clearly said so in the above cited *Shloka* of the 'yt'. There is a far too advanced theoretical and practical science behind the *Pranayama* of the *Rajayoga* and *Yoga-taravali* than in the ordinary *Pranayama* practised for the sake of gaining good health.

In the *Kevala Kumbhaka* that the 'yt' describes, there is no flow of the *Pranas*. That means there is absence of the natural attraction of the *Samsara*. There is absence of the forceful stoppage of the breath i.e. it lacks the forceful *Nirodha* of the senses that is of no use if the mind continues to contemplate upon the sensory pleasures. *Kevala Kumbhaka* is attained only when the *Sadhaka's* mind becomes entirely bereft of the sensory objects and remains in equipoise.

Yogataravali, Gita and Patanjala Yoga-sootras

To attain this *Kevala Kumbhaka*, the *Chitta* should become totally deprived of the *Samskaras* of desires of all the births. He says that the *Nirodha* of the *Chitta* leads to the ultimate state of *Nirodha* in which all the *Samskaras* are nullified, resulting in the *Nirbeeja Samadhi*. It is the state of the *Kaivalya* proper. Even the *Samskaras* of the *Ritambhara Prajna* that helps attain that state are required to be disposed of in order to attain that state. *Patanjali* has described that state in aphorism (1-51, pys)⁴⁰³.

Gita says that the mind should become totally calm and quiet in the state of equipoise. The *Rajo-guna* ought to be absolutely nullified. That leads to the state of unity with the *Sat-Chit-Anandamaya Paramatman*.

Attaining the *Kevala Kumbhaka* is absolutely necessary for it. In fact, *Kevala Kumbhaka* is the glorified state of the *Yogi* stationed in the *Brahman*.

Kevala Kumbhaka Vidya

That is why *Shrimat Shankaracharya* highlights the importance of attaining the *Kevala Kumbhaka* and its methodology - the *Vidya*⁴⁰⁴. He says that he studies the glorious '*Vidya of Kevala Kumbhaka*' in which the natural flow outwards of the *Vrittis* of the *Chitta* towards the objects of desire is absent and the *Rechaka* and the *Pooraka* actions of the *Pranas* stop.

Anahata-nada and the Pantharaja

The '*Vidya of the Kevala Kumbhaka*' is analogous to the *Pantharaja* of Saint *Dnyaneshwar* because of the *Anahata Nada* that appears in the practice of both. The '*yt*' praises and salutes the *Anahata Nada*.⁴⁰⁵ It is the sure-shot means to attain the equipoise in the *Brahman*. It leads the mind with the *Pranas* to rest in tranquillity in the ultimate state.

Saint *Dnyaneshwar* has said (6-274 to 279, *Dny*) that when the *Kundalini* reaches the *Adhyatmika Hridaya*, it gives rise to the *Anahata Nada*. Because of it, the *Yogi* attains to the *Brahman*.

Sahajamanaska

It becomes clear from the above-stated importance of the '*Kevala Kumbhaka Vidya*' and the *Anahata Nada* why the great *Yogi Shankaracharya* states the essence of the only desire of all the *Sadhakas* and *Yogis* in the following words: 'When will it be possible for me to reach the state of the *Sahajamanaska* that is the *Jnana* itself and in which all the *Indriyas*, including the *Manasa*, become devoid of any desire for the sensory pleasures, the self becomes freed of all the *Bhavas*, the *Vrittis* and illusions and transcends the mind-body-senses complex of this existence?'⁴⁰⁶

The *Sahajamanaska* of the '*yt*' is the equal of what Saint *Dnyaneshwar* says is the 'tearing of the screen of the mind upon which the world picture gets painted'.

It is noteworthy that *Shrimat Adi Shankaracharya* composed⁴⁰⁷ ‘*Yogataravali*’, and its companion volume – ‘*Saundaryalahari*’, in the scenic background of *Shri Shailya Nagarjuna Jyotirlinga*, near where the *Patalaganga* River originates. The ambience of that place should once be experienced by every *Sadhaka* and a *Siddha* to get the feel of the *Sahajamanaska* state and the *Kundalini Jagadamba*!

Note: *Sahajamanaska* = *Sahaja* + *Amanaska*; natural mindless state of *Samadhi*.

The Result of the Gita-Yajnas

Lord *Shri Krishna* says that the *Yogis* who remain controlled in their conduct i.e. *Ahara* and *Vihara* and perform the various *Yajnas* by the sacrifice of the *Pranas* into the sacrificial fire of the *Pranas* become absolutely purified of all of their sins. These are the *Yajnas* of the various *Prana* processes, described in the *Gita Shlokas* 4-28 and 29.

Describing the result these *Yajnas* obtain, Lord *Shri Krishna* says that: ‘The remainder of these *Yajnas* is the delicious elixir of the *Brahman*. It is called ‘*Yajnishishtamrita* – ‘The Elixir of Immortality’ that is the left-over of the *Yajna*. The performers of these *Yajnas* savour it and attain to the everlasting *Brahman*. O Great Scion of the *Kurus*! *Arjuna*! These *Yajnas* are the most important of all. Anybody who does not perform at least one of these cannot hope to get any pleasures in this world. How can he then get the Heaven’s (*Svarga*’s) pleasures and a better destiny?’⁴⁰⁸

Summary of Gita Yajnas

Upon this Saint *Dnyaneshwar*, summarizing Lord *Shri Krishna*’s diction, says that thus the Lord has described numerous *Yajnas* that the *Yogis* perform. There is the *Dravya Yajna* in which the five senses and the other *Tattwas* of the body are sacrificed. The *Tapo-yajna* requires earning the *Tapasah*. Still there are some others like the *Yoga-yajna* and the *Svadhyaya-yajna*.

There is again the *Vagyajna* in which the *Shabda* is sacrificed into the *Shabda*. The word *Vagyajna* is combination of two words: (*Vak* + *Yajna*). It is the *Yajna* in which the *Vak* (Speech, the Word, the World) is offered as the *Ahuti*. It means that the *Sadhaka* should go on dissolving (attain the *Laya* of) the four *Vachas* - the *Vaikhari* into the *Madhyama*,

the *Madhyama* into the *Pashyanti* and the *Pashyanti* into the *Para*. This is called the *Ajapajapa*.

By it, the '*Shabda*', meaning the 'World', is dissolved (*Laya*) into the Primal Cause (the *Brahman*) and the *Sadhaka* attains the state of *Mukti*. In a way, it is the statement of the *Pantharaja* in other words. Instead of stating the *Laya-krama* (order of the *Laya*) in terms of the *Tattwas*, it is told in terms of the *Vachas*. As seen from the *Mandukya Upanishad* and the *Tantras*, '*OM*' - the States of the Existence, the *Tattwas* and the *Vachas* are totally interrelated.

The *Jnana-yajna* is the one in which the *Jneya* is attained by the *Jnana*. It is alternatively known by various terms like '*Sankhya-yoga*', '*Jnana-marga*' and '*Vihangama-marga*'. When we will deal with the '*Krama-yoga*' of Saint *Dnyaneshwar* in another part of this work, it will be seen that this *Jnana-yajna* is a stage of the *Pantharaja* that is meant for only the *Yogis* of high merit.

Saint *Dnyaneshwar* says that all these *Yajnas* are difficult to perform. These are only for those who have control over their senses and have the requisite merit. Such persons who are adept at these *Yajnas* are endowed with the perfection in the *Yoga*. They attain the *Brahman* by sacrificing the *Jeeva* state into the *Atman*. This again is a statement of the *Pantharaja* in other words. The sacrificing of the *Jeeva* state into the *Atman* is the *Samarasya* of the *Jeeva* with the *Shiva*, their uniting, the *Laya-yoga* in a nutshell.

Mystique Nature of the Yoga Yajnas

As said earlier, these *Yajnas* are mystique in nature. Their meaning cannot be understood by just looking into the words describing these. The persons who can perform these *Yajnas* are rare. Hence knowing their secret meaning is difficult. Owing to it, the scholars rarely dwell into these topics and therefore, there are differing opinions on these among them. According to Saint *Dnyaneshwar*, these *Yajnas* are beyond the common men and hard to practice. That is the case with some other subtle *Yajnas* he describes while further commenting upon *Gita*. It may be noted that all of these *Yajnas* are directly connected to the *Kundalini-yoga* aka *Pantharaja*.

He says that there are some *Yogis* who, by practice, sacrifice the *Pranas* into the *Apana*. Yet some others sacrifice the *Apana* into the *Pranas*. Still

a few attain the *Nirodha* of both the *Pranas* and the *Apana*. They are all known as the *Pranayama-parayana Yogis*. There are then those who control their senses by *Yuktahara-vihara* and sacrifice the *Pranas* into the *Pranas* by the *Vajra-yoga* method.

Vajra-yoga is another name of the *Pantharaja* or the *Kundalini-yoga*. It starts with the *Vajrasana-Moolabandha*. To understand its mystic nature, the readers may refer to the *Ovis* (6-283, 287 to 291, *Dny*). The *Kundalini* is also known as the '*Vajrangi*'. The *Vajra-yoga*, the *Hatha-yoga* and the *Pantharaja*, in essence are interrelated, so much so that some scholars treat them as the same, but for their different nomenclatures.

Moksha

We were looking into the result of these various *Yajnas* of *Gita*, 4th chapter. Saint *Dnyaneshwar* describes it thus: The *Yogi*, perfecting these *Yajnas*, cleanses his mind of all the impurities of the worldly association. He has burnt the *Avidya* et al.

As a result, he becomes one with the *Parabrahman* that is indescribable; the *Parabrahman* that is everywhere: It assumes the form of all the *Indriyas*; appears everywhere. It is beyond the three *Gunas*, uniform throughout, without any action, stainless and without decay and death. It pervades the *Brahmanda* and beyond; where there is no *Triputi*, no distinction between the Sacrificial fire, the Sacrificer and the *Yajna*. It fulfils all the desires of the *Yogi* and he does not need to perform the *Yajna* again. It is where all the actions end into the state of '*Naishkarmya*'; where the mind and thinking cannot reach. Its nature cannot be decided by logical thought. It is the state in which the *Yogi*, even while staying in the *Dwaita* i.e. this world, is not maligned by its attributes. It is without beginning and end and beyond comprehension; the sterling, the most pure, the *Siddha*, the holiest of the holy, the *Jnana* and the *Purodasha* of the *Yajna*.

The *Yogi* attains such a magnificent state, the ultimate state, and becomes the *Parabrahman* in this body itself. By drinking the elixir obtained through the performance of these *Yajnas*,⁴⁰⁹ the *Yogi* transcends this ephemeral World and lives forever in the immortal *Atman*.

On the contrary, those who fail to perform any of these *Yajnas* are deprived of the pleasures even of this world. How can they expect to attain the pleasures of the next world, the *Svarga*?

Karma, Yajna, Brahman and Jnana

After mentioning the different *Yajnas* of the *Yogi*, Lord *Shri Krishna* starts to summarize the topic. He says that there are many *Yajnas* that the *Vedas* describe. All those are arising out of the *Karma*. Knowing what the same are and following the proper *Yajnas*, a person is emancipated from the bondage to the *Samsara*.⁴¹⁰ The *Jnana-yajna* is superior to the other *Yajnas* that are performed with materials.

The *Yajnas* with materials may involve binding one to the *Samsara*, unless the same are conducted with the objective of the *Sakshatkara* of the *Ishwara* and its fruits are surrendered to *Him*. All the *Karma* is dissolved by the *Jnana*.⁴¹¹ The *Karma* here is to be taken in the sense of both, the actions as well as the *Samsara*.

Saint *Dnyaneshwar* says that the *Yogi* has nothing to do with the *Yajnas* of the *Vedas*, other than the *Jnana-yajna*.

The exact relationship between the *Karma*, the *Vedas* and the *Brahman* is discussed in the 3rd chapter of *Gita*.⁴¹² The *Yajnas* arise from the *Karmas*. The *Karmas* spring from the *Vedas* i.e. the *Brahman* because the *Paramatman* is the cause of the *Vedas*. Therefore, the *Narayana* is in the *Vedas*. *He* is all pervading. *He* is the one who manifests the sensory objects. *He* is always stationed in the *Yajnas*.

The above relationship between the *Karma*, the *Brahman* and the *Adhiyajna* shown in the seventh chapter of *Gita* is almost identical to that of the *Yajna* indicated here in its 3rd chapter in the specific context of performance of the *Nishkama Karmas* while adhering to the *Svadharmas*.

Jnana

Saint *Dnyaneshwar* says that those who understand the essence of the above will not be bothered by the *Samsara*. They will understand the real worth of the *Jnana-yajna*. The result of these *Yajnas* is the *Jnana* which leads to the attainment of the *Paramatman*.

He says, in line with *Gita*,⁴¹³ that the easiest means of attaining the *Jnana* is the *Guru* or the *Jnanins*. Therefore, one desirous of the *Jnana* ought to bow down to the *Guru*, the saints and the *Jnanins* and serve them. After pleasing them, he should enquire with them about attaining the *Jnana*. The saints are the home of the *Jnana*. Standing at their doors and serving them wholeheartedly, one can enter their hearts and obtain the way to the *Jnana*. The blessing of the *Guru*, the saints or the *Jnanin* has immense power to bestow the *Jnana* upon the seeker.

The *Jnanins* are the most sympathetic souls. They preach those who enquire. Obtaining their guidance and attaining the *Jnana*, one is emancipated forever. The world loses its spell upon him who sees all the beings and himself as one with the *Parabrahman*.

The *Jnana* is so attained easily by the grace of the *Guru* and others like him. *Gita* says that as its result, even the greatest sinner can purify himself of his sins. The fire burns away the wood. Likewise, the *Jnanagni* burns away all the *Karmas*.⁴¹⁴

Lord *Shri Krishna* says that there is nothing in this world as pure as the *Jnana* to attain to the *Atman*.⁴¹⁵ It is also attained by the *Yogi* on perfecting his *Sadhana*. The *Yogi* attains the *Jnana* who, with his heart full of faith (*Shraddha*) and controlling the senses, applies himself to attaining it.⁴¹⁶ Attaining the *Jnana*, he is endowed instantly with unity with the *Shanti*.

Shanti means the *Brahman*, in this context. It has another meaning of peace.

On the contrary, those who lack in faith (*Shraddha*) in the *Paramatman* do not have any happiness, neither here on the earth, nor beyond. They become extremely degraded in spirit and are destroyed as a result.⁴¹⁷ Lacking in faith, not enquiring about the *Paramatman* and the *Jnana* that leads to it and remaining attached to the world are the greatest of all the sins. It makes the persons fall into the darkest abyss that is the *Ajnana*. Saint *Dnyaneshwar*, therefore, advises everyone to shun it.

Once one gets rid of his doubts about the *Paramatman* and starts enquiring about how to attain to *Him*, he will get the *Jnana* and the *Paramatman* certainly. Lord *Shri Krishna* says that the *Yogis* who have mastered the *Yoga* and have relinquished their doubts about the *Paramatman* by the weapon of the *Jnana* do their *Karmas* with full

detachment. They are not afflicted by the *Karmas* that they may perform.⁴¹⁸

Hence on attaining the *Jnana*, destroying the *Ajnana* and clearing the doubts about the *Paramatman*, about *His* existence, *His* nature and the ways of attaining to *Him*, one should abide by one's duties as per the *Svadharmā*, even if it involves the act of war that *Arjuna* was facing. Being stabilized in the *Yoga* state, no *Karma* can bind the doer.⁴¹⁹ Thus closes the topic of the *Yajnas* as per *Gita* that we examined in the context of the *Adhiyajna*.

KSHETRA-KSHETRAJNA

The 7th chapter of *Gita* on the *Para* and the *Apara Prakritis*, the *Maya* and the seven questions of *Arjuna* from it with the answers that Lord *Shri Krishna* gave him in the 8th *Gita* chapter have thus thrown light upon the relationship between the *Jeeva-Jagat-Ishwara* triune.

It can be seen from the concepts of the *Adhibhoota*, *Adhidaiva* and the *Adhiyajna* that they run parallel to those of the *Prakriti* and the *Ishwara*. We may state their equivalence in the following form:

1. The *Apara Prakriti* = The *Jada* matter of the universe, including the bodies of beings = The *Adhibhoota* (*Kshara Bhavah*) = The *Jagat*
2. The *Para Prakriti* = The life of beings = *Chetana* in the Universe = The *Adhidaiva* (The *Purusha*) = The *Jeeva*
3. The *Ishwara* = The *Adhiyajna*

We will further examine this matter from its 13th chapter on the thinking of *Gita* about the *Kshetra* and the *Kshetrajna*. This topic in *Gita* in its *Shlokas* 13-1 to 6 will be dealt with right now and still further in a different, though parallel form. Saint *Dnyaneshwar* deals with it in about 180 *Ovis*.

Just like Lord *Shri Krishna* started to explain the topic of the *Jnana* and the *Vijnana* in the 7th chapter of *Gita* without any query by *Arjuna*, in its 13th chapter, too, he starts to describe the relationship between the *Kshetra* and the *Kshetrajna* without any query by him. Both these chapters deal with the central philosophical issue of the relationship between the *Vishva* and the *Vishvatman*.

Lord *Shri Krishna* states the matter in simple words explaining what are the *Kshetra* and the *Kshetrajna* thus⁴²⁰: This body is called the *Kshetra* and the one who knows through it is called the *Kshetrajna*. The one who sees, knows, hears and senses through the body is the *Ishwara*. As such the *Kshetrajna* in every *Kshetra* is the *Ishwara* who is the *Jnata* and who sustains it.

This *Jnana* of the relationship between the *Kshetra* and the *Kshetrajna* is the true *Jnana*, so says Lord *Shri Krishna*. This idea of the *Kshetra* and the *Kshetrajna* is similar to the concept of the *Prakriti* and the *Purusha*, one would observe.

KSHETRA

Now *Gita* starts defining the *Kshetra* and the *Kshetrajna* in more details.⁴²¹ Lord *Shri Krishna* is going to delineate it further. It is contained in the 34 Shlokas in its 13th chapter solely devoted to this topic. The concepts contained herein have been further elaborated in the 9th and the 14th *Gita* chapters, apart from its 15th chapter, although under different headings.

It is a vast topic actually at the heart of the philosophy of *Gita* in respect of the *Jeeva-Jagat-Ishwara* triune. *Gita* uses a typical word '*Samasena*' in the *Shloka* 13-3. Many commentators have misinterpreted it to mean 'in short' and 'briefly' etc. However, that is not the intention of *Gita*. It actually is narrating the topic in great details. Therefore, we have to assign to it the other meaning i.e. 'in its entirety'. When Lord *Shri Krishna* says here that he will be narrating the topic '*Samasena*', it actually means that he is going to narrate it 'in its entirety'.

In Saint *Dnyaneshwar*'s commentary on this *Shloka*, he says that: This body is known as the *Kshetra*. Lord *Shri Krishna* is going to narrate fully why it is thus known, what is exactly meant by the word '*Kshetra*', how does it arise, which are the *Vikaras* that arise from it and how.

Wide-ranging Topic

Saint *Dnyaneshwar* says that there are many theories in respect of the *Kshetra-Kshetrajna* and wide-ranging debates over it. The *Vedas*, the *Tarka-shastra* (*Nyaya Darshana*) and the other *Darshanas* have become exasperated over it. The controversies over its nature have not died down

yet, even after a long time. The debate over this topic continues to range even now.

The *Nastikas* like the *Jains* have defied the *Vedas* on its say. The *Yogis*, knowing that the *Kshetra* i.e. this body is subject to decay and death, have adopted the hard way of the *Yoga* to become immortal. Many others have tried their hand at it but miserably failed in their attempts to define these terms satisfactorily.

Gita says that even the great *Rishis* have thought over it variously, in the *Vedas* and the *Upanishadas* etc. but there is no unanimous conclusion. Even the great among the *Shrutis*, the *Brahma-sootra* that devoted itself to just this topic, has failed in this task of defining the concepts of the *Kshetra-Kshetrajna*.⁴²²

Brahma-sootra: It is not exactly clear which this *Sootra* is. Saint *Dnyaneshwar* names it as the *Brihatsama-sootra*. Yet the scholars have not been able to trace it in the *Vedas*. However, this author did come across it in the *Samaveda* in some other context but has not noted down the matter exactly, of which only a faint memory remains with him.

It was thought that the *Brahma-sootras* of *Badarayana Vyasa* are alluded to in this *Shloka*. But that cannot be the case since *Gita* is contemporaneous with *Badarayana Vyasa*, in fact, recorded by him. The *Sootras* in this context must be pretty much older in times than that of *Gita*. Saint *Dnyaneshwar* says that there are many postulations on the matter.

Jeeva-vada

There are the *Jeeva-vadins* who say that the *Jeeva* is the Lord of this *Kshetra* (literally, a field, agricultural land.) He has rented it to the *Prana* that cultivates it with the help of his four hardworking brothers, namely, the *Apana*, the *Udana*, the *Samana* and the *Vyana* and his versatile wife, the *Manasa*. They raise the produce of sensory pleasures employing the bullocks of the *Indriyas* working day and night.

But instead of watering the farm by the *Vedic Satkarmas*, they cultivate it with the waste-water of the forbidden *Karmas*. They thus raise the crop of bad *Karmas* and sowing its seed again and again, the yield becomes manifold. By doing this for birth after birth, the *Jeeva* has to reap its bad results for innumerable births. If they use the sanctified water of the

Vedic Satkarmas, the *Jeeva* gets to enjoy its pleasurable fruits for many births.

Prakriti-vada

Then there are the others, the *Prakriti-vadins*. They say that the postulations of the *Jeeva-vada* are untrue. The *Jeeva* is just a traveller on the path who has halted here in this *Kshetra* for the time being and the *Prana* is just a labourer in this *Kshetra*. The *Prakriti*, so much extolled by the *Sankhyas*, is the actual owner of this *Kshetra*. She has the wherewithal to work this field.

Hence she cultivates it herself. Her sons, the *Trigunas* – the *Sattva*, the *Rajasa* and the *Tamasa* - help her in working this field. The seeds sown by the *Rajo-guna* are nurtured by the *Sattva-guna* and the crop is harvested by the *Tamo-guna* which threshes it and separates the chaff from the seeds upon the ground of the *Mahat-tattwa* employing the bullock of the *Kala*. The bountiful yield is in the form of the *Sookshma Avyakta* Nature.

Sankalpa-vada

The *Sankalpa-vadins* say that this opinion of the *Prakriti-vadins* is but trash. They are talking about only the recent state of the matter. Originally, it was the *Parabrahman* that gave rise to this *Prakriti* of the recent times. It was the '*Shoonya*' originally. In its bedroom, the *Sankalpa* was sleeping in union with it. It awakened all of a sudden. Being industrious, when it desired, this entire work of the three worlds came to him.

This garden was lying in the *Avyakta* state in the precincts of the *Nirakara Parabrahman*. It incarnated in the *Vyakta* state. By bringing together the dispersed pieces of the *Pancha-mahabhootas* lying helter-skelter by the process of the *Panchikarana*, the *Sankalpa* tilled the land to make the bodies from the various *Tattwas*. It watered these barren lands to make the soil fertile. It made secret passages in it for coming and going into it. Then it appointed the *Ahankara* as its sharecropper who farmed it to raise the crop of the *Jada* and the *Chetan*. He was helped in this venture by his wife, the *Buddhi*.

Note: The three worlds (*Tribhuvanas*) (Three *Lokas*, *Bhuvanas*) are the Heavens (*Svarga*), the Earth (*Mrityu-loka*) and the Netherworld (*Patala-loka*).

Svabhava-vada

As soon as the *Sankalpa-vadins* spoke thus, the *Svabhava-vadins* scolded them, saying: ‘If the *Sankalpa* was lying dormant in the *Parabrahman*, why not to allow the *Prakriti* of the *Prakritivadins* in its place instead. Better listen to what we say now.’

They say that the clouds in the sky and the starlit heavens, the dome of the skies, the winds blowing and the waters filled in the ocean are not made by anyone. These all arise out of the nature (*Svabhava*) of this *Kshetra*, of own accord. The one who tills this *Kshetra* gets that.

Kala-vada

Then the *Kalavadins* came forward to state their case. They said that the one who tills this *Kshetra* is no other than the *Kala*. Everything in it is subject to the *Kala*, including the *Brahmaloka*.

Singularist Views

All the above views are Singularist in nature. These are just but the sample few that Saint *Dnyaneshwar* cites to indicate the range of such various views. He further explains that many such and other views were explored by the *Rishis* of the past. The *Aranyakas*, the *Upanishadas* and other *Vedic* texts are proof of that.

Apart from them, there has been a lot of discussion and debates on the nature of the *Kshetra* and the *Kshetrajna*. But no one could ever decide it finally and satisfactorily. There has never before been any reconciled and synthesized view of this important topic. Hence Lord *Shri Krishna* expounds such a view finally in *Gita*.

By the way, the topic of the *Kshetra-Kshetrajna* appearing in *Gita* has been best stated by the great Indian patriot and scholar the late *Shri Lokamanya B. G. Tilak* in his eminent book, ‘*Gita Rahasya*’.

Lord Shri Krishna's Diction on Kshetra-Kshetrajna

Lord *Shri Krishna* says that the *Kshetra* comprises of the following⁴²³: The *Pancha-mahabhootas*, the *Ahankara*, the *Buddhi*, the *Avyakta*, the ten *Indriyas*, the *Manasa*, the ten actions/sensations of the ten *Indriyas*, the *Ichchha*, the *Dvesha*, the *Sukha*, the *Duhkha*, the *Sanghata* or the organismic whole of the body, the *Chetana* and the *Dhriti*.

The *Indriyas* are ten in all: the five *Karmendriyas* and the five *Jnanendriyas*. The motivations and the actions of each of the five *Karmendriyas* and the sensation of pleasure and pain and the cravings of each of the five sensory organs, the *Jnanendriyas*, are included in it.

Here, too, in *Shloka* 13-6, *Gita*, we come across the interesting word '*Samasena*' and as usual, here too, the pundits take its meaning as 'in summary' and not 'in details'. They may not be wrong. It could be taken as that in this *Gita Shloka*. But on closer scrutiny, one observes that Saint *Dnyaneshwar* has devoted about ninety *Ovis* to this topic, indicating the intention of Lord *Shri Krishna* to be otherwise.

Actually, the best fit here in this context is its alternate meaning of 'the sum-total' or 'all together', 'all of these together' or the 'whole of these'. The venerated Indian patriot and great scholar, late *Shri Lokamanya B. G. Tilak*, too, takes it as such.

It means that the *Kshetra* is comprised of all the elements mentioned in this *Shloka*, 'the whole lot, taken together' ('*Samasena*'). Some take the number of these elements to be twenty-five and some, like Saint *Dnyaneshwar*, take it as thirty-six in numbers. That will come next.

'Panchachendriyagocharah'

Shrimat Adi Shankaracharya takes the meaning of the term '*Panchachendriyagocharah*' (13-5, *Gita*) as 'the five sensory objects, one each of the sensory organs'. However, Saint *Dnyaneshwar* takes it to mean the five actions/motivations of the five *Karmendriyas* in addition to it. Hence, according to Saint *Dnyaneshwar*, the *Kshetra* comprises of these thirty-six *Tattwas* whereas according to the other pundits, it is made up of thirty-one *Tattwas*.

According to the *Sankhya* theory, it is made of twenty-four *Tattwas*, some differing from the above enumeration of *Gita* and *Dnyaneshwari*. It was already dealt with earlier in this book. The following elements of

Gita are not included in the *Sankhya* system, namely, the *Ichchha*, the *Dvesha*, the *Sukha*, the *Duhkha*, the *Sanghata*, the *Chetana* and the *Dhriti*. The other elements, too, differ in some respects and are separate from those of *Gita*.

The twenty-four *Moola Tattwas* of the *Sankhyas* are: 1. The *Purusha* 2. The *Prakriti* 3. The *Mahana* 4. The *Manasa* 5. The five *Jnanendriyas* 6. The five *Karmendriyas* 7. The five *Mahabhootas* and their five *Tanmatras*

The Classification of Tattwas and ‘Gita Rahasya’

The above mentioned *Tattwas*, be these twenty-four, twenty-five, thirty-six or any other can be differentiated into three or four categories, depending upon the method employed.

Before going further, let us have a look at the classification of the above elements that was made by late *Shri Lokamanya B. G. Tilak* in his ‘*Gita Rahasya*’. He has categorized the *Tattwas* as above into three classes: the ‘*Higher*’, the ‘*Middle*’ and the ‘*Lower*’, according to the order of their genesis. His classification of the twenty-five *Tattwas* is as in the Chart-1.

Here we can see that *Gita* says in its *Shlokas* 13-5 and 6 that the *Kshetra* is ‘*Savikaram*’ i.e. having the *Vikaras*. However, ‘*Gita Rahasya*’ says that these 16 *Vikaras* are not recognised in *Gita*. This matter will become clearer when we look into what Saint *Dnyaneshwar* has to say on it.

Maya, Para and Apra Prakriti

Maya, Para and Apra Prakriti

According to *Gita Rahasya*, the *Purusha* of the *Sankhyas* and the Highest *Swaroop* of the *Parabrahman* are what *Gita* calls as the *Para Prakriti*. Let us look into this view.

In the 7th *Gita* chapter, the *Apra Prakriti* is described as the *Prakriti* of eight parts i.e. the 5 *Mahabhootas*, the *Ahankara*, the *Buddhi* and the *Manasa*.

Gita regards the *Para Prakriti* as distinct from the *Parabrahman*. It is the ‘*Jeevaroop*’ *Prakriti* according to *Gita*. The *Kshetra* of *Gita* comprises of the *Para* and the *Apra Prakritis*. On further thought, it becomes clear that we cannot equate the *Para Prakriti* of *Gita* with either the *Purusha*

of the *Sankhyas* or the highest *Swaroopa* of the *Parabrahman*, the reason being that the ‘*Avyakta*’ out of the thirty-six *Tattwas* comprising the *Kshetra* is actually the *Para* or the ‘*Jeevarooopa*’ *Prakriti* of *Gita*. Saint *Dnyaneshwar*, too, recognises the ‘*Avyakta*’ as such.

The Chart of the Ranking of the Tattwas-1

Sr. No.	Class	<i>Sankhya</i> System	<i>Vedanta</i> System	<i>Gita</i>
1	Neither <i>Prakriti</i> nor <i>Vikriti</i>	<i>IPurusha</i>	The highest <i>Swaroopa</i> of the <i>Para-brahman</i>	The <i>Para Prakriti</i>
2	<i>Moola Prakriti</i>	<i>1Prakriti</i>	The Lower <i>Swaroopa</i> of the <i>Para-brahman</i>	The <i>Apara Prakriti</i>
3.	<i>Prakriti-Vikriti</i>	1 <i>Mahana</i> 1 <i>Ahankara</i> 5 <i>Tanmatras</i>	-	The eight-fold <i>Apara Prakriti</i>
4.		(16 <i>Vikaras</i>) 5 <i>Maha-Bhootas</i> 1 <i>Manasa</i> 5 <i>Jnanendriyas</i> 5 <i>Karmendriyas</i>	<i>Vedanta</i> does not recognise <i>Vikaras</i> .	<i>Gita</i> does not recognize any <i>Vikaras</i>

Shrimat Adi Shankaracharya says⁴²⁴ that the causative *Tattwa* behind the *Mahabhootas* is the *Ahankara* and behind it is the *Buddhi*. Their farther causative factor is the *Avyakta Prakriti* i.e. which is not ‘*Vyakta*’

(manifest). It is that *Avyakrita Ishwari-shakti* that is called as '*Mama maya duratyaya*' by *Gita* in *Shloka* (7-14).

Avyakta Means Para Prakriti

The mention of the *Avyakta* separately in the *Gita Shlokas* (13-5 and 6) cannot be taken to be an allusion to the *Apara Prakriti* since the eightfold parts of it are seen distinctly in these *Shlokas*. It must, therefore, be a *Tattwa* other than that. Hence it is clear that the *Avyakta* here is distinct and separate from the *Apara Prakriti* which is the *Vyakta*. The *Avyakta* must be, therefore, the *Para Prakriti*.

In the earlier *Shloka* 7-4, we find the mention of the eight parts of the *Apara*, namely, *Ahankara* and *Manasa* etc. The same are covered in the *Gita Shloka* 13-5 and 6. Hence we have to treat the *Avyakta* as mentioned in these *Shlokas* as the *Para*, and not the *Apara Prakriti*.

Moreover, while interpreting the meaning of the *Maya* ('*Mama maya duratyaya*'-7-14, *Gita*) of the *Gita Bhashya* of *Adi Shankaracharya*'s commentary on *Shloka* (13-5 and 6), it has to be understood that: 1. The *Trigunas* are identifiable with the *Apara Prakriti*. 2. The *Trigunamayi Maya* is to be regarded as comprising of the *Para* and the *Apara Prakritis*. 3. The *Para Prakriti* is the same as the *Maya* of *Gita Shloka* (7-14).

Para - A Level below Parabrahman

Gita says that the *Para Prakriti* is separate and distinct from the *Apara*. It has held this world together cohesively. The *Jeeva* is its manifestation.⁴²⁵ The *Para Prakriti* is *Chetan* and the *Avyakrita* (Non-mutated *Jeeva-roopa*). Saint *Dnyaneshwar*, too, says that the *Jeeva* is the cohesive whole, together with the eight parts of the manifest *Apara Prakriti*, which endows the *Jada* with life and fills the whole with the *Chetana*.

It is behind the emotions, pleasures and pains felt and experienced by the mind. It endows the intellect (*Buddhi*) with the attribute of knowing. The world comes into existence because of it, the *Para Prakriti*.

It becomes lucid that the *Para Prakriti* is the *Jeeva*. It is also alternatively called the *Avyakta*, the *Avyakrita Ishwari Shakti* and the *Maya*. It can be directly linked with the *Sankalpa* of the *Parabrahman* - '*Ekoham, Bahusyami*'. It can be said that the *Sankalpa-shakti* of the

Ishwara, inseparable from *Him*, manifests itself in the form of the *Para Prakriti* or the *Jeeva*. Theoretically, the *Parabrahman* and its *Shakti* are not distinct or separate from each other. The same superior *Shakti* is called the *Para Prakriti*.

The *Yoga-shastra* also treats the *Jeeva* and the *Shiva* as indistinct in the ultimate analysis and from the point of the *Jeeva* merging into the *Shiva* at the height of its evolution, with the *Kundalini* raised to the *Sahasrara Chakra*. As such, the *Jeeva* that can merge into the *Shiva* must not be distinct in its final make-up. That is the theoretical view.

Their differentiation from each other is technically just from the point of view of the *Triputi* that governs the World phenomenon. The *Jeeva* is not *Jada*. It is *Chetan*. The *Para Prakriti*, too, is *Chetan*. The *Jeeva*, the *Para* and the *Maya* are all indistinct and non-differentiated from the *Ishwara* or the *Brahman*.

From this point of view only, the celestial couple of *Radha* and *Krishna* can be visualized, not otherwise if both were distinct and differentiated entities. According to the *Yoga-shastra*, *Krishna* is the *Parabrahman* and the *Radha* is *His* eternal concert, always in union with *Him*. It is *His Jeeva-roopa Chetan Avyakrita Shakti*.

Radha is also known as the *Hladini Shakti* in the *Yoga-shastra*. It is the manifestation of the *Kundalini* at a certain stage of *Yoga* that is known by this name. The *Brahma-sootra* says that the *Jeeva-roopa Para Prakriti* is non-differentiated from the *Brahman*.⁴²⁶ However, when considering the creational aspect of the world phenomenon, we have to treat the *Para Prakriti* to be at a level just below the *Parabrahman*.

Para and Moola Prakritis

If we take into account the *Gita Shloka*, (13-5 and 6), the *Para*, the *Jeeva* or the *Avyakta* is included in the thirty-six *Tattwas* comprising the *Kshetra*. The *Kshetra* is distinct from the *Kshetrajna*. Hence the *Para Prakriti* cannot be included in the same category of ‘Neither the *Prakriti* nor the *Vikriti*’ such as the *Purusha* of the *Sankhyas* or the highest *Swaroopa* of the *Parabrahman* of the *Vedanta*. It has to be taken as being at a level lower than these two. It would be appropriate to put it into the class of ‘The *Moola Prakriti*’ as such, on par with the *Prakriti* of the *Sankhyas* and ‘The Lower level of the *Parabrahman*’ of *Vedanta* in the chart shown at the beginning of this topic.

Prakriti-Vikriti and Apra Prakriti

It also appears to be inappropriate to put the *Apra Prakriti* of *Gita* into the class of the *Moola Prakriti*. The eightfold parts of it, namely, the *Mahana* (the *Buddhi*), the *Ahankara*, the *Pancha Tanmatras* of the *Mahabhootas* and the *Manasa* are treated as the *Prakriti-Vikriti* and the *Vikaras* in the chart as above. Hence it will be more appropriate to include the *Apra Prakriti* into the main class of ‘*Prakriti-Vikriti*’ in the said chart, rather than in the class of the *Moola Prakriti*.

In this category fall the *Mahana*, the *Ahankara* and the *Pancha Tanmatras* of the *Sankhyas* which are the same as the eightfold parts of the *Apra Prakriti* of *Gita*. Although *Gita* has not called it as *Mahana* or the *Mahat* as in the *Sankhya* doctrine, the scholars treat it to be the same *Tattwa* named as the *Buddhi* in *Gita* as a part of the *Apra Prakriti*.

Except the *Manasa*, all the other parts of the eightfold *Apra Prakriti* are shown by the late *Shri Lokamanya B. G. Tilak* in the class of the *Prakriti-Vikriti*. Hence it will be logical to remove the *Apra Prakriti*, along with its eightfold parts, from the class of the *Moola Prakriti Prakriti-Vikriti*.

Lower level of Parabrahman

Now let us consider the aspects of ‘the Lower level of the *Parabrahman*’ as per the said chart. The *Vedanta* philosophy does not recognize the world phenomenon. In their view, the *Maya* falls into the category of the *Jada*. However, it appears that from the point of view of practicality, the *Vedanta* theory accommodates the *Jeeva* and the world phenomenon by the indirect postulation of the *Jeeva* as ‘the Lower Level of the *Parabrahman*’, though ultimately, indistinct from it.

In fact, the *Vedanta* theory postulates that the *Parabrahman* is unique, without a second, ‘the One and the Only One’, there being no other existence than it. Hence it is inconceivable to see ‘the Lower Level’ of it in theory. Still, *Vedanta* appears to reconcile to it for explaining the World phenomenon of the *Triputi*, howsoever implicitly and indirectly, by trying to categorize ‘the Existence’ at three levels.

Therefore, the late *Shri Lokamanya Tilak* and some of his followers⁴²⁷ must have categorized the *Parabrahman* into both the *Moola Prakriti* and the *Prakriti-Vikriti* classes. Hence, one may have to include both the

Para and the *Apara Prakritis* of *Gita* into the category of ‘the Lower *Swaroopa* of the *Parabrahman*’.

Vikaras

The last point to be considered is that about the statement in the said chart that *Gita* does not recognize the *Vikaras* as the *Moola Tattwas*. This premise appears to be based upon the postulation that the *Vedanta* does not recognize the *Vikaras* and because of the probable thinking that *Gita* follows the *Vedanta* doctrine of *Shrimat Shankaracharya*.

In fact, there are various opinions on the construction and the interpretation of *Gita*. These varieties of opinions do not all follow the *Vedanta* doctrine of *Shimat Adi Shankaracharya*, as is well-known. The *Vedanta*, alternatively known as the *Uttara-mimamsa*, is actually the composite of the various doctrines, including those by the famous five or six *Acharyas*, based upon the *Dwaita* and the *Adwaita* principles.

The *Vedanta* opinion taken for granted in the said chart appears to be that of *Shrimat Shankaracharya*. That is because, in the context of ‘*Gita Rahasya*’, the *Vedanta* is taken to be that of the *Kevaladwaita* of the kind of *Shankara*’s doctrine. According to it, the *Vikaras* cannot be imagined in their scheme of the matter. According to it, the whole and sole existence is the *Parabrahman*, the *Kevala*, and none other than it.

But on deeper scrutiny of all these opinions and derivations, it will be clear that *Gita* counts and recognizes the *Vikaras* as a fact of the World phenomenon. The thirty-six *Tattwas* that Saint *Shri Dnyaneshwar* enumerates in the context of *Gita Shlokas*, 13-5 and 6, include the *Manasa*, the five *Jnanendriyas*, the five *Karmendriyas*, and the five *Maha-bhootas* and calls them as the *Vikaras* of the *Kshetra*. *Gita*, too, says that the *Kshetra* has been defined with its *Vikaras*.⁴²⁸ Therefore, the statement in the said chart appears to be made with reference only to the eightfold *Apara Prakriti* and the *Para Prakritis* of its 7th chapter, without paying any attention to the details narrated of the *Kshetra* in its 13th chapter.

In this matter, let us see what the *Gita Bhashya* of *Adi Shankara* says.⁴²⁹ He interprets that the *Mahat-tattwa* et al are the *Vikaras* of the *Kshetra*. Thus *Gita* does not mince the words and categorically states that the said *Mahat-tattwa* etc. are the *Vikaras*. Hence the statement of the chart about it is not based upon the facts in *Gita*.

Reconstructed Chart of Tattwas

This matter appears to be really speaking only arising out of various opinions on *Gita* and its interpretations. While *Gita*, in its 13th chapter, does show the *Kshetra* as comprising of the thirty-six *Tattwas*, as per Saint *Dnyaneshwar* and twenty-five *Tattwas* as per *Shrimat Shankaracharya*, the same can be also shown in terms of nine *Tattwas*, the eight parts of the *Apara Prakriti* and one of the *Para Prakriti* as in its 7th chapter. Therefore, this may be viewed as an insignificant point for our discussion. Let us recast the said chart of '*Gita Rahasya*' in the light of the above discussion.

The Improvised Chart of the Ranking of the Tattwas - 2

Sr. No.	Class	Sankhya System	Vedanta System	Gita
1	Neither <i>Prakriti</i> Nor <i>Vikriti</i>	1- <i>Purusha</i>	The <i>Para-Brahman</i> ,	The <i>Para-tattwa</i> , also Known As <i>Para-brahman</i> , <i>Paramatman</i> , <i>Brahman</i> et al.
2	<i>Moola Prakriti</i>	1- <i>Prakriti</i>	The <i>Vedanta</i> does recognize anything other than the <i>Para-brahman</i> .	The <i>Para Prakriti</i> , not <i>Jeeva</i> , <i>Avyakta</i>
3.	<i>Prakriti-Vikriti</i>	1 <i>Mahana</i> 1 <i>Ahankara</i> 5 <i>Tanmatras</i>	-	The eight-fold <i>Apara Prakriti</i> <i>Manasa</i> , <i>Ahankara</i> <i>Buddhi</i>

*Pancha-
maha-
bhootas
(Vyakta)*

4.	(16 Vikaras) 5 Maha- Bhootas 1 Manasa 5 Jnanendriyas 5 Karmendriyas	-	The ten Indriyas, their ten objects, Ichchha, Dvesha, Sukha, Duhkha, Chetana, Dhriti and their Sanghata
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THE KSHETRA [1]

After having discussed in details the various aspects of classification of the *Tattwas* of *Gita*, let us now turn to other details of the individual *Tattwas*, with the help of *Dnyaneshwari*.

Pancha-mahabhootas and Ahankara

The *Pancha-mahabhootas* were already mentioned in the 7th chapter in the context of the eightfold *Prakriti*. They are the *Prithvi*, the *Aapa*, the *Teja*, the *Vayu* and the *Akasha*. The *Ahankara* remains in the dormant state in the *Prakriti* until the *Pancha-mahabhootas*, coming together, form the body. It makes it dance to its tune everywhere all the time. It has a specialty. It does not trouble much the *Ajnanins* but it is the nemesis of the *Jnanins* who face many troubles and dangers because of it.

Ajnanins and Jnanins

One wonders why the *Ahankara* should harass the *Jnanins* and not much the *Ajnanins*. No doubt, it occupies all the bodies and exists in everyone. But those who are after attaining to the *Brahman* and chant the tune of '*Aham Brahmasmi*' are very much afflicted by it. They are trying to bridge the gulf depending upon their own prowess that is useless in the

end. The real factor behind attainment is the *Kripa*, either of the *Guru* or the *Maha-purushas* or of the *Ishwara* and not just the self-striving.

Those who think little of it are the *Jnanins* that are mentioned in this context. It leads them into the everlasting cycles of birth and death. They are the *Paroksha Jnanins*, not the real *Aparoksha Jnanins* who have already attained.

Buddhi

The *Buddhi* is that *Tattwa* which takes into account all the various factors to choose the way and the manner of satisfying the desires of a *Jeeva*. It considers what will lead to pleasures and what to pain, what is good and what is bad, what is desirable and what not. It takes the overall existence of the *Jeeva* into account to decide upon the further course of action in the world. It is the causative *Tattwa* behind the *Taijasa* and succour to the *Sattva-guna*. It delineates the boundary between the *Jeeva* and the *Atman*.

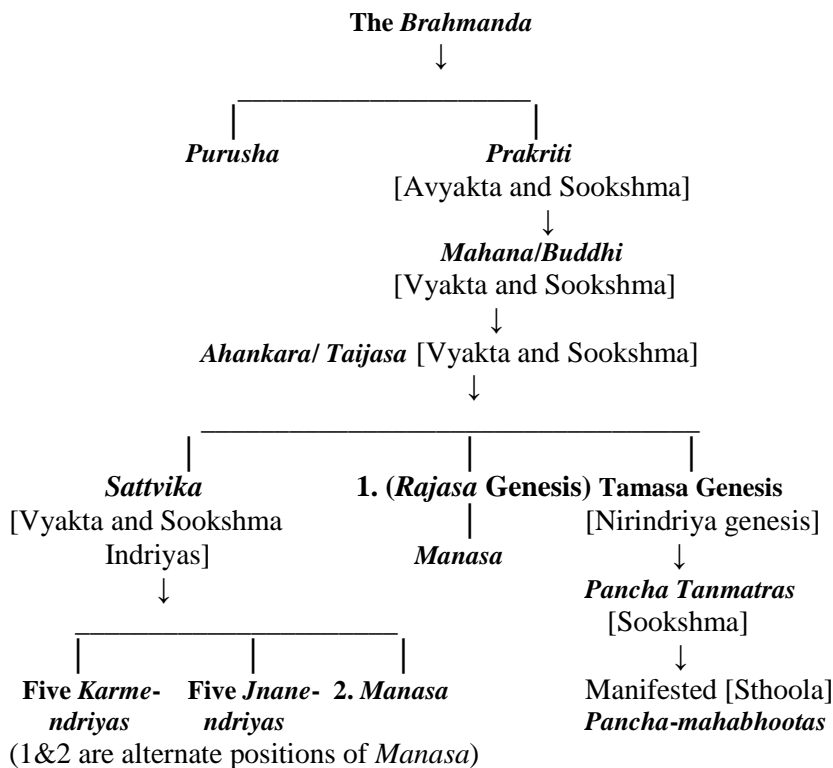
Sankhya Tree of Brahmanda

At this point, it will be in order to consider the Genesis as per the *Sankhya* system of *Vedanta* as in the Diagram-1.

We have already seen the nature of the *Ahankara* and its genesis from the *Buddhi*. The ten *Indriyas* and the *Manasa* i.e. the *Sattvika* Genesis are created from the *Ahankara*. The details given by Saint *Dnyaneshwar* are in conformity with the *Sankhya* system. One must note here that the *Taijasa Tattwa* is not the *Teja Tattwa*. One has to remember that the *Taijasa* means the *Ahankara* and the *Teja* is one of the *Pancha-mahabhootas*.

The *Avyakta (Prakriti)* and the *Purusha* of the *Sankhyas* are a stage prior to the manifestation of the *Jeeva* state. The later stage is of the *Ahankara* and the manifestation of the *Jeeva* state. Saint *Dnyaneshwar* points out that the *Buddhi Tattwa* is at the junction of these two stages. That can as well be seen from 'the *Sankhya* Genesis of the *Brahmanda*'.

The Diagram Of The Order of the Genesis - 1



Meaning of Buddhi and Ahankara

Another point worth noting is that this discussion of the *Kshetra* and the *Kshetrajna* form the 13th *Gita* chapter is of essence for the *Pantharaja/Kundalini* or the *Laya-yoga* to understand the order of genesis of the various *Tattwas*. The *Laya-krama* of the various *Tattwas* is exactly opposite of that of the order of their Genesis.

The *Laya-krama* starts with the *Pancha-mahabhootas*, the ten *Indriyas* and the *Manasa* and onwards to the *Ahankara* and to the *Buddhi* and beyond i.e. to the *Prakriti*, the *Purusha* and the *Brahman*. Saint *Dnyaneshwar* acknowledges it in his *Ovis* on the *Gita Shloka* 13-5 and 6. It is the same as that of *Patanjali* as in the '*pys*'. It may also be noted that the meaning of *Ahankara* and *Buddhi* change as per the context. One

may take their meaning as above in the context of the *Sankhya Tattwas*, unless the context demands otherwise.

Avyakta

Saint *Dnyaneshwar* now brings the discussion of the *Prakriti* i.e. the *Avyakta* to a close by making some important points. He clearly says that what is called as the *Prakriti* in the *Sankhya* system is called the *Avyakta* here in *Gita* (13-5 and 6). It is the *Para* or the *Jeeva-roopa Prakriti* of the 7th *Gita* chapter that delineates the two of these, the *Para* and the *Apara*. It is the subtle (*Sookshma*) state in which the *Jeeva* abides, discarding its manifest state on attaining the *Laya* of the *Indriyas*, the *Manasa* and the *Buddhi* et al. This should set at rest all the scholastic controversies over what is meant by the *Avyakta* of *Gita*, 13-5 and 6.

Indriyas

The five *Jnanendriyas* are those of hearing, smelling, seeing, sensing by touch and of taste. The *Buddhi*'s decisions are based upon their inputs. The five *Karmendriyas* are the hands, the feet, the *Vak* (sense of touch), the anus, and the genitalia. The *Kriya-shakti* of the *Pancha-pranas* acts through these five *Indriyas*. These are the ten *Indriyas*.

The All-important Mind

The *Manasa* is at the juncture of the *Indriyas* and the *Buddhi*. It acts below the *Buddhi* and above the *Ahankara* in the Genesis. The *Dwaita* or the *Avidya* are sensed because of it. It is made of the *Vayu Tattwa* and is located on a branch of the *Rajo-guna*. It gives birth to the *Pravritti*. It is the one that is responsible for the *Sankalpas* and the *Vikalpas* of the *Jeeva* state.

It is seated obstructing the door to the *Buddhi*. Though the *Dwaita* is illusory, it is felt by the *Jeeva* because of it. It is fickleness incarnate. Calling it by any name will not reveal its true nature. It is, in fact, what manifests the *Brahman* into the state of the *Jeeva*. It is the *Adi Sankalpa* of the *Brahman* - '*Ekoham, Bahusyami*'!

It is the inducer of desires. It keeps the fire of the *Ahankara* burning all the while. It is what gives rise to the *Prapancha* and that which strengthens the bonds of the *Avidya* by drowning the *Indriyas* into the deluge of the sensory objects. The world comes into existence because of

it and dissolves by its force. It is forever engrossed in imagining, one thing after the other. It is, in fact, the darkest abyss of the illusion of the *Maya*. Through the illusion it creates, it obstructs the *Buddhi* from perceiving the *Brahman* clearly.

Nature of Manasa

In the description of the *Kshetra*, comprising of the thirty-six *Tattwas* of Saint *Dnyaneshwar*, the *Manasa* is the most important. If it were not there, the world would have been non-existent. The remaining *Tattwas* alone could not have manifested the world. It is behind this infinite expanse of the universe. That will show its central position in the scheme of the things that the *Jeeva* and the world are.

Brahma, the Procreator of the world, is the *Adi Manasa* itself. His *Sankalpa* led to this Creation. There is a subtle difference in the positioning of the *Manasa* in view of what Saint *Dnyaneshwar* has said in the corresponding *Ovis* here. The *Manasa* was shown in the order of the *Genesis* as an off-shoot of the *Sattvika Genesis*, whereas, presently he talks about it with reference to its position as being at the juncture of the *Buddhi* and the *Indriyas*, as well as above the *Ahankara* and below the *Buddhi*.

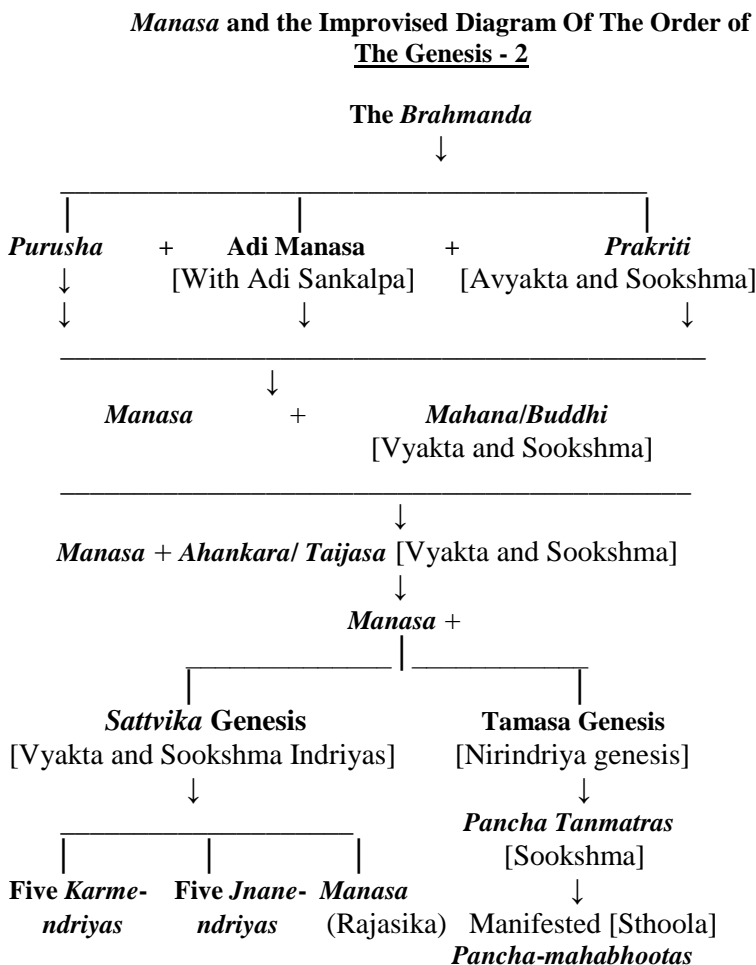
Reconsidering the matter then with reference to the diagram of *Genesis* as above, there are the five *Jnanendriyas* and the five *Karmendriyas* apart from the *Manasa* in the *Sattvika genesis*. The *Manasa* connecting these and the *Pancha Tanmatras* and the Gross *Pancha-mahabhootas* of the *Tamasa Genesis* with the *Mahana/Buddhi* and the *Ahankara/Taijasa* is seen to be as such, variously:

1. The most important *Indriya* of the *Sattvika Genesis*;
2. The Creator of the *Sattvika* and the *Tamasa Genesis*;
3. The *Tattwa* created from the *Avyakta* and the *Sookshma Prakriti* and/or beyond the *Mahana/Buddhi Tattwa*;
4. Beyond the *Ahankara* i.e. created before it in the order of the *Genesis* and
5. If it is deemed to be the *Adi Manasa*, responsible for the *Adi Sankalpa*, then it is located above the juncture of the *Prakriti* and the *Purusha*.

Taking all these ideas into account, the following improvised diagram of the order of the *Genesis* is made. The scholars may delve into it for better appreciation of the concept of the *Manasa*.

Manasa and Yoga-vidya

Taking the above reconstruction of the diagram of the Genesis, it will appear that the *Adi Manasa* that is responsible for the *Adi Sankalpa* - '*Ekoham, Bahusyami*' - and the consequent Genesis and expanse of the *Tattwas* reappears at various other levels in the said process of the Genesis. It is acting at the strata of [*Manasa+Buddhi*], [*Manasa+Ahankara*], [*Manasa+ Sattvika +Tamasa Geneses*] as well.



The *Manasa* that so creates and expands is also equally responsible for the *Laya* or the dissolution of the Genesis and the expanse. Accordingly, the Creation is dissolved into the *Ahankara*, the *Ahankara* into the *Buddhi*, the *Buddhi* into the *Purusha* and the *Prakriti*.

Even it is responsible for the ultimate *Laya* of the *Purusha-Prakriti* duo into the *Brahman*. Of course, this statement is made without regard to the *Sankhya* doctrine's finality about the two being the ultimate principles that in no way relate to the *Brahman* of the *Adwaita* theories. *Adi Shankaracharya* has accepted the *Sankhya* Genesis, except for their finality of the *Purusha-Prakriti* duo.

Apart from the above *Laya-krama* of the Creation, the same order of dissolution is operative at individual level in the case of a *Yogi* who merges his *Pinda* into the *Brahmanda*. This description is based upon the *Sankhya's* *Purusha-Prakriti* concepts, except for their being the ultimate *Tattwas*.

In the *Pantharaja* - Saint *Dnyaneshwar* describes the *Laya* of the *Pinda* into the *Brahmanda* by the *Kundalini* process, based upon the *Yoga Chakras*, the *Yoga Nadis* and the three *Bandhas* et al. In his method, too, it is necessary to attain the ultimate *Laya* of the *Manasa* (5-156, *Dny*). By attaining the *Unmani* state of the *Manasa*, the ultimate *Laya* is achieved by the *Yogi*.

In short, the ultimate *Laya*, both at the individual *Yogi's* level, as well as at the level of the entire Creation, is attained only after the *Manasa* loses its character completely and essentially. That is why the *Jnanins* have been saying that the *Manasa* is the cause of the bondage as well as the *Moksha*.⁴³⁰ Therefore, when we are studying *Gita* and *Dnyaneshwari*, we cannot keep this all-too-powerful *Manasa* out of our purview even for a moment.

The *Manasa* and its attributes of the *Sankalpa* and the *Vikalpa* are at the centre of the *Yoga-shastra* which utilizes it for its transformation into the *Amanaska* state. This is the cardinal principle at the heart of understanding these outstanding treatises on *Yoga*, namely, *Gita* and *Dnyaneshwari*. Unless this is borne in the mind, it is not possible for anyone to study the *Yoga-shastra*. By subliming the *Manasa* that weaves the fabric of the entire universe, an individual can become an attained *Yogi*.

Ahankara or Antahkarana-chatushtya

Chatushtya means pertaining to four, four-fold. The *Ahankara* is imagined to be sub-divided according to its faculties into four parts at an individual's level. These are the *Antahkarana*, the *Chitta*, the *Manasa* and the *Buddhi* (intellect). The essential methods of the *Yoga-shastra* are based upon utilising each of these facets individually for the attainment of *Yoga*. The *Antahkarana*-based *Yoga* is the *Bhaktiyoga*. The *Chitta*-based one is the *Patanjal-yoga*. The *Manasa*-based one is the *Rajayoga* and the *Buddhi*-based *Yoga* is the *Jnanayoga*. These sub-divisions are to be taken only in respect of the *Vyashti Ahankara* and not the one at its *Samashti* level.

THE KSHETRA [2]

Objects of the Indriyas

Five objects each of the *Jnanendriyas* and the *Karmendriyas* have already been described. The *Jnanendriyas* make a *Jeeva* run after the sensory pleasures just like an animal would towards green pastures. The five *Karmendriyas*, too, have their individual fields of operation. Through these organs, the *Kriya-shakti*, enthused by the *Manasa* and the *Buddhi*, expresses the actions necessary for execution of the desires and the choice of the *Jeeva*. The *Kshetra* is the home to these ten actions and the objects of the *Jnanendriyas* and the *Karmendriyas* in all.

Ichchha

Once the *Indriyas* come across their sensory objects, desire arises in the *Chitta* and the *Manasa* starts running after its fulfilment. The *Indriyas* act wilfully to satiate the desires (*Ichchha*) even if against the cannons of religious dicta and the law. The desire becomes reignited even by just a memory of earlier pleasures. The *Buddhi* becomes thoughtless because of it and starts pursuing the desired objects without paying any attention to the consequences.

Dvesha

The state of the *Chitta* that arises on not being able to satiate the desires is called the *Dvesha* in *Gita*. *Patanjali* mentions the duo of the *Raga* and the *Dvesha* in 'pys' (2-7 and 8, pys). These are the same as the *Ichchha* and the *Dvesha* of *Gita*, the *Raga* meaning the *Ichchha*.

Sukha and Duhkha

The *Sukha* is such a state of the *Jeeva* in which it forgets all other things. It is that for obtaining which the *Jeeva* does not hesitate to do anything by his body, mind, and speech. It leaves the *Jeeva* in a state of torpor and the *Pranas* become lazy.

The real *Sukha* doubles up the *Sattvika* tendency and the *Sattva-guna* gets transformed into *Shuddha Sattva-guna*, thereby diverting the senses from their objects of desires, bringing them into the centre of the consciousness. There, in the peaceful and solitary ambience, the *Indriyas* go to sleep, forgetting the pursuit of the objects of desire.

The *Duhkha* is that state of the *Jeeva* in which, lacking the *Sukha* as above, and being deprived of this state of tranquillity and the *Swaroopa*, and of being stationed in the *Atman*, it has to face the worldly woes. It arises when the *Manasa* goes on meandering from desire to desire.

On totally dissociating from such a state of the *Manasa*, the *Jeeva* dwells in the state of the *Sukha*. Thus the *Sukha* and the *Duhkha* are the two states of the *Jeeva* related to the desires and the *Atman*.

YOGIC JARGONS OF NATHA SAMPRADAYA

While commenting thus upon the duo of the *Sukha-Duhkha*, Saint *Dnyaneshwar* makes it abundantly clear that the ephemeral *Sukha* that arises from satiation of the worldly desires is not the real *Sukha*. The *Duhkha* following disappointment in satisfying the desires is similarly a worldly woe.

In the terminology of Saint *Dnyaneshwar* and the *Natha Sampradaya*, the worldly view of the *Sukha-Duhkha* is non-existent. Their jargons are quite at variance with the dictionary meanings of these terms, as also many other words common people use variously.

Here we find its illustration. Being in the *Atman* itself is the *Sukha* that is a constituent of the *Kshetra*, as per Saint *Dnyaneshwar* and the *Nathas*. The meeting of the *Jeeva* with the *Shiva* is called the '*Sukha* of the *Atman*' (Bliss of the *Atman*) in common parlance and that is the real *Sukha* as per the *Nathas*.

When the *Jeeva* is in pursuit of the sensory objects of worldly pleasures and follows the tides of the worldly *Sukha-Duhkha*, it is all called the

Duhkha in their jargon. When that pursuit stops and the *Jeeva* forgets the senses and their pleasures, the *Chitta* becomes steady and the *Pranas* enter the *Sushumna Nadi*. After the *Manasa*, the *Pranas* and the *Chitta* with its *Vrittis* enter into the heart of consciousness and steadying there, attain to the *Laya*, the *Jeeva* meets the *Shiva* and merges with *Him*. The real state of the *Atma-sukha* arises only after it happens thus.

The *Atma-sukha* is self-existent. It does not need to be attained as such. But the *Jeeva*, engulfed in the lure of the worldly pleasures, forgets about it and starts to look at the worldly *Sukha* as the real *Sukha*. That entails a chain of the worldly *Sukha-Duhkhas* and the *Jeeva* is thrust into the unending cycle of births and death.

To stop it all and to become steady in the real *Atma-Sukha*, the outward flow of the desires has to be stopped and turned towards the *Atman*. As is well-known, the *Pantharaja* is the *Yoga* methodology of Saint *Dnyaneshwar* to attain this state.

In this connection, it is again noticed that he uses extensively the jargons of the *Natha Sampradaya* in *Dnyaneshwari* while commenting on various concepts of *Gita*. Understanding such jargon is most difficult and rather beyond the purview of the common folk, even including the noted scholars excelling in the studies of his compositions. They simply cannot scratch even the surface of the high jargon of his *Sampradaya* that is used in *Dnyaneshwari* and his other compositions. It needs a *Natha Siddha* to understand the jargons and explain it to an extent to the others.

It has to be agreed that the academic scholars are absolutely helpless in this matter. This author, being a *Siddha* of the *Natha Sampradaya*, has been able to understand and appreciate the jargons employed by the saint and is trying to explain it to the extent possible for the benefit of the *Sadhakas*, the scholars and the common men.

Chetana

The body is inhabited by the *Chaitanya-shakti* of the *Atman*. It brings this body (*Deha*) into existence. It succours it and makes it *Chetan*. It is called the *Chetana* here. It rules the entire body from the nails of the toes to the hair upon the head. It always remains awake and never goes to sleep or rest. It is unaffected by the states of the *Jagriti-Svapna-Sushupti* of the *Jeeva*.

Like the spring to a garden, it brings new vigour to the *Sanghata* of the *Manasa*, the *Buddhi*, the *Antahkarana* and the *Indriyas* et al. It works with equal élan in the all the constituents of the body, in the *Jada* i.e. the *Indriyas*, the *Pancha Tanmatras* and the *Mahabhootas* as well as in the *Ajada* (gross/ *Achetan*) constituents i.e. the *Manasa*, the *Buddhi*, the *Chitta* and the *Antahkarana*.

Just as the magnet attracts iron and makes it move, the *Chetana* acts upon the body and makes it work. The body becomes alive because of it and death comes when it leaves the body.

Chetana and Kundalini

The *Satta* of the *Brahman* is expressed in the form of the *Para-shakti* or the *Jeeva*. Similarly, the *Chetana* is the *Satta* of the *Jeeva*. Until the *Jeeva* inhabits the body, it remains with it in it and the moment the *Jeeva* leaves the body, it, too, leaves along with it. It is called the concert of the *Jeeva* in the *Upanishadas*.⁴³¹

It rules the *Pancha-pranas*, the *Indriyas*, the body, the *Manasa*, the *Buddhi* and the other *Tattwas* of the *Deha-sanghata*. In the *Yogic* parlance, Saint *Dnyaneshwar* has called it as the concert of the *Pranas* or the *Kundalini*.

Out of the thirty-six *Tattwas*, the *Tattwa* tying up with the state of living in the body of the *Jeeva*, called the *Para* or the *Avyakta*, is very closely related to the *Chetana*. The manifestation of the *Jeeva* in the bodily form arises in the order of: the *Para-brahman* → the *Jeeva* → the *Avyakta* → the *Chetana* → the *Sanghata* → the body (*Deha*).

Similarly, if and when the *Jeeva* attains the state of the *Videha/Moksha/Jeevan-mukti*, the above order reverses into that of the *Laya-krama* then taking place. It is: the *Deha-sanghata* → the state of special awakening of the *Chetana* i.e. the *Kundalini* (*Prabuddha state*) → the state of merger of the *Jeeva* and the *Avyakta* into the *Para-brahman*.

This final state of the *Jeeva* is known as the merging of the *Pinda* and the *Brahmanda*, the entry of the *Pinda* into the *Pada* etc. in the *Yogic* parlance.

Dhriti

The *Pancha-mahabhootas* are so diverse that they do not have any affinity for one another. In fact, they each destroy the other e.g. the Water (*Aapa Tattwa*) dissolves the Earth (*Prithvi Tattwa*). At the time of the *Pralaya*, the entire *Prithvi* is submerged and annihilated in the waters of the *Pralaya*. The *Aapa Tattwa* is totally evaporated by the *Teja Tattwa* and that itself is destroyed by the *Vayu Tattwa*. The *Akasha Tattwa* swallows the entire *Vayu Tattwa* and remains undisturbed in its own state.

The *Akasha* is not amenable to the touch by anything. It is in everything but never allows itself to mix with the others. The *Pancha-mahabhootas* are thus absolutely disparate. Even then, all these *Pancha-mahabhootas* inhabit the body in a cohesive manner. This is really a wonder. The force binding these all together in the most cohesive manner and making these cooperate with one another to hold the body made up of them together in the best coordinated way is called the *Dhriti*.

PANCHIKARANA

We have thus understood the nature and the role of all the thirty-five *Tattwas* of the *Kshetra*. We will examine next the *Kshetrajna* and the remaining thirty-sixth *Tattwa* i.e. the *Sanghata*. However, we will first take up the subject of *Panchikarana* so as to understand the *Kshetra* clearly.

The textual matter is described well in '*Panchikarana*' - a composition credited to *Shrimat Adi Shankaracharya*. It describes the manner of the mixing of the *Pancha-mahabhootas* in the body (*Deha*) to form its various organs and systems. Its equivalent in the *Natha Sampradaya* is '*Siddha-siddhanta-paddhati*' by *Guru Gorakshanatha*. The terminologies of the two and many other aspects differ. We will examine that after going through '*Panchikarana*'.

Tables of Panchikarana

Based upon the '*Panchikarana*' text, certain tables are prepared for easier understanding of the concepts involved. Let us look at the next Table-1 given here. The *Deha* (body) is made up of the *Pancha-mahabhootas*. The table shows their role in the body.

Panchikarana – Table – 1

<i>Pancha-maha-bhootas</i>	<i>Akasha</i>	<i>Vayu</i>	<i>Teja</i>	<i>Aapa</i>	<i>Prithvi</i>
1st Panchaka	<i>Kama</i> - Desire	<i>Chalana</i> - Movement	<i>Kshudha</i> - Hunger	<i>Shukra</i> - Semen	<i>Asthi</i> - Bones
2nd Panchaka	<i>Krodha</i> - Anger	<i>Valana</i> - Action	<i>Trisha</i> - Thirst	<i>Shonita</i> - Ovarian Egg	<i>Mamsa</i> - Muscles
3rd Panchaka	<i>Shoka</i> - Sorrow	<i>Dhavana</i> - Running	<i>Alasya</i> - Laziness	<i>Lala</i> - Saliva	<i>Tvacha</i> - Skin
4th Panchaka	<i>Moha</i> - Lust	<i>Prasarana</i> - Expansion	<i>Nidra</i> - Sleep	<i>Mootra</i> - Urine	<i>Nadi</i> - Nerves
5th Panchaka	<i>Bhaya</i> - Fear	<i>Akunchana</i> - (contraction)	<i>Kanti</i> - Lustre	<i>Sveda</i> - Sweat	<i>Roga</i> - Disease

The *Sthoola Deha* (gross body) is made from the *Pancha-mahabhootas* i.e. 1. The *Akasha* 2. The *Vayu* 3. The *Teja* 4. The *Aapa* and 5. The *Prithvi*. The *Panchakas* (groups of five) of the *Tattwas* from the 1st to the 5th are formed from the respective *Mahabhoota* that is similar to their nature.

The *Mahabhootas* shown above as forming the body are not the pure nascent *Mahabhootas*. Each of these is the mixture of all the *Mahabhootas* in certain proportions. A given mixture of the *Mahabhootas* carries the nomenclature of that *Mahabhoota* which is in preponderance in it e.g. the *Akasha Mahabhoota* in the above and the following tables comprises of the *Akasha* ½ part + ¼ th part each of the remaining *Mahabhootas*. According to their nomenclatures, the same proportions hold true for the rest of the *Mahabhootas*.

This mixing of the *Mahabhootas* takes place because of the *Tattwa* of *Dhriti*. They contribute ½, 1/8th, 1/8th, 1/8th and 1/8th of their characteristics respectively to form a given *Mahabhoota* of the body, held together cohesively by the *Dhriti*. This principle of their intermixing will become clearer from the next table.

The Tables 1 and 2 here explain the constitution of the *Sthoola Deha*. We will now examine the constitution of the *Sookshma Deha* from the Table-3.

Panchikarana – Table – 2

Pancha-maha-bhootas	Prithvi	Aapa	Teja	Vayu	Akasha
Part of Prithvi Tattwa	<i>Asthi</i> -Bones	<i>Shonita</i> -Ovarian egg	<i>Alasya</i> -Laziness	<i>Sankochana</i> -Contraction	<i>Katyakasha</i> -Space in the middle of the body
Part of Aapa Tattwa	<i>Mamsa</i> -Muscles	<i>Shukra</i> -Semen	<i>Kanti</i> -Lustre of the body	<i>Chalana</i> -Movements	<i>Udarakasha</i> -Space in the torso
Part of Teja Tattwa	<i>Nadi</i> -Nerves	<i>Mootra</i> -Urine	<i>Kshudha</i> -Hunger	<i>Utkramana</i> – Moving upwards	<i>Hridaya kasha</i> -Space in the heart
Part of Vayu Tattwa	<i>Tvacha</i> -Skin	<i>Sveda</i> -Sweat	<i>Trishna</i> -Thirst	<i>Dhavana</i> -Running	<i>Kanttha-kasha</i> -Space in the throat
Part of Akasha Tattwa	<i>Roga</i> -Disease	<i>Lala</i> -Saliva	<i>Nidra</i> -Sleep	<i>Prasarana</i> -Expansion	<i>Shirakasha</i> -Space in the head

The *Yoga Sadhakas* need to understand the various relationships between the *Mahabhootas* and the other *Tattwas* and parts and the faculties of the body clearly from these tables of *Panchikarana*. That will help them to understand the deeper aspects of the *Kundalini Laya-yoga* and the *Pantharaja*.

The Table-4 indicates how the various *Tattwas* are formed from the *Sattvika*, the *Rajasika* and the *Tamasika* parts of the *Mahabhootas*. It postulates that every *Mahabhoota* is formed from the *Trigunas*, namely, The *Sattva*, the *Rajasa* and the *Tamasa*, all together. The five *Antahkaranas* and the five *Jnanendriyas* are made from the *Sattvika* part of the *Mahabhootas*. It is noteworthy here that *Gita* says that the *Sattva-guna* is the causative factor for the *Jnana*.⁴³²

Panchikarana – Table – 3

<i>Pancha-maha-bhootas</i>	<i>Akasha</i>	<i>Vayu</i>	<i>Teja</i>	<i>Aapa</i>	<i>Prithvi</i>
<i>Pancha-kas</i>	<i>Antahkarana-Panchaka</i>	<i>Prana-Panchaka</i>	<i>Jnan-endriya-Panchaka</i>	<i>Karm-endriya Panchaka</i>	<i>Bhoga-Panchaka</i>
Part of Akasha Tattwa	<i>Antahkarana-Sfurana-First Pulsation</i>	<i>Vyana-Whole body</i>	<i>Shrotra-Ears Shravana-Hearing</i>	<i>Vacha-Bhasha-Speech</i>	<i>Shabda - Sound</i>
Part of Vayu Tattwa	<i>Manasa-Mind Sankalpa-Vikalpa-Desires and turning away from these</i>	<i>Samana-Nabhi-Navel</i>	<i>Tvacha-Skin Sparsha-Touch</i>	<i>Pani-Grahana Hands-Give and take</i>	<i>Sparsha - Touch</i>
Part of Teja Tattwa	<i>Buddhi-Intellect Nishchaya-Deciding</i>	<i>Udana-Kanttha-Throat</i>	<i>Chakshu-Eyes Roopa-Sight</i>	<i>Pada-Feet Chalana-valana Movements</i>	<i>Roopa-Sight-</i>
Part of Aapa Tattwa	<i>Chitta-Smarana-Memory</i>	<i>Prana-Hridaya-Heart</i>	<i>Jihva-Tongue Rasa-Taste</i>	<i>Shishna-Genetalia-Rati-Coition</i>	<i>Rasa-Taste</i>
Part of Prithvi Tattwa	<i>Ahankara-Ahanta-State of being, 'I'</i>	<i>Apana-Guda-Anus</i>	<i>Ghrana-Nose Gandha-Smell</i>	<i>Guda-Anus-Malotsarga - Evacuation of bowels</i>	<i>Gandha - Smell</i>

The *Rajo-guna* is action-oriented. The five *Karmendriyas* and the five *Pranas* that act through the *Kriya-shakti* are naturally made from the *Rajo-guna*. The *Vishayas* i.e. the sensory objects do not contain the *Sattva* or the *Rajasa Gunas*. They are *Jada* in nature and are made up of purely the *Tamo-guna*.

Panchikarana – Table – 4

Pancha-maha-bhootas	From Sattvika Part		From Rajasika Part		From Tamasika Part
	Five <i>Antah-karanas</i>	Five <i>Jnane-ndriyas</i>	Five <i>Vayus</i>	Five <i>Karme-ndriyas</i>	Five <i>Vishayas-Sensory objects</i>
From Akasha	<i>Antah-karana</i>	<i>Shrotra</i>	<i>Vyana</i>	<i>Vacha</i>	<i>Shabda</i>
From Vayu	<i>Manasa</i>	<i>Tvacha</i>	<i>Samana</i>	<i>Pani</i>	<i>Sparsha</i>
From Teja	<i>Buddhi</i>	<i>Chakshu</i>	<i>Udana</i>	<i>Pada</i>	<i>Roopa</i>
From Aapa	<i>Chitta</i>	<i>Jihva</i>	<i>Prana</i>	<i>Shishna</i>	<i>Rasa</i>
From Prithvi	<i>Ahan-kara</i>	<i>Ghrana</i>	<i>Apana</i>	<i>Guda</i>	<i>Gandha</i>

Panchikarana and Genesis of Brahmanda

The readers will recollect the topic of the *Genesis* of the *Brahmanda* that was discussed earlier, in particular with the pivotal role the *Manasa* plays in it. Let us now examine if the diagram then studied can be reconciled with the concepts of the ‘*Panchikarana*’ as above.

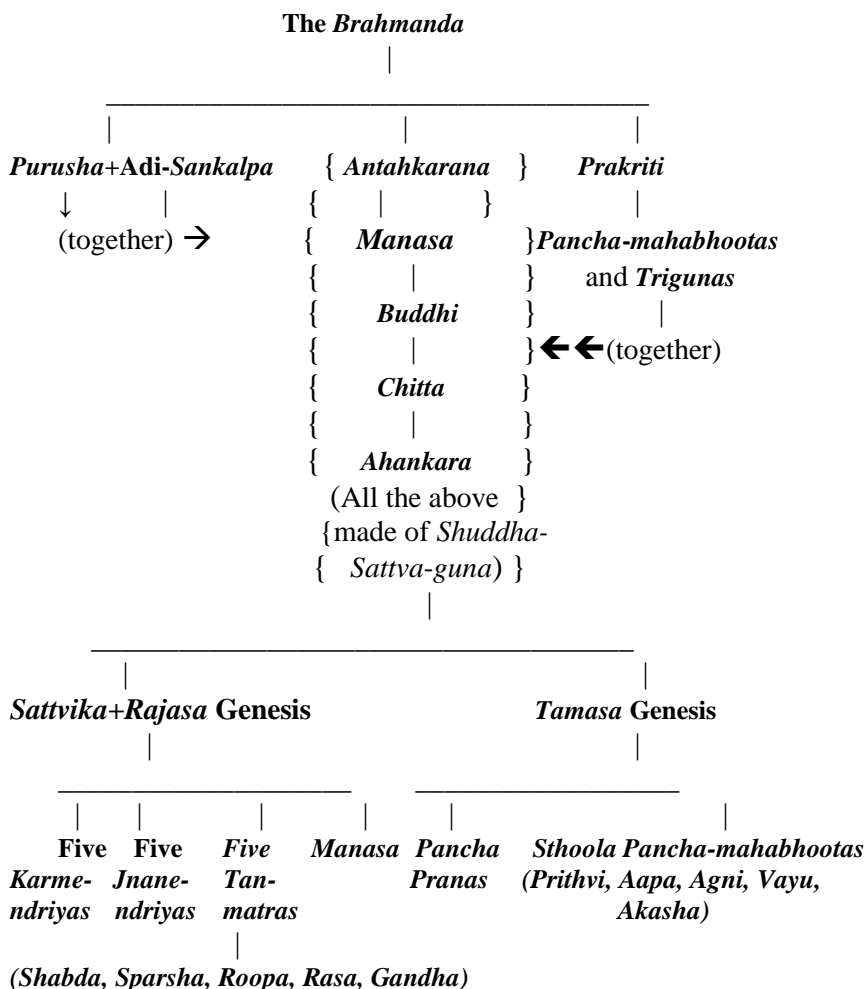
In the Table-4, it is shown that the five *Antahkaranas* (the *Antahkarana*, the *Manasa*, the *Buddhi*, the *Chitta* and the *Ahankara*) and the five *Jnanendriyas* (the *Shrotra*, the *Tvacha*, the *Chakshu*, the *Jihva* and the *Ghrana*) are created from the *Sattva-guna*. The five *Karmendriyas* (the *Vacha*, the *Pani*, the *Pada*, the *Shishna* and the *Guda*) are made from the *Rajo-guna*. The *Pancha Jnanendriyas* cannot function without the force of the *Pancha-pranas*. The action of the *Pranas* naturally invites the presence of the *Rajo-guna*.

Some scholars, therefore, sub-divide the *Sattva-guna* into two: 1. The *Shuddha Sattva-guna* and 2. The *Sattva-guna* or the mixture of the *Sattva* and the *Rajo-gun*as, with the preponderance of the *Sattva-guna*.

Based on it, we attribute the *Antahkarana-panchaka* to the *Shuddha Sattva-guna* and the *Sattvika Genesis* to the *Rajo-guna* mixed *Sattva-guna*.

It is seen that the *Tamasa Genesis* comprises of the *Sookshma Pancha Tanmatras* and the *Sthoola Pancha-mahabhootas*. Accordingly, the *Pancha Vishayas* (sensory objects of enjoyment - the *Shabda*, the *Sparsha*, the *Roopa*, the *Rasa* and the *Gandha*) may be represented by the *Tanmatras* of the *Pancha-mahabhootas*. So also, we may treat these as the individual *Mahabhootas* of the *Nirindriya* (without senses) *Genesis* as their gross form.

**The Diagram Of The Order of
The Genesis in the Context of Panchikarana**



In that case, the diagram of the Genesis of the *Brahmanda*, with the *Manasa* acting at various levels, can be presented as shown in the ‘Diagram of the Order of the Genesis in the Context of Panchikarana’.

Expanding upon the idea further, one may say that there are the *Purusha* and the *Prakriti* at the start of the *Brahmanda*. The *Purusha*’s *Adi-sankalpa* (‘*Ekoham, Bahusyami*’) led the *Prakriti* i.e. his *Trigunamayi Maya* to create the world by the admixture of the *Pancha-mahabhootas* in various proportions.

The first in the order of the Genesis was the *Antahkarana* which is made of the *Shuddha Sattva-guna*. The *Manasa* in mutual and equivalent relation to the *Prakriti* is made up of the *Shuddha Sattva-guna*. The five - the *Antahkarana*, the *Manasa*, the *Buddhi*, the *Chitta* and the *Ahankara* - are correlated with the *Pancha-mahabhootas* respectively in the order of the *Akasha*, the *Vayu*, the *Teja*, the *Aapa* and the *Prithvi*. As such, these have to be treated as becoming more and more *Jada* in the same order.

The *Manasa* is an active constituent and it comes in constant contact with the world. Hence it can be reckoned into the category of the *Indriyas*. That was also its position shown at the beginning of the first diagram of Genesis. It was clubbed together with the ten *Indriyas* as a part of the *Sattvika* Genesis.

SIDDHA-SIDDHANTA-PADDHATI

Having examined the matter of the Genesis of the *Brahmanda* from the angle of the *Panchikarana*, let us now turn to the views of *Guru Gorakshanatha* from his ‘*Siddha-siddhanta-paddhati*’.

Goraksha on Genesis

In the beginning, *Guru Goraksha* bows down before the *Adinatha* joint with his *Shakti*.⁴³³ He calls *Him* as the *Jagadguru*. That is in tune with the notion of *Gita* that Lord *Shri Krishna* is the *Jagadguru* but more in consonance with *I-26, pys*, that calls it as ‘*Sa Poorveshamapi guruh, kalenanavachchhedat*’. *Adinatha* is the *Anama* (One who has no name, and as such, no form) of the *Natha Sampradaya*. He is the preceptor of the *Natha Sampradaya* who started its lineage by confiding the ‘*Divine Secret*’ to *Shakti*, his consort. He still continues to guide the *Sadhakas* on their way in the form of *Mahesha*.

According to the *Natha Sampradaya*, the Genesis of the world is inconceivable. They postulate that the world never is, it was never before and will never be. However, for the sake of explaining the illusory world to the ignorant, *Guru Gorakshanatha* has taken up to narrate it.⁴³⁴

The *Kula* means the *Shakti* and the *Akula* means *Shiva*. The *Avyakta Parabrahman* is devoid of name and form. There is no *Karta* and the *Karana* i.e. the world has no maker and it does not exist.⁴³⁵ At that time, *Shiva* is with *His Ichchha-shakti* i.e. '*Ekoham, Bahusyami*'. This is called the *Nija-shakti*. It is, in a way, consonant with the *Maya* of *Gita* or 'the Lower *Swaroop* of the *Parabrahman*' of *Vedanta* or the *Moola Prakriti* of the *Sankhyas*. It gives rise to the *Para* and *Apara Shaktis* as per *Guru Goraksha*.

Kundalini Shakti

Gorakshanatha says that the *Nija-shakti* is without name and form, *Anadi* and one of its own kind. He describes it as the *Ichchhamatra Dharmadharmini Nijashakti*'.⁴³⁶ Its mere *Unmesha* (i.e. upsurge, *Spanda*, pulsation) gave rise to the *Para-shakti* and by the upsurge of the *Para-shakti*, the *Apara-shakti* came into existence.⁴³⁷ The *Kundalini Shakti* arose from the *Sookshma-shakti* that came into existence because of the upsurge of the *Ahankara (Ahanta)*.⁴³⁸

Thus the first order of *Genesis* of the world as per the *Natha* tradition is: '*Adinatha* → *Nijashakti* → [*Nija* → *Para* → *Apara* → *Sookshma* → *Kundalini*]. After postulating it, *Guru Gorakshanatha* narrates the nature of each of these *Shaktis* and says that the *Parapinda Shiva* came into existence from these five *Shaktis*. Each *Shakti* has five attributes. Thus in all there are twenty-five attributes of the *Parapinda*.

The *Anadyapinda* also has similarly twenty-five causative factors. From it arise '*Paramananda* → *Bodha* → *Chidudaya* → *Prakasha* → *Sohambhava*'. By the way, these terms, *Paramananda* etc. also denote the states of a *Yogi* in the process of evolution i.e. attainment to the *Atman*

Sohambhava

Sohambhava has a much wider connotation in the *Natha* tradition, especially in the narration of *Dnyaneshwari*. To understand it clearly, the scholars and the students are advised to learn the philosophy of the *Natha* sect from a connoisseur. It is most important for a thorough knowledge

of the *Natha* sect's invaluable traditional *Yoga* secrets and to understand the deeper levels of *Saint Dnyaneshwar's* compositions, including, of course, *Dnyaneshwari*.

Guru Goraksha says that the *Sohambhava* has five attributes as follows⁴³⁹:

1. *Vaishvika Ahanta*: The consciousness that 'I am the *Vishva*'. This is synonymous to the state of 3-43, *pys* - *Mahavideha Vritti*. It is alternately known as the '*Vishvatmaka Bhava*'.

2. *Akhanda Aishvaryya*: Having the six attributes like Lord *Vishnu* and the eight *Mahasiddhis*.

3. *Svatmata*: The *Vritti* that 'I am everywhere and the all'. It is also an attribute of the *Mahavideha Vritti* of *pys*.

. *Vishvanubhava-samarthya*: The capacity to enjoy the *Chaitanya* that overflows in the universe and becoming one with the feelings of from the smallest ant to the biggest elephant. It is the attribute of '*Sarvabhavadhishtthatritvam*', 3-49, *pys*.

5. *Sarvajnatva*: Knowledge of everything. It is the same attribute as that of the '*Sarvajnatritvam*' of 3-49, *pys*.

Thus it appears that the '*Sohambhava*' of '*ssp*' is akin to the combined traits of the *Mahavideha Vritti*, the '*Sarvabhavadhishtthatritvam*' and the '*Sarvajnatritvam*' of 3-43 and 49 of *pys*. These states are proximate to the ultimate state of the '*Kaivalyam*' of 3-55 of *pys*. The states further onwards of the '*Prakasha*' to the '*Paramananda*' follow once the '*Sohambhava*' is attained by the *Yogi*. The '*Sohambhava*' from *Dnyaneshwari* will be looked into later on.

The Pindas

The *Adyapinda* is formed from the *Anadyapinda*. It has twenty-five attributes, five each of the *Paramananda*, *Prabodha* etc. from which arise the *Pancha-mahabhootas*. These also have five attributes each. From them arises the *Mahasakara Pinda* and then the *Ashtamoortis*, in that order. The *Mahasakara Pinda* is *Adinatha Shiva*.⁴⁴⁰ The Order of Genesis as per *ssp* is given in the diagram below.

Thus the Genesis as per the *Natha Sampradaya* arrives at the '*Adinatha*' from the '*Adinatha*'. It shows that the Genesis is solely on account of *Adinatha*. However, it is worth noting that the '*Adinatha* (*Shiva* joint with *His Nija-shakti*)' is at the beginning of the Genesis. He is different

from the 'Adinatha Shiva'- the 'Mahasakara Pinda', the last of the cardinal *Pindas* in the order of the Genesis.

The Order of Genesis (as per *ssp*)

Adinatha with Shakti (Shiva with Nija-shakti)

Shakti-panchaka (Nija→Para→Apara→Sookshma→Kundalini)

Para-pinda Shiva – Parama-pada

Anadya-pinda

Adya-pinda → Paramananda → Prabodha → Chidudaya
→ Prakasha → Sohambhava

Mahakasha → Mahavayu → Mahateja → Mahasalila → Mahaprithvi

Mahasakara Pinda = Adinatha Shiva → Ashtamoortis

The evolution from the 'Adinatha (Shiva joint with His Nija-shakti)' to the 'Adinatha Shiva'- the 'Mahasakara Pinda' is the real secret of the *Yoga* and the philosophy of the *Natha Sampradaya*. It means that both of them are essentially one and the same, in all their attributes and nature, with the latter being fully capable of identifying itself with former by the process of *Yoga* i.e. by discarding the evolutionary gamut. *Yoga* is the process of the 'Involution'- 'turning towards the Origin', as juxtaposed to the 'Evolution' – downward process towards expression of the World phenomenon.

Much later on in the order appears the 'Nara-nari-roopa Pinda' which is the Physical *Pinda* that gives rise to the worldly phenomenon of the *Jeevas*.

This is the secret of the *Natha* tradition. Unless it is delved into fully, their system of *Yoga* and philosophy as well as what Saint *Dnyaneshwar*

says in his compositions, will remain out of reach of the scholars and students alike.

Further on from the *Mahasakara Pinda*, after arriving at the *Brahma* through the stages of 'Shiva → Bhairava → Shrikanttha → Sadashiva → Ishwara → Rudra → Vishnu → Brahma', Guru Gorakshanatha says that through his 'Ikshana' the 'Nara-nari-roopa Pinda' came into existence. It is the physical body endowed with twenty-five attributes described in *ssp*.

Thereafter, the details of the Genesis follow the same general pattern that we had seen in the context of the *Panchikarana*, with some difference and, at times, briefly. One may surmise that the attributes and other details as per the *Panchikarana* are equally acceptable to Guru Gorakshanatha.

Note: *Ikshana*, literally, means the 'act of 'seeing'', looking at. Here it is used in the specific connotation of 'Unmesha', 'Sfurana', 'Sapndana', upsurge, pulsation.

Other Relevant Details

After giving the Genesis of the various *Pindas* and the *Mahabhootas* etc., the *ssp* gives other details about the *Vyakti-shakti-panchaka*, *Pratyakshakarana-panchaka*, the *Nadis* (*Sushumna* etc.), the ten *Vayus* (*Pranas*), *Pindotpatti* and information related to the *Yoga* methods of the *Natha* tradition (*Upadeshas* 2nd to 6th).

The *ssp* also concurs with the dictum that the Genesis of the *Pinda* follows on the same lines as that of the *Brahmanda*. We have earlier considered the related portion of the *ssp* in the context of the *Ashtanga Yoga*. Suffice it to say that the opposite of the *Pindotpatti-krama* (i.e. order of Creation of the *Pindas*) is the process of *Laya-yoga* and the various stages delineated in it like the *Sohambhava*, *Chidudaya* and *Prakasha* etc. are the *Natha* sect's jargons for the states of the *Yogi* following on these lines.

Let us just see certain details about the *Kula-panchaka* and the *Trigunas* that are in the *ssp*.⁴⁴¹ The *Kula* means the *Shakti* or the *Prakriti* as already seen. Its five sub-divisions are the *Sattva*, the *Rajasa*, the *Tamasa*, the *Kala* (काल) and the *Jeeva*. In short, it is made up of these five constituents, the *Trigunas*, the *Kala* and the *Jeeva*.

The attributes of the *Sattva-guna* are the *Daya*, the *Dharma*, the *Kripa*, the *Bhakti* and the *Shraddha*. Those of the *Rajo-guna* are the *Dana*, the *Bhoga*, the *Shringara*, the *Sangraha* (the *Parigraha*) and the *Svartha*. The attributes of the *Tamo-guna* are the *Vivada*, the *Shoka*, the *Kalaha*, the *Bandhana* and the *Vanchana*. These may be compared with the attributes of each of the *Trigunas* given in *Gita*.

The *Kalana*, the *Kalpana*, the *Bhranti*, the *Pramada* and the *Anartha* are the five attributes of the *Kala*. The five states of the *Jeeva* are the *Jagriti*, the *Svapna*, the *Sushupti*, the *Turiya* and the *Turyatita*. These compare well with those stated in the *Mandukya Upanishada*, except that the last two are merged into one by the latter.

It may be noted that these states, except for the last, correspond in the *Yoga-shastra* respectively to the *Dehas* - the *Sthoola*, the *Sookshma*, the *Karana* and the *Mahakarana* and to the three and a half Matras of the 'OM' - A - (ॐ), U - (उ), M - (म्) and the 'Amatra'. The *Turyatita* state is a speciality of the *Natha* sect. It implies the postulation that the 'Ultimate' is beyond the *Mahakarana Deha*. We find mention of this *Turyatita* state, implicitly, in the compositions of Saint *Dnyaneshwar*. He talks specifically in his *Abhangas* about discarding the burden of the four *Dehas* (bodies).

These details from the *ssp* are sufficient right now for the purpose of studying *Gita* and *Dnyaneshwari*. For an in-depth understanding of the *ssp*, the students will have to study it in details. This is not the place for it as the theme of this book is different from studying the *ssp*.

KASHMIR SHAIVISM

Kashmir Shaiva Siddhanta: Ref - Pratyabhijna –Spandashastra
Acharya Vasugupta: Shiva-sootras.

Important Terms: Trik - Parabrahman - Atman – Dravya

We have seen the Genesis of the *Tattwas* as per the *Natha* traditional view from the *ssp* of *Guru Gorakshanatha*. The scholars consider the *Kashmir Shaivism* as contemporary to the *Natha Shaivism* and having influenced it, as well as Saint *Dnyaneshwar*'s thinking. They allege that this is reflected in *Dnyaneshwari*.

There is but no proof that can be found in *Dnyaneshwari* and other compositions of the Saint reflecting this view. The various distinctive jargons of *Kashmir Shaivism* do not find any prominent place in

Dnyaneshwari et al. Where any of the other terms are used, and they are used many times like '*Shakti*' and '*Shiva*' etc. and yet many others from the following chart of Genesis, the context makes it clear that their use is unintended. It does not correspond to the concepts of *Kashmir Shaivism*. It is either as in common parlance or is in common with a general *Shaivait* manner of denoting, and without any reference to the postulates of the *Kashmir Shaivism*.

We do nowhere find even the slightest allusion to the distinct terms of *Kashmir Shaivism* like '*Shuddha*' and '*Ashuddha*' *Tattwas*, '*Shuddha Vidya*' and especially the most important distinctive word '*Panchakanchukas*'.

We also find that the general trend in Saint *Dnyaneshwar's* compositions is reconciliatory of the various doctrines and philosophies. This was made abundantly clear in the earlier part of this work, in the topics dealing with the *Yoga* and the Philosophy of *Gita* and *Dnyaneshwari*. The Saint is better known for his 'Pluralism' and synthesizing different doctrines. He is not a 'Singularist', even in the remotest way like *Kashmir Shaivism*, so as to uphold the *Kashmir Shaivism* or any other parochial doctrine.

The main parallelism on which the scholars base their equation between Saint *Dnyaneshwar's* philosophy and the *Kashmir Shaivism* is their similarity of assertions in respect of the *Chid-vilasa-vada* of the Saint and the *Chidvada* of the *Kashmir Shaivism* i.e. the relative preponderance of the *Chit* over the *Jada* in the scheme of the world that appears to be common to both. But that cannot lead to the conclusion that Saint *Dnyaneshwar's* views are based upon, or derived from, the *Kashmir Shaivism*. He will rather follow his own preceptor *Guru Gorakshanatha* than *Kashmir Shaivism*.

The statements of the scholars hinting at followership of *Kashmir Shaivism* are based just upon certain congruence between the two. That does not mean that Saint *Dnyaneshwar* follows *Kashmir Shaivism*, simply because the latter might be pre-dating him.

Nowhere in *Dnyaneshwari* and in any of his other compositions does the Saint ever state any of the postulates of the *Kashmir Shaivism*, either directly or by allusion, or make any reference to it. It may be seen from what is stated above.

The *Tattwa* philosophy of the *Kashmir Shaivism* is discussed in the *Shiva-sootras* of *Vasugupta*. It is known as the *Pratyabhijna* or the *Spanda-shastra*. ‘The Tree of The Genesis’ based upon *Kashmir Shaivism* is given here. Rest of the details may be seen by the students from proper texts. *Swami Muktananda’s* book on *Kashmir Shaivism* is useful for this purpose.

Analysing the above diagram, it can be said that the *Tattwas* 1 to 5 correspond to ‘the Higher Strata of the *Para-brahman*’, the *Tattwas* 6 to 12 to ‘the Intermediate Level of the *Para-brahman*’ and the remaining *Tattwas* 13 to 36 correspond to ‘the Lower Level of the *Parabrahman*’.

KSHETRA [3]

Sanghata

Let us now turn back to the last remaining constituent of the *Kshetra*, namely, the *Sanghata*. Saint *Dnyaneshwar* says that the *Sanghata* means the homogenized congregation of all the *Tattwas* of the *Kshetra* along with the *Jeeva*, namely, the *Pancha-mahabhootas*, the *Ahankara*, the *Buddhi*, the ten *Indriyas* and their ten objects, the *Sukha*, the *Duhkha*, the *Ichchha*, the *Dvesha*, the *Chetana*, the *Dhriti* and the *Manasa*.

The entity that holds all these thirty-six *Tattwas* together in it is the *Kshetra*. The term *Kshetra* has connotation to a field. Like after sowing seeds into a field, one reaps its harvest, the *Karmas* that the *Jeeva* does while in the *Kshetra* bear crops. Its other name is the *Deha* (body). There are many other names for it.

It may be noted that from the all the entities and objects, whatever is different and distinct from the *Para-tattwa*, and decays and gets destroyed, is the *Kshetra* or its constituent. The various objects pertaining to it from every category, from the human beings to the gods, are classified according to the mix of the *Trigunas* each has.

In this manner, the *Kshetra* of *Gita* has been described in details with its *Vikaras* by Saint *Dnyaneshwar*.

KSHETRAJNA

Jnana

After having seen what is meant by the *Kshetra*, let us now turn to the concept of the *Kshetrajna*. We had seen the characteristics of a *Jnanin* from the 13th chapter of *Gita* (13-7 to 11) earlier. The *Rishis* say that the *Jnanin* and the *Brahman* are indistinct from one another. *Gita* regards the *Jnanin* as the *Brahman* incarnate.

In theory, the *Jnana* and the *Jnanin* are none other than the *Kshetrajna*. The same refrain is to be found in the description of the *Kshetrajna* by Saint *Dnyaneshwar*. As such, the *Jneya* narrated in *Gita* from its *Shloka* 13-12 onwards is, in fact, the narration of the *Kshetrajna*.

Jneya

For the sake of explaining the phenomenal world, the word *Triputi* (the *Jnanin*, the *Jnana* and the *Jneya*) is used. But in theory, such a *Triputi* does not exist. That is the fact which we come across in the 13th chapter of *Dnyaneshwari* in the context of the *Kshetra-Kshetrajna*.

Gita says that the body (*Sharira*) is the *Kshetra* and the one who knows it is the *Kshetrajna*. The *Jnanin* fits into this definition of the *Kshetrajna*, as also the *Ishwara*. *Gita* says that⁴⁴² knowing the *Kshetrajna* is essential and after knowing it, one becomes immortal.

The *Kshetrajna* is the *Parabrahman* that cannot be called either the ‘*Sat*’ or the ‘*Asat*’. If one calls it as non-existent (*Asat*), it has existence (*Sat*) in the form of the world. If one says that it exists in this worldly form, then it has no existence because the world is nothing but just an illusion and ephemeral. This statement of *Gita* about it being neither the ‘*Sat*’ nor the ‘*Asat*’ runs parallel to a similar statement in the *Nasadiya Sookta*.⁴⁴³

It is *Anadi*, without a beginning and end. It has hands and feet, eyes, nose, ears, mouths and heads everywhere. It permeates through the entire world and beyond.

Still, it is without the *Indriyas*, although it knows all the objects of the *Indriyas*. It succours all the *Bhootas*. Though it is *Nirguna*, it enjoys all the *Gunas*. It pervades everything, movable and immovable. It is *Sookshma* and hence, cannot be known. Though it is distant, it is yet the nearest to all the beings.⁴⁴⁴

It is whole and without divisions. Still it appears divided in the form of the beings. It upholds the *Bhootas* (Beings) in its form as *Vishnu*, destroys them in its form as *Rudra* and creates them in the form of the *Brahma*.⁴⁴⁵

It is the *Teja* of all the *Jyotis*. It is beyond the *Maya*. It is the *Jnana* and the *Jneya*. It resides at the heart of all the beings. It is attained by the *Jnana*. The *Bhakta* who knows, in principle, the *Kshetra* and the *Kshetrajna*, the *Jnana* and the *Jneya*, attains to the *Swaroop* of the *Ishwara*.⁴⁴⁶

‘*Jna*’ means ‘knowing’. ‘*Jneya*’ means ‘worth knowing’. ‘*Jnana*’ means to recognize/know the ‘*Jneya*’. ‘*Jnanagamy*’ means that which can be recognized by the *Jnana*. ‘*Jnata*’ means the one who knows.

‘*Kshetrajna*’ means the one who knows the ‘*Kshetra*’ or the one who is the *Jnata* situated within the *Kshetra*. ‘*Jnanin*’ means the *Sadhu*, *Mahapurusha* or the *Mahatman* who has the *Jnana* of the *Kshetra-Kshetrajna*.

We come across all these words in *Gita*. One should remember the above and apply this knowledge in the appropriate context to understand the meaning of *Gita Shlokas* correctly.

Saint *Dnyaneshwar* says that the *Brahman* is called the *Jneya* because it cannot be attained by any means other than the *Jnana*. Once the *Jnana* is attained, no more has one to strive for attaining it because one becomes the *Jneya* oneself. Once that happens, the *Jeeva* attains to the state of everlasting bliss. His *Samsara* becomes null. The *Jneya* is known as the *Anadi Parabrahman*. The result of the *Jnana* is the uniting of the *Jnata* with the *Jneya* and its merging into them.

On further examination, it is seen from the 7th chapter of *Gita* that Lord *Shri Krishna* had said that the *Para* and the *Apara* Prakritis are his own.⁴⁴⁷ It was also said that the *Ishwara* is the cause of the creation, its sustaining and dissolution. The world with its *Bhootas* is like the beads of gold strung in the thread of gold. There is no distinction between the *Ishwara* and the world and its *Bhootas*.

In other words, it is the *Jneya* that was being described there, almost in similar words to its description in the 13th chapter above. The statements like above have led Saint *Dnyaneshwar* to postulate his philosophy of *Chidvilasa* in a big way. Ultimately, in the 13th chapter, in the context of the *Kshetra-Kshetrajna* and the *Jnana-Jneya*, Saint *Dnyaneshwar* says

that, with its beings and objects, the entire world is the *Atman*. That is the cardinal statement of the *Chidvilasa*.

PRAKRITI-PURUSHA

After going through the basic topic of the *Kshetra-Kshetrajna*, we will now turn to the principle of the *Prakriti-Purusha* as it appears in the 13th chapter of *Gita* and *Dnyaneshwari*. The *Kshetra* with the *Kshetrajna* was explained by sub-dividing the topic into four by Saint *Dnyaneshwar*, namely, the *Kshetra*, the *Jnana*, the *Ajnana* and the *Jneya* or the *Kshetrajna*. To bolster the understanding of the readers, it is narrated in a different form here by him, in tune with *Gita*.

Jnana - Vijnana of Yoga

While on this topic, Saint *Dnyaneshwar* reconciles the concepts of the *Brahman*/the *Jneya*, the *Atman* and the *Anatman* with the concepts of the *Sankhyas* in an extraordinary manner. The scholars deem it that the *Patanjal-yoga-sootras* are based upon the concepts of the *Sankhyas* of the *Prakriti* and the *Purusha*.

We have already seen these ideas in their relation to the *Vedanta* doctrine, *Gita* and the *Yoga* methodology. Without entering into the controversies of whether the *pys* follow the *Seshwara* or the *Nirishwara* School of the *Sankhyas*, it was then noted that the *Sootra* (1-21, *pys*) '*Ishwara-pranidhanadva*' lends credence to its being based upon the *Seshwara Sankhya* doctrine.

In *Gita*, too, we often come across the *Tattwas* of the *Prakriti*, and the *Purusha*. However, it is never to show the fallacy of these concepts, as an *Adi Shankaracharya* might do. *Gita* discusses these concepts positively for its central objective of explaining the *Yoga-shastra*.

It has already been shown that the main objective of *Dnyaneshwari* is to throw light upon the *Yoga-shastra* and not for going into the myriad details of the *Jnana-marga* and philosophical concepts just for their sake. That is in tune with *Gita* which is devoted to the *Yoga-shastra*.

Gita is narrated to explain the practical side of the *Yoga-shastra* that falls under the broader spectrum of the *Brahma-vidya* which has the *Tattwajnana* (philosophical) branch as well. That is amply made clear by its motto (*Mudra*) that appears at the end of each chapter.⁴⁴⁸ A clear

understanding of this view might set at rest the many debates on it concerning the topic of *Jnana-marga* and *Karma-yoga* et al.

The *Yoga-shastra* is basically not inclined to dissertation and debates on philosophical ideologies. It is mainly a practical science, in its own light. It discusses the method of the *Yoga* and other aspects of it. It does not need the theory much, except in as much as it can be used to devise its conceptual understanding better.

For a better understanding of *Gita* and *Dnyaneshwari*, it has to be borne in mind that like all other practical sciences, the base of *Yoga-shastra* is experience and knowledge derived therefrom, rather than mere hypothetical conceptualization. It is an empirical science.

Prakriti-Purusha and the Sankhyas

At the beginning of his narration on this topic, Saint *Dnyaneshwar* clearly says that he is going now to narrate upon the *Brahman* that was explained with reference to the fourfold concept of the *Jnana*, the *Ajnana*, the *Kshetra* and the *Jneya*. However, now he will be basing the discussion on the duo of the *Prakriti* and the *Purusha*, that, too, without propounding their *Adwaita*. That is in exact tune with *Gita* which clearly says that the two are distinct from each other and *Anadi*.⁴⁴⁹ The *Kapila Sankhya-shastra* postulates what *Gita* says here.

There is thus a difference in his views from those of the great *Shankaracharya* who clarified that he accepts the *Sankhya's* Genesis but not the duality of the *Prakriti* and *Purusha*. In short what he means is that the two are derivatives of the *Brahman* and not *Anadi*.

The *Sankhya* doctrine postulates that nothing new ever arises in the world. Therefore, the matter and attributes of a thing (*Karya*) were in existence in some form (*Karana*) before it came into existence. This is known as the principle of the '*Satkarya-vada*'.

It is seen from the '*Sankhyakarika*' of *Ishwarakrishna* and *Gaudapadacharya's* *Bhashya* on it, *Shrimat Bhagavata* and *Shrimat Shankaracharya's* *Gitabhashya* et al that there are twenty-five *Tattwas* according to the *Sankhyas*: The *Purusha*, the *Prakriti*, the *Buddhi*, the *Ahankara*, the ten *Indriyas*, the *Manasa*, the *Pancha Tanmatras* and the *Pancha-mahabhootas*. They also postulate that the *Purushas* are infinite in numbers, one per each *Jeeva*.

Shrimat Shankaracharya has stated in his *Vedanta-sootra-bhashya* on the *Brahma-sootras* that he accepts all the postulations of the *Sankhyas* that do not disturb the *Upanishadic* axiom that beyond the duo of the *Prakriti-Purusha*, there is but one fundamental ultimate principle of the *Parabrahman* from which the entire Genesis arose. It is deemed by him to include the *Prakriti-Purusha*, though nowhere so stated.⁴⁵⁰

Sankhya Philosophy and Dnyaneshwari

We will now look into what Saint *Dnyaneshwar* says in this matter. He has collated and synthesized, either directly or indirectly, the various topics like the *Seshwara* and the *Nirishwara Sankhya* systems, the *Prakriti-Purusha* and the *Ishwara*, the *multiple Purushas* of the *Sankhyas* and the unique singular identity of the *Paramatman*, the difference in the doctrines of the *Sankhyas* and *Vedanta* of *Shankaracharya* and his conditional acceptance of the *Sankhya* doctrine, the alleged refutation of the *Yoga-shastra* of *Patanjali* by *Shrimat Shankaracharya* etc. and the *Satkarya-vada*.

The Working of Prakriti and Purusha

Accordingly, the *Purusha* and its companion, the *Prakriti* are *Anadi*. They are inseparable. The *Kshetra* that was described earlier is the *Prakriti* and the *Kshetrajna* is the *Purusha*. In every stream of philosophy, they are operative in some form or the other, albeit with different nomenclatures.

The *Purusha* is the *Satta*, meaning it is the pure existence, the *Jnana*, the *Jnata*, the *Nirguna* and the base or root-cause of everything.

The World and the *Kriyas* is the *Prakriti* in action. The congregation of the *Buddhi*, the *Antahkarana*, the *Indriyas* and other *Vikaras* and the *Trigunas* is the *Prakriti* that makes the *Karma* possible. The *Purusha* is the experiencer of the *Sukha* and the *Duhkha* that ensue from the working of the *Prakriti*.⁴⁵¹

It gives rise to the *Ichchha* and the *Buddhi*. From these arises the *Ahankara*. The *Prakriti* lures these all after the objects of desire. The *Ahankara* is the incarnation of the *Jeeva* at the level of the *Sookshma*.

The direction by the *Jeeva* to attain the desired objective is called the *Kartritva* and the action of the *Manasa* through the *Indriyas* for making efforts necessary for fulfilment of the desire is the *Karya*. Thus the

Jeevas, bound by the trio of the *Ichchha*, the *Buddhi* and the *Ahankara*, are the *Purusha* in its infinite forms.

The *Prakriti* is the root-cause (*Karana*) of all the efforts made by the *Indriyas*. Thus it is the *Prakriti* that is operative in the form of the trio of *Karana – Karya – Kartritva*. It manifests in the form of the *Karma*.

The *Prakriti* manifests in the form of the *Trigunas*. The *Sattva-guna* leads to the *Satkarma*. The *Rajo-guna* leads to an admixture of good and bad *Karmas*. The *Tamo-guna* leads to the bad *Karmas* that are proscribed by the *Vedas*. The *Sukha* and the *Duhkha* are produced according to the proportion of the *Papa* (effect of sins) and the *Punya* (effect of good, virtuous and pious deeds) such *Karmas* entail. Sinful and *Tamasika Karmas* result in the *Duhkha*. The *Sattvika Karmas* result in the *Sukha*. The *Purusha* is bound to experience both, the *Sukha* and the *Duhkha* as long as the *Karmas* resulting in these are taking place. The *Prakriti* is operative so long as the chain of the *Karmas* and resultant *Sukha-Duhkhas* continues.

This couple is singular. The wife means the *Prakriti*. It works and the husband i.e. the *Purusha* enjoys the fruits of her labour without doing any work. In spite of being a couple, they never come in contact with each other. It is wonder then how they give birth to the miraculous infinite world such as this.

Bhoktritva of Purusha

Gita says that the *Purusha*, getting involved into the play of the *Prakriti* and its *Gunas*, comes to enjoy the objects of the senses and the consequences thereof. That is his *Bhoktritva*. That engulfs him in the almost never-ending cycles of births and death.⁴⁵²

Saint *Dnyaneshwar* describes the state of the *Purusha* thus: The *Purusha* that is with the *Prakriti* in this world is truly speaking *Nirakara*, without any *Gunas*, singular one, older than the hills, and *Anadi*. He is a male just for the namesake. In fact, he is neither a female nor a neuter. That is why he is named '*Purusha*'. It is but a *Tattwa*, in reality. It is again not certain that he is only one. The oldest of the *Sankhya* doctrines regards him as many, and not one whereas the *Seshwara Sankhyas* regard him as a singular one.

He has no eyes, no ears, no hands and feet, no form, no colour and no name whatsoever. It is anomalous that though he is none, yet he is the

husband of the *Prakriti*. It means that though none that he is, still he experiences the *Sukha-Duhkhas*. He is not the *Karta*. He is without desires and not a *Bhokta*. Even then, the *Prakriti* which acts like a wife unto him forever makes him experience her *Gunas* and attendant *Sukha-Duhkhas*.

Kartritva of Prakriti

The *Purusha* is without any *Indriyas*. Still the *Prakriti* makes him experience their play. A woman of even a moderate beauty can also make a man run after her. The *Prakriti* is after all the originator of the entire womankind! She assumes ever new forms and beauty. She can even bring life to the *Jada*. She makes the opposites to attract each other. The *Indriyas* work because of her impetus. The *Manasa* is after all a neuter, yet it is made to enjoy the attraction in the entire universe under her influence.

Gita calls her as the wondrous *Maya* that keeps all of the *Jeevas* entrapped in her thrall and lovelorn by her playful glances and antics.⁴⁵³ She is the cause of the four *Vachas* - the *Para*, the *Pashyanti*, the *Madhyama* and the *Vaikhari*. Through their agency, she makes the universe move and act. She is the force that binds the *Jeevas* to the *Prapancha*.

All the arts and the *Vidyas* owe their existence to her. The *Ichchha*, the *Jnana* and the *Kriya Shaktis* are born to her. The entire Creation of name and form has come out of her. The total variety in the nature is on her account. She is the real player of this world. She has enticed the entire world into her thrall. She is the *Dwaita* in the supreme *Adwaita* principle.

THE KULA OF THE AKULA

She is the divine concert of the *Shoonya* that the *Parabrahman* really is. The entire universe is her home. Endowed with this great fortune, she makes the *Nirakara Paramatman* to assume name and form. Though it has nothing from which to become many, she is the force that assumes all the forms of it for its sake. She is the desire of the one that is devoid of desire. She is the *Kula* and it is the *Akula*. *Kula* and *Akula* are special terms in the *Natha* philosophy. She becomes the *Kula* of the *Akula*. She is the *Ahankara* of the one that is *Nirahankara*.

Here we see saint *Dnyaneshwar* using the terminology of *ssp*, by using the significant words, ‘*Kula*’ and ‘*Akula*’. Further, in many more words he describes the play of the *Prakriti* and how she assumes all the forms and the character of the *Purusha* in this cosmic play. The *Purusha*, originally pristine by nature, appears afflicted by the presence of the *Prakriti* with him. He becomes what he is not. As soon as the *Prakriti* leaves, he is seen in his originality.

Purusha’s Attributes

The Attributeless *Purusha* becomes full of attributes by the mere presence of the *Prakriti* in his vicinity.⁴⁵⁴ He becomes the observer of the *Karya*, seconder of the actions of the *Indriyas*, Lord of the *Prakriti* and experienter of the *Sukha-Duhkhas*. He becomes the *Maheshwara* i.e. the one who dwells in the heart of everyone and rules them. In reality he is the *Paramatman* that is totally unrelated to and beyond the *Prakriti* and her play. Yet he appears as such. He is the *Adi-purusha*. Saint *Dnyaneshwar* says that this secret of the *Prakriti* and the *Purusha* be understood well by all the students desirous of gaining the *Jnana*.

THE ADI-PURUSHA

Thus the topic of the *Prakriti* and the *Purusha* closes in *Dnyaneshwari*. Next we will review the essence of the *Kshetra-Kshetrajna* concepts and the way to recognise the *Adi-purusha*. *Gita* describes it thus⁴⁵⁵:

One who understands the secret of the *Purusha* with the *Prakriti* and the *Gunas* is not reborn, even if he remains engaged in the worldly affairs. There are numerous ways to gain this knowledge and realize the *Adi-purusha*.

Many *Yogis* become absorbed in the *Dhyana* and see the *Paramatman* in *His Vishva-roopa* form, with all the beings in the world in union with their own *Atman*. Many others know *Him* by the *Jnana-yoga*/the *Sankhya-yoga*. Others know *Him* following the *Karma-yoga*.

Yet some others know *His* secret by other methods of *Yoga*. Some common folk realize *Him* by following the dicta of the *Vedas* and the words of wisdom of the *Rishis* and the *Jnanin*. They all cross the ocean of death successfully that this *Mrityu-loka* is.⁴⁵⁶

Reconciliation of Various Philosophies and Sadhana Margas

The four *Gita Shlokas*, 13-22 to 25,⁴⁵⁷ make a distinctive quadruple. It becomes clear from these that the *Purusha* and the *Prakriti* postulated by the *Sankhyas*, with their variant number of *Purushas*, the *Paramatman* of the *Yogis*, the *Jnanins'* *Atman*, the *Brahman* of the *Vedanta* or the *Parabrahman*, the *Brahman* or the *Parama-dhama* etc. of *Gita* and many other terms in use in the *Dwaita* and the *Adwaita* philosophies for the 'One without a Second' can be reconciled with one another. Also the various pathways to God-realization have been enumerated therein, showing that their ultimate attainment is the same, irrespective of which path is followed.

It indicates once again that *Gita* is a synthesizer of the various philosophical streams and the *Yoga* methods. The debate whether it upholds the *Karma-yoga* or the *Jnana-yoga*, the *Sanyasa* or the *Bhakti*, whether the *Ashtanga-Yoga* or any other of the so-called many *Yogas* and yet many other matters is set at rest by reviewing what these four *Shlokas* suggest.

Thus *Gita* reconciles the *Jnana*, the *Yoga*, and meditation, the *Atmanatma-viveka*, the *Nishkama Karma*, the *Shraddha* and surrendering to the *Maha-purushas* et al as the available gamut of the *Sadhana Margas* equally capable of attaining the ultimate goal of the *Sadhakas*.

Essence of Kshetra-Kshetrajna Jnana

After dealing with the allied aspects of the *Kshetra-Kshetrajna* in the *Shlokas* 13-26 to 34, *Gita* gets ready from the *Shloka* 13-36 to summarize the matter in its own unique manner.

Lord *Shri Krishna* says that all the entities and the objects in the universe are formed due to the coming together of the *Kshetra* and the *Kshetrajna*.⁴⁵⁸ Saint *Dnyaneshwar* narrates that Lord *Shri Krishna* has defined the *Kshetra* along with its thirty-six *Tattwas*. It has also been clarified amply that the *Kshetrajna* is the *Atma-tattwa*, call it by any other name. Their coming together gives rise to all the *Bhootas*, known

as the *Jeevas*. Nonetheless, all the *Bhootas* are not other than the *Prakriti* and the *Purusha*.

Equanimous Outlook

Gita says⁴⁵⁹ that the *Jnanin* who has gained the above knowledge of the *Parama Tattwa* that is at the heart of all the beings and that with the demise of a *Bhoota*, it does not become extinct but it is eternal; the *Kshetrajna* is that *Parama Tattwa*; is the real cognoscenti of the *Swaroopa* of the *Parameshwara*. One endowed with this invaluable *Jnana* sees the *Ishwara* in *His* true *Swaroopa*. He does not perish in the illusion of the world and finally reaches the ultimate state.

Further Lord *Shri Krishna* says⁴⁶⁰ that such a *Maha-purusha* understands well that all the *Karmas* in this world are being done by the *Prakriti* and the *Atman* is passive, not doing anything; it is just a bystander and mere cause behind the *Prakriti's* existence. Having attained this equanimous outlook in essence, he becomes the *Jnanin*, roaming in the world at large in the *Turya* state beyond the *Triputi*.

Thus *Gita* tells us about the state of the *Jnanin* simultaneous with the nature of the *Atman* or the *Purusha* who is the *Kshetrajna*.

Saint *Dnyaneshwar* further clarifies that just as a cloth woven from fibers cannot be called fiber, the Beings (*Bhootas*) and the *Kshetrajna*, or in other words the *Brahman* or the *Jneya*, are related to one another. Even though every being appears separately from the other, they are all made from the same *Tattwa*. Unless one understands this essential principle, he will not be liberated of the play of the *Dwaita* of the *Prakriti* even after taking millions of births and rebirths.

The ornaments of gold are realized in the form of pure gold after melting. Just like that the *Jnanin* finds the *Atman* in its pristine eternal and indestructible form when one looks beyond the *Bhootas* at their essential nature, transcending their *Jeeva-bhava*. The *Atman* is not the *Jeeva* though it inhabits them all.

‘Uddharedatmanatmanam’

Gita is firm about a point. It says that everyone is responsible for his own welfare. Those who do not pursue the quest for the *Atman* die miserably, birth after birth and those who apply their energies to the quest for the *Atman* progress on the *Path*. They attain to the *Parabrahman*.⁴⁶¹

The same conviction is borne out again in its *Shloka* 13-28 here when Lord *Shri Krishna* says that ‘*na hinastyatmanatmanam tato yati param gatim*’. *Gita* has also said that those who remain in ignorance and in doubt of the *Atman* are doomed to eternal degradation.⁴⁶² The *Jnanin* goes beyond these limitations of the common folks.

The body is a dirty bag made of the *Pancha-mahabhootas*, the *Trigunas* and the *Indriyas*, having three compartments of the *Sthoola*, the *Sookshma* and the *Karana Dehas*. It makes the *Jeeva* go through the hell. It bites the *Jeeva* like a scorpion having five tails of the sensory objects full of fatal venom. But the *Ajnanin* does not look at it thus. He is immersed in the attractions thrown by the *Prakriti* before him and never knows this reality. The *Jnanin*, on the other hand, recognizes it and drawing the knife of the *Nityanitya-viveka*, kills the *Jeeva-bhava* to emancipate his self from the *Deha-bhava*.

Atma-sakshatkara

The *Jnanin* who does so attains to the *Parabrahman*. After crossing across millions of births with the help of the *Yoga* and the *Jnana*, the *Yogi* and the *Jnanin* dive into the *Parabrahman* with no intention to return from its deep waters. The *Parabrahman* is beyond the *Sakara Vishva* and the *Avyakta*. It is at the end of the *Nada* and the *Roopa*. It is the home of the state of the *Turya*.

All the rivers become steadied at the confluence on meeting the oceans. Likewise, all the efforts of the *Jeeva*, including itself and the *Moksha*, come to rest once the *Parabrahman* is attained. The *Jnanin* who is devoid of the *Dwaita* and is equanimous to all the *Bhootas* reaches that state beyond all the states.

He realizes that the *Ishwara* is everywhere, filled in the entire *Vishva* and its *Bhootas* and objects. He transcends the cycles of death and rebirth and enjoys eternal tranquility. He is the most fortunate of all the beings, so says Lord *Shri Krishna*.

The *Jnanin* realizes that the activities of the *Karmendriyas* through the *Manasa* and the *Buddhi* are due to the *Prakriti* alone and The *Atman* is just a bystander. Only the one who has seen the passive *Atman* can realize this eternal truth.

CHIDVILASA

Gita says that the *Jnanin* becomes the *Brahman* once he realizes that all the *Bhootas*, although appearing individual and distinct from one another, are but the one *Atman* and that the Genesis is on account of the *Sankalpa* of the *Atman*.⁴⁶³

He understands that⁴⁶⁴ the *Avinashi Paramatman*, being *Anadi* and beyond the pail of the *Gunas*, even though stationed in the body, does not do any *Karmas* and does not become afflicted by anything that the body does.

Saint *Dnyaneshwar* says that the Sun remains unaffected by the water that may be drenching its image in it. The *Atman* is, likewise, seen in its reflection in the *Prakriti* and it appears that it is affected by the workings of the *Prakriti*. But it remains similarly unaffected. Its reflection is not really the *Atman*. But the *Ajnanin* regards it thus.

Is there a thread in the entire universe that can piece together the fire and the feather? Similarly, the *Atman* and the *Prakriti* are so much at variance that they can never come together.

The Atman

The body is ephemeral and subject to death and decay. But the *Atman* is eternal, immortal and undecaying. Made up of the five *Mahabhootas*, the body is entangled into the web of the cyclical births and death. It is the butter offered into the fire of the *Kala*. It is destroyed in the time a fly

takes to spread its wings. It is finally either burnt by fire or eaten by the animals and insects or decays like compost. Its end is so horrific.

However, the *Atman* is unlike the body. Saint *Dnyaneshwar* says that it is *Nirguna* but it is neither without limbs nor with limbs. It is neither *Saguna* nor its opposite. It is neither acting nor actionless. It is neither *Sookshma* nor *Sthoola*. It is without form, yet it neither manifests nor does it not manifest. It is neither the light nor its absence. It cannot be called as the *Sakara* or the *Nirakara*.

It is the *Shoonya* but not the *Shoonya* also. It is without the *Prakriti* but also not without it. It is the *Para-tattwa* and the ultimate *Satya*, yet it is neither *Sananda* nor *Nirananda*. It is neither the only one nor the manifested many. It is neither *Mukta* nor *Baddha*.

This refrain of '*Asti*' and '*Nasti*' continues unabated in *Dnyaneshwari*. *Asti*, literally, means '(it) is'. *Nasti*, literally, means '(it) is not'. In this context, it means that the *Atman* is neither like this or nor like that.

Suffice it to say that the *Atman* is indescribable. The *Vedas* came to that conclusion when they uttered the epic words, '*Neti*', *Neti*'. *Neti, Neti* means 'It is neither this, nor that'.

Kshetra-Kshetrajna

Gita says⁴⁶⁵ that the *Paramatman* that is pervading everything and is everywhere is like the *Akasha* that, though equally so, does not become afflicted by anything it fills in because of its characteristics of being *Sookshma*. The *Paramatman*, though pervading the bodies of the *Bhootas*, does not become affected by them.

It does not become the *Vikaras* that the *Manasa* and the *Indriyas* etc. are. This is the chief attribute of the attributeless *Atman* to recognize it as distinct from the *Kshetra* that it pervades in the form of the *Kshetrajna*.

Lord *Shri Krishna* says that⁴⁶⁶ The *Atman*, as the *Kshetrajna*, lights up the *Kshetra* i.e. the body, just as the Sun does the world. Saint *Dnyaneshwar* says that the *Kshetrajna* is like a lighted lamp in the house that starts functioning in its light. The *Kshetra* starts acting by the mere

unintentional presence of the *Kshetrajna* i.e. the *Atman*. The *Kshetra* and the *Kshetrajna* are as different from each other as the mirage and the Sun's rays forming it or the clouds and the sky.

'Bhootaprakritimoksham cha'

Gita says finally ⁴⁶⁷ that the *Jnanins* realize this ultimate truth. We may delve into this *Shloka* a bit more to understand the concept of the '*Bhootaprakritimoksham*'.

The straightforward meaning of this *Shloka* is arrived at in the following manner, etymologically.

ye - who, *evam* - thus, *kshetrakshetrajnayoh* - of the *Kshetra*, and of the *Kshetrajna*, *antaram* - distinction, *cha* - and, *bhootaprakritimoksham* - of beings, from matter (*Prakriti* and its *Vikaras*), liberation, *jnanachakshusha* - by the eye of knowledge (*Jnana*), *viduh* - know, *te* - they (*Jnanins*), *Param* - *Parama Tattwa*, *yanti* -go to.

Those, the *Jnanin*, who know this exact distinction between the *Kshetra* and the *Kshetrajna*, they, by this *Jnana*, become liberated from the *Prakriti* pertaining to the *Bhootas* and attain to the *Param Tattwa*.

Saint *Dnyaneshwar* has composed 1169 *Ovis* on this chapter for commenting upon 34 *Shlokas* of *Gita*. It is the maximum number of *Ovis* devoted in *Dnyaneshwari* per *Shloka* of *Gita*, signifying the philosophical and *Yogic* import of the 13th chapter. The *Shloka* 13-34 at the end of the said 13th *Gita* chapter assumes paramount significance.

In his commentary on this *Shloka*, *Shrimat Shankaracharya* says: The person who, by the eyes of the *Jnana* trained in the light of the *Atma-sakshatkara* attained by the *Shastra* under the guidance of the *Guru*, understands the fundamental distinction between the nature of the *Kshetra* and the *Kshetrajna* with their contrast, in the manner as told in this chapter in the earlier *Shlokas*; and who also understands, in a like manner, the *Moksha* i.e. the end/termination or the eternal truth of the nature of the *Prakriti* of the *Bhootas* that is in the form of the *Avidya*; and who knows its illusory nature, its being secondary and ephemeral; and understanding thus knows the way to be liberated from it, attains to

the *Brahman* that is the *Swaroopa* of the *Paramartha-tattwa*; and he is never born again.

These comments by *Shrimat Shankaracharya* clearly reveal the nature of the *Prakriti*. The *Prakriti* is known as the '*Avyakta*'. It is in the nature of the *Avidya* and one with the *Bhootas* (beings). It is illusory. It is unreal and ephemeral. In the duo of the *Prakriti-Purusha*, it is secondary whereas the *Purusha* is the prime.

Though it is called by the name of '*Pradhana*' by some, it is not the main principle but it is secondary to the *Purusha*. The *Purusha* is singular whereas the *Prakriti* is common. The *Purusha* is self-effulgent and illuminates the rest. But the *Prakriti* is the one that is visible due to the light of the *Purusha*. This is its true *Swaroopa* or the nature. The *Jnanin* who knows this, also knows the way to be liberated from its bonds and acting upon it, he is ultimately liberated.

Saint *Dnyaneshwar* says that the real *Prajna* endowed with the *Jnana* is that which can see the contradistinctive nature of the *Kshetra* and the *Kshetrajna*. The *Mumukshus* surrender to the *Jnanin* for gaining it. The *Yogis*' hard labour of the *Shama* and the *Dama* is for its sake alone. The *Shastras* are studied for gaining it. The *Yogis* try to grasp the infinite unattainable space that is the *Mahadakasha* and beyond.

The *Prakriti* as described earlier, made of the thirty-six *Tattwas*, including the *Pancha-mahabhootas* and also known as the *Avyakta*, has bonded the *Jeeva* by its illusion. The *Jnanin* understands this and is freed of its illusion. He sees the *Parabrahman* that is of essence everywhere and becomes that himself.

The *Akasha* is dwarfed before the *Parabrahman*. It is beyond the *Avyakta* i.e. the *Prakriti*. Its *Sakshatkara* leads one to realize that it is altogether different from the *Prakriti* it inhabits. The world of names and forms vanishes in it. It is unparalleled. This is the distinction between the *Atman* and the *Anatman*. Those who understand and realize it are the real *Jnanins*.

Summing Up

The dialogue that had ensued forth on a supposed query of *Arjuna*⁴⁶⁸ to know what are the *Kshetra* and the *Kshetrajna* ends thus on the note of ‘*Bhootaprakritimoksham*’. Actually, this supposed *Shloka* is not to be found in any of *Gita* copies of note. But some copies are supposedly having it at the beginning of their 13th chapter, thus making it of 35 *Shlokas* and the *Gita* of 701 *Shlokas*.

TRIGUNAMAYI PRAKRITI

Trigunamayi = made of three *Gunas*, the *Sattva*, the *Rajasa* and the *Tamasa*. We have so far studied the concepts of the *Kshetra-Kshetrajna*, the *Prakriti*, the *Maya*, the *Purusha*, the *Atman* and the *Anatman* et al from the 7th, the 8th and the 13th chapters of *Gita*. Let us now turn to the 14th chapter of *Gita* that deals with the *Gunatita-darshana*. *Gunatita* = *Guna* + *Atita* = Beyond the *Gunas*; unaffected by the *Gunas*.

The working of the *Prakriti*, based upon its primary attributes of the three *Gunas*, the *Sattva*, the *Rajasa* and the *Tamasa*, commences there. It is continued in some of the later chapters of *Gita*, especially the 14th, the 16th, the 17th and the 18th.

Association with Prakriti

It has been amply made clear in the 13th chapter of *Gita* that the world comes into being because of the association of the *Kshetrajna* with the *Kshetra* and the *Atman* appears to fall into bondage because of the *Trigunas*. Its original Swaroopa beyond the *Gunas* is known as the ‘*Kevala*’. Being associated with the *Prakriti*, it experiences the *Sukha-Duhkhas*. How this comes about is described in the 14th *Gita* chapter as also the attributes of a *Gunatita Jnanin*.

Lord *Shri Krishna* calls it as the best *Jnana* and that the one who has it attains to the Supreme.⁴⁶⁹ The *Jnana* going to be elicited now is ‘*Para*’ i.e. beyond the *Maya*. It is the subject of the *Vedas*. Other *Jnana* is extinguished when one gets it. The *Moksha* is attained by this *Jnana*, now to be narrated by Lord *Shri Krishna*. One who has it remains

unaffected by the Genesis and its *Laya*. They neither get rebirth nor die.
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Genesis of the Bhootas

Lord *Shri Krishna* says that the Genesis of the *Bhootas* starts in the *Mahat Brahma* i.e. the repository of all the *Tattwas* from the *Mahat-tattwa* down below. The *Prakriti* conceives from *His* seed by association with *Him*.⁴⁷¹

The *Mahad-brahma* is called as the *Avyakta*, the *Prakriti* of the *Sankhyas* and also the *Maya* of the *Vedanta*. It is the *Adi-sankalpa*. It is the storehouse of the *Ajnana*. Because of it, the *Jeeva* loses the memory of its *Swaroop* and identifies itself with the *Prakriti*'s workings. In that state, it neither knows the *Brahman* nor its own state as that of the *Ajnana*.

The *Kshetrajna* is the *Chit-prakasha* covered by the *Ajnana*. It is a spark of the *Chit* (*Chidamsha*). With the *Ajnana* ingrained into its existence, the *Kshetrajna* goes on expanding it in the form of the *Kshetra*. The *Satta* of the *Kshetrajna* is responsible for it. Its natural tendency is to multiply the *Ajnana* manifold.

Owing to this association of the *Jeeva* with the *Maya*, or the *Kshetrajna* with the *Kshetra*, or the *Purusha* with the *Prakriti*, this working of the Genesis of the infinitely varied *Bhootas* comes around. Like a man asleep and dreaming many weird dreams, the *Kshetrajna* goes through myriad of *Drishyas* that are actually nothing but illusory. The world originates from that dreamlike state of the *Kshetrajna*.

Atmasatta or Adi-maya

Saint *Dnyaneshwar* calls the *Adi-sankalpa* – '*Ekoham, Bahusyami*' – as the *Satta* or the *Atma-satta*. Because of it, the one and the only *Atman* has assumed infinite forms and names. This is the world phenomenon. Its other name is the *Kshetra* and the *Atman* is the *Kshetrajna*. The *Adi-sankalpa*, the *Atma-satta* and the *Satta* are the same as the *Adi-maya*, the

Maya, and the *Avidya*. These are all synonyms. The *Para* and the *Apara* are the two divisions of the same.

The *Satta* has innumerable and unimaginable attributes. 'Not to be' is its existential reality. Etymologically, '*Maya*' = '*Ma + Ya*' = what is not. It is expansive and infinite. It is the dearest of the *Chidamsha* or the *Kshetrajna* that has forgotten its *Swaroopa*. The *Parabrahman* has nothing to do with it.

Kshetrajna is the sleeping state of the *Atman*. The *Jagrit Kshetrajna* is the nascent *Atman*. By association with the *Satta*, the *Tattwas* are born. The first in the order of Genesis is the *Buddhi*. The *Manasa* comes next. Then the *Ahankara* and other *Tattwas* form in the order earlier discussed. The eightfold *Tattwas* of the *Prakriti* (Re. 7-4, *Gita*) are then formed.

However, there is a subtle difference in the order shown here by Saint *Dnyaneshwar*. He has taken the *Manasa* out of the *Indriyas* group and placed it next after the *Buddhi*. This will be clear from the chart of Genesis shown separately. The students may compare the other diagrams of Genesis given earlier for understanding the subtleties.

The conceived *Jeevas* are of four categories, namely, the *Andaja*, the *Svedaja*, the *Udbhija* and the *Jaraja*. They are respectively reproduced from the *eggs*, the sweat, the up-shoots of plants and the foetus according to the mix of the *Trigunas* each has. All the *Bhootas* are thus born from the *Mahad-brahma*. The *Jaraja Jeevas*, especially human beings, are formed conforming to the 'Law of the *Panchikarana*'.

By a different mixes of the *Mahabhootas*, all other objects and the three worlds are formed. Lord *Shri Krishna* likens the *Parabrahman* and the *Maya* to the parents of the world who have given it birth.⁴⁷² One should, however, not be misled by the names and the forms of the various *Bhootas* that are myriad and distinct from one another.

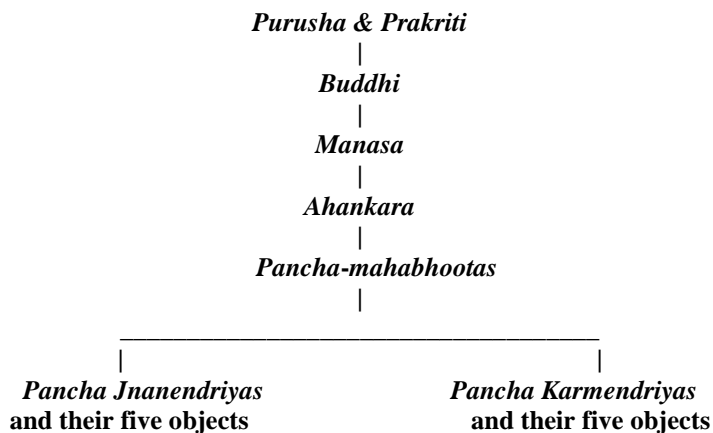
Chidvilasa

They are all formed from the constituents of the eightfold *Prakriti* earlier described and are, consequently, unitary in nature, but for their variety. The *Dwaita* that is apparent among them is just namesake. Saint

Dnyaneshwar says that it has to be understood that like the flames and the fire are one and the same, the *Bhootas* and the *Ishwara* are indistinct. They appear in the *Dwaita* format to the *Ajnanin* but the *Jnanin* sees them with the eye of the *Chidvilasa*.

Saint *Dnyaneshwar* follows the line of the *Chidvilasa* right from the first *Ovi* of *Dnyaneshwari*, as we have noted in the earlier parts of this work. He has alluded to the '*Onkara*'- '*OM*' - that is formed of the three *Matras* representing the manifest world, and the half *Matra* the non-manifest (*Avyakta*) one. The *Atman* is its *Swaroopa*. The world symbolizes the *Parabrahman* together with its *Maya*. It is the manifest form of the *Nirguna* and the *Nirakara Parabrahman*. That is the gist of the *Chidvilasa* as we have often noted.

Diagram of the Genesis as per Saint Dnyaneshwar



The Trigunas

Lord *Shri Krishna* says that the *Trigunas*, the *Sattva*, the *Rajasa* and the *Tamasa*, are formed from the *Prakriti* i.e. the *Avidya*.⁴⁷³ They appear to bind the aforesaid *Kshetrajna* even though it is *Anadi*, *Nirguna* and *Avyaya*. That really is the *Jeeva* state of the *Atman*, due to the fructification of the *Adi-sankalpa* – '*Ekoham, Bahusyami*'.

Until the *Maya* is active with its *Trigunas*, the *Jeeva* is under its spell and deems itself to be the actor and performer of the *Karmas* and enjoyer of their fruits. The *Sattva* is formed from the best part of the *Prakriti*. The *Rajo-guna* is formed from its mediocre part and the *Tamasa* from its inferior part.

Lord *Shri Krishna* says that the *Gunas* bind the *Jeeva*. The *Sattva-guna*, although pure like a crystal and conducive to enlightenment and the *Jnana*, binds by the chains of *Sukha* and *Jnana*.⁴⁷⁴ The *Rajo-guna* is after fulfilling desires. It gives rise to pursuance of sensory objects and longing for pleasures. It binds the *Jeeva* by *Karmas*.⁴⁷⁵ The *Tamo-guna* is born out of the *Ajnana*. It lures the *Jeevas*. It binds them by laziness, inactivity, *Nishiddha Karma* and sleep.⁴⁷⁶

Preponderance of Guna

Thus the three *Gunas* bind the *Jeeva* by the desires for *Sukha*, *Karmas* and blocking of the *Jnana* by lust and *Nishiddha Karmas* respectively.⁴⁷⁷ They play between one another and with the *Jeeva*. One of them becomes stronger than the rest by suppressing the other two, alternately.⁴⁷⁸

The *Jeeva* involves itself in the *Karmas* that suit the *Guna* that has become preponderant at a given time. The *Gunas* are thus the facilitators of the *Chitta-vrittis* and the *Jeeva* tends to act as per the dictates of the *Vrittis* arising in the *Chitta* due to the *Gunas'* interplay.

Lord *Shri Krishna* says that when the enlightenment dawns and the *Jnana* of the *Atman* manifests in a *Jeeva*, it indicates that the *Sattva-guna* has become dominating.⁴⁷⁹ All the *Indriyas* radiate the light of the *Atman* when this happens.

The *Rajo-guna* is seen to dominate the *Jeeva* when lust overtakes it and pursuance of objects of pleasure starts; gains are desired without much of efforts; the *Karmas* and activities to attain the objectives take place with gusto and the emotions like unrest and over-joyousness flourish.⁴⁸⁰

When the *Tamo-guna* preponderates, the *Jeeva* exhibits ignorance and *Ajnana*, shuns the *Viveka*, lacks the *Pravritti* i.e. doing the right *Karmas*, is engulfed in *Moha* and does not hesitate to do the proscribed *Karmas*.⁴⁸¹

Death and Gunas

Lord *Shri Krishna* says that if the death occurs when the *Sattva-guna* is dominant, the person goes to the *Loka* which is inhabited by the knowers of the *Parama-tattwa*.⁴⁸² Saint *Dnyaneshwar* says that if the death occurs in the state of the *Shuddha-Sattva-guna*, the person has his *Tattwas* in a highly purified state. Therefore, he can understand the tenets of the *Atman*. He gets a rebirth that can foster it where he will come in contact with the *Jnanins* and the *Mahatmans*. The birth he gets will be conducive to further enlightenment. That is reminiscent of what *Gita* says in its 6th chapter regarding the *Gati* of the *Yoga-bhrashta*.⁴⁸³

If it occurs when the *Rajo-guna* is dominant, the person is reborn into the *Mrityu-loka* to take part in *Karmas*. He is reborn either into the upper two *Varnas* where the *Vedic Karma-kanda* prevails or into the *Vaishya Varna*. In case⁴⁸⁴ of death while the *Tamo-guna* predominates, he will go into the lowest of the *Yonis* like animals, plants, birds and insects etc. *Yoni* means category of animate life, like plants, insects, animals, humans etc. There are 8.4 million *Yonis* as per the *Shastras*.

While on this topic, Saint *Dnyaneshwar* indicates in passing remarks that the *Purusha* of the *Sankhyas* i.e. their 25th *Tattwa* and the *Kshetrajna* that is the 37th *Tattwa* of *Gita* (Re. 13th chapter) are one and the same. This leads to clarity of his views and those of *Gita* on the principles of their philosophy which is, in fact, unitary i.e. Pluralist.

Summary of Trigunas

Lord *Shri Krishna* summarizes the important aspects of the *Trigunas* in the 14th chapter of *Gita*. It is going to be the main refrain of further discussion on the *Trigunas*, also in its on-going chapters, and should be noted carefully by the students.

He says that the *Sattvika Karmas* result in fruits that are dominant in the purity and *Sattvika* aspects. The fruits of the *Rajasika Karmas* are painful to bear. The *Ajnana* is the chief result of the *Tamasika Karmas*.⁴⁸⁵

The *Jnana* results from the *Sattva-guna* and lust from the *Rajo-guna*. The *Ajnana*, doing the *Nishiddha Karmas* and *Moha* result from the *Tamo-guna*.⁴⁸⁶ Those stationed in the *Sattva-guna* go to the best *Lokas* like the *Svarga* etc. The ones stationed in the *Rajo-guna* go to the *Mrityu-loka* and are born as human beings. The *Tamo-guna* degrades the *Jeeva* and the person is born into the lower *Yonis*.⁴⁸⁷

Cardinal Principle of Gita and Dnyaneshwari

Saint *Dnyaneshwar* summarises by saying that whatever the effects of the *Trigunas*, either individually or taken together upon the *Jeeva* and his state, its original state of the *Brahman* is undisturbed. It does not become maligned by the play of the *Gunas* ever. The *Brahman* that the *Jeeva* is may appear to be incarnated and doing many things as such and getting trapped into the *Prakriti*. But that is not its true state. It never loses its pristine state as the *Sat-chit-ananda Swaroopa*. It is unaffected by the states of the *Jeeva* as low, middle and high that are a result of the *Gunas*. Discarding the *Triputi*, the *Atman* is revealed clearly as it really is.

Thus far we have reviewed the *Trigunas* and their distinct identities with functioning. It is with reference to the *Trigunamayi Prakriti* that Lord *Shri Krishna* refers to as the *Maya* as being hard to cross.

The distinction between the *Maya* and the *Niranjana* that is the *Mayatita*, beyond its purview, owes to the *Trigunas*. The sub-divisions of the *Maya* as the *Para* and the *Apara Prakritis* are with reference to the subdued state of the *Gunas* in their *Avyakta* state and to their agitated functioning state respectively.

The differences between the various schools of philosophy are owing to their individual understanding of the *Trigunas* and the *Maya*, and their relationship with the *Mayatita Niranjana*, although the jargons used by the different schools vary over a wide spectrum. That is on account of the

differences in individual perception of Reality and the Causal Relationship.

In view of our discussions so far, we can clearly understand that Saint *Dnyaneshwar*, while reviewing various philosophical doctrines, takes a generalist view of those all and successfully attempts reconciling all the streams of philosophy he comes across in *Gita*, while also establishing the basic postulates of the *Chidvilasa-vada*.

We had referred to a story from the *Upanishadas* of the men watching a lizard that changes its colours to camouflage. The lizard, therefore, appears to be of different colours to different men watching it at different times and from different angles. The relationship between the *Jeeva*, the *Jagat* and the *Ishwara*, though basically the same, appears different from different Singularist perspectives.

It is no wonder that a thing that has all the attributes and is still beyond every attribute should give rise to numerous perceptions of its state. The Ultimate has infinite dimensions. Therefore, it appears differently to different viewers.

Suffice it to note that even though *Gita* has discussed and enumerated a number of Singularist doctrines, it does not mean that it accepts all of those as portrayed in the doctrines. It accepts them subject to its own unifying standpoint from the perspective of Pluralism.

Unless this is clearly understood by the students and the scholars alike, they are liable to stray away from its central ideas in equally the same manner as many pundits, including the top-notch *Acharyas*, had been.

From its beginning to the end, *Dnyaneshwari* is categorical about its *Chidvilasa-vada*. Understanding the *Chidvilasa* practically, with its experience, is the main aim of *Dnyaneshwari*. That in itself is called the *Jnana* by the Saint. It is the *Aparoksha Jnana* and its attendant result of the attainment of the *Moksha*, or the complete annihilation of the state of the *Avidya*, is what it stresses upon.

Saint *Dnyaneshwar* summarizes it at the close of *Dnyaneshwari* in its 18th chapter under the name of the *Krama-yoga*. One should clearly

understand that *Gita* and *Dnyaneshwari* have this *Aparoksha Jnana* as their main refrain.

We have looked into the aspects of ‘The Yogi’s Mystic Universe’, on the ‘*Vishva-vyapara*’, its working and its *Prakriti-Purusha* et al. Next we will take up one of the most important topics central to *Gita*, nigh to every religion, that of devotion and other allied topics from the point of view of *Rajayoga*. The next books in this series ‘*Yoga Of Gita Expounded by Saint Dnyaneshwar*’ will be devoted to these remaining most vital and deeper aspects of *Rajayoga*, including highlight on the action of the *Kundalini*, *Bhakti* and central *Yoga*.

Here we are at the close of this book - ‘**The Rajayogi’s Mystic Universe – Saint Dnyaneshwar on Jeeva-Jagat-Ishwara**’. This is introductory to *Gita* and *Dnyaneshwari* and its *Yoga*. The various mystic aspects of the *Yogi’s* Universe are labelled as ‘*Chidvilasavada*’ of Saint *Dnyaneshwar*. Based upon the mystic unitary nature of the triune formations of the *Jeeva*, the *Jagat* and the *Ishwara*, *Gita* and in tune with it Saint *Dnyaneshwar*, device methods of worshipping the *Ishwara* so as to attain merger with Him. That we will see in the next book.

This scheme of *Chidvilasa* is central to the *Layayoga aka Kundalini-yoga* that is the heart of *Rajayoga* practice. Its methods are devised after these concepts for fruition of the objective of the unity between the *Yogi* and the *Supreme Reality*.

THE EPILOGUE

While on the subject, I would like to mention my gratitude towards all the great commentators on *Gita*, *Dnyaneshwari* and other relevant scriptural and *Yoga* matters for having availed of their works.

The thoughts expressed in their various treatises and works have been a great help to my all-round study of the related issues. Some of the references having gone out of my memory due to passage of time, I regret that I may not be able to mention them and their works.

I earnestly would like to have the blessings of all the authors, known and unknown, who have contributed directly or indirectly to my knowledge through their works. If at times I may have mistaken their views and

misrepresented them by any chance, I crave their indulgence to condone my mistakes, if any.

By way of this book,⁴⁸⁸ I have brought to the notice of the reader the general background of my work. I hope that they will be able to gauge my approach to the subject matter, and accordingly help them keep tuned to the theme of my further work in this series on '*Yoga Of Gita Expounded by Saint Dnyaneshwar*'.

However, I have made this current book independent of my future books in this series on '*Yoga of Gita*'. I hope that the readers will be able to see clearly the various aspects of the background and the foreground of the philosophy and '*Yoga of Gita*' as expounded by Saint *Dnyaneshwar* in his works, chiefly *Dnyaneshwari*.

I further hope that through this work the judicious critics will be able to perceive my level of understanding of *Gita* and *Dnyanadeva's* various works. I hope that they will be able to gauge my familiarity with the essence of the *Yoga* and the philosophy of *Gita* and *Dnyaneshwari*.

I reiterate that this is the work of an enquiring booklover, an avid reader and an enthusiast devoted to *Dnyanadeva* who is my patron Saint and traditional preceptor, upon whom I look with the greatest love and respect. I express here my gratitude to him for having been taken up in the *Guru* tradition of the *Natha Siddhas* ensuing from *Adinatha* down to *Dnyanadeva*.

I earnestly beg of *Dnyanadeva* and prostrate before *Him* to bring to fruition this enquiry of mine and other like-minded souls, so that we may bathe in the light of the *Yogic* excellence. May the *Light of Understanding* of *Dnyaneshwari* dawn upon us, all of his beloved children!

Going by the dictum: Given the infinitude of *Time* and the expanse of the *Universe*, some one or the other of my readers will find this work worthy of appreciation and useful to him, enabling him to go further in his quest of the *Ultimate*.⁴⁸⁹ This I pray to *Him*, the *Mater Atman*, *Who* inspired me to take up this work unto its completion.

Towing the line of my patron Saint *Dnyaneshwar*, I sincerely offer this work, in his words, at the lotus feet of *Him, Lord Shri Krishna, Who dwells in the heart of our hearts:*

*Filling to the Brim,
This Handful Of
These Flowery Words,
Inspired by Him
And Untainted,
I Proffer With Devotion,
Upon The Lotus Feet
Of The One,
Who Is At The Heart
Of This Universe.⁴⁹⁰*

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

OM- OM- OM-OM- OM- OM- OM- OM- OM

*With the Best of Flowers,
Sevantika, Bakula, Champaka, Patali,
Punnaga, Karavi and All;
Taking the August Leaves of Bilva,
Pravala, Tulasi and Malati Trees;
O The Lord of All the Universes:
Let me offer My Homage Gratefully,
At Thy Lotus Feet.
O Kind Lord!
Bestow Upon Me,
Thy Generous Grace,
And Blessings.*

*O Govinda!
This Work is Thy Own.
I offer it
To Thee.
By doing so,
I pray,
I May Forever,
Dwell in The Lotus
At Thy Feet!*

**SO BE IT,
BY HIS,
SHRI KRISHNA'S,
GRACE AND LOVE.**

OM- OM- OM-OM- OM- OM- OM- OM- OM

Glossary of Terminology and Matters Related to Yoga and Adhyatma-shastras

14 Bhuvanas, 3 Lokas: The Hindu Pauranika concept of the Universe (Brahmanda) is that it comprises of fourteen different strata called the Bhuvanas, which include the seven Svargas (meaning above the earth, the Bhooloka in which we live being one of these seven Svargas.) and the seven Patalas (meaning below the earth). Again these are reclassified as three Lokas namely, Svarga, Prithvi or Bhooloka and Patala-loka.

Abhanga is a metered poetical composition, a form of verse, usually of the Marathi saints.

Abhasa literally means illusion.

Abhichara: Indian Black magic of six kinds, inflicted upon the targeted person/s – Jarana (Inflicting with diseases), Marana (inflict with death), Sammohana (Hypnotising), Akarshana (causing attraction to something or someone), Stambhana (stopping someone from doing something) and Vidveshana (causing hatred between two persons).

Achetana: It means lifeless; Jada.

Achit refers to what is the Jada.

Adhah Shakti: See Shakti, Urdhwa, Madhya, Adhah.

Adhara: Refer to the sixteen Adharas described in the ‘Siddha-siddhanta-paddhati’, book of Mahayogi Shri Gorakshanatha.

Adharma: 1. It means the non-performance of prescribed Vedic practices and indulgence in sinful acts proscribed by the Vedas; 2. See Dik.

Adhyatma is the science of Atman and the way to attain Atman is called Yoga.

Adhyatmika guru is the grantor of Brahma-vidya, the highest of all the various Vidyas.

Adhyatmika Teja: The Teja of the Atman revealed to the Yogi during Realization.

Adi means the first, the foremost, the one which precedes all the others, the primordial, the original.

Adi or Moola Maya: This term points to the primordial quality of Maya i.e. Prakriti.

Adisatta, of Pancha-upasakas: The Dwaitin Schools are known by what they name as the final Satta or the Supreme Reality e.g. Vaishnava Schools regard Lord Vishnu or Lord Shri Krishna as the Supreme Reality. Likewise, the Shaivas, also called as the Shaivaites, regard Lord Shiva as the Supreme reality. The major five i.e. Lords Shiva, Vishnu, Shakti, Ganapati and Sun God are the personal Gods of their devotees. They visualize ‘The Supreme Reality’ to be personified as Shiva, Vishnu and the alike.

Adrishya means it cannot be seen. It is invisible.

Adwaita is the Principle of Monism in which the Ultimate Consciousness exists everywhere and in everything but is a single entity.

Adwaya: Non-separated, one with it, with no distinction between the two.

Adwaya Bhakta means that the Bhakta has united with Ishwara, his Dhyeyya.

Adwayabjini-vikashu: Adwayabjini means the Lotus of Adwaya (female form is used here for the poetic simile, The Sun the male principle and the Lotus of Adwaya the female one, which glows with delight on his approach).

Adya means Primordial.

Aghora is a discipline of Vamachari Shaivaites who practice the Yoga of the Vamachara (left-hand path). Their practice involves many a generally hideous act like eating from a skull, residing in the Smashanas (crematories), eating foul substances like excreta and human flesh, drinking urine and human blood, human sacrifice, raping virgins and intercourse with animals and humans of lowest castes in the Smashana, remaining uncouth, not taking bath, remaining nude, etc. In short, they practice anything and everything that is abhorred by the society and is repulsive to the tastes of common man. They are viewed with horror by the society at large and are feared for their dark powers. They practice black magic, too, for attaining their worldly ends and procuring means for their detested practices.

Agnerjvalanam: It is interesting to note that the first Richa of the Rigveda starts with invocation of the Agni – ‘Agnimeele (Agnimide) Purohitam, with a request to invite the Gods through Agni.

Aham Brahmasmi: ‘I am the Brahman’.

Aham means the ego, or the consciousness of the self. It is at the root of all the desires, Sukha, Duhkha etc.

Ahara: Literally, the food and drink intake.

Ahimsa (adj. Ahimsaka) is a very important concept in the context of Indian philosophy, traditions and Yoga. The word literally means abhorring killing and harm to other Jeevas, opposite of Himsa (killing). Jains, Buddhists, Brahmins and the Yoga practitioners abide by the principle of Ahimsa.

Ajanubag is a small gardenlike place wherein are planted some Ajanu trees, especial to Saint Dnyaneshwar Maharaja. The garden is adjoining upon the Samadhi place of Saint Dnyaneshwar at Alandi and is usually occupied by devotees who wish to recite Dnyaneshwari at Alandi, sitting at Saint Dnyaneshwar’s Lotus Feet.

Ajata literally means ‘never born’; Primal.

Ajnana is opposite of Jnana. In general, it means ignorance. In particular, it denotes the influence of the Prakriti upon the Jeevatman. It is the force which binds the soul.

Akarma is not doing any Karma.

Akartrika means uninvolved in the working of the Prakriti, a characteristic of the Purusha.

Akasha: 1. See Dik. 2. See Gagana.

Akhadas and Matthas are the places and precincts devoted to the worship of a Pantha. A senior practitioner of the Pantha presides over it and his dictum is final so far as the other followers are concerned. Usually the devotees who have renounced their family ties reside at such places.

Akshara Ganesha: Since the simile on Lord Ganesha used by Saint Dnyaneshwar is based upon His ‘word form’ – ‘Literature’ i.e. on letter

(Akshara) form, he is called Akshara Ganesha. Also it connotes that he is the Ultimate Principle, not subject to decay and demise.

Akshara-Brahman is represented by the syllable OM, the sacred word for the Brahman. Broadly speaking, that is the highest that a Yogi can meditate upon at the juncture of the Saguna and the Nirguna Dhyana.

Alandi in Pune district of Maharashtra was the place where Saint Dnyaneshwar and his siblings were born and spent most of their life. It is about twenty kilometres from Pune. Saint Dnyaneshwar's Sanjeevana Samadhi is located there. Round the year, millions of his devotees and seekers on the spiritual path mostly from rural Maharashtra, Karnataka and Andhra Pradesh visit his Samadhi and take his Darshana. Most of them are from the centuries-old Varakari tradition.

Amrita and immortality: Many authors of Yoga books say that it is the elixir that makes the Yogi immortal who drinks it. That is a misunderstood proposition. Immortality is to be taken here not necessarily literally, of that of the human physical body. It has still deeper meaning. The Yogi becomes immortal i.e. he is freed from the cycle of births and rebirths. He becomes capable of 'descent' i.e. coming back to the plane of ordinary mortals, instead of just transcending to the Brahma-pada.

Amsha: Part, portion, chunk, segment, hologram

Anami: Nameless; One who cannot be given a name; One who is beyond the realm of Names and Forms, beyond the Prakriti's realm; The Supreme Advaita Principle.

Ananda, also Ananda-maya is the blissful nature of the Ultimate Reality, the Para-brahman.

Anandamayee Maa, saint: She was a famous saint from erstwhile undivided Bengal. She was held in esteem by various Sadhus and Sanyasins etc.

Ananta means Omni, infinite, endless. The Brahman is characterized as infinite, beyond limits, limitless.

Ananta-dharmi means having infinite properties.

Ananya Bhakti Yoga: Ananya means no other than the one chosen. The worship of only the one, God or Ishwara, and no others, is Ananya Bhakti. The Bhakta seeks to become one with Him. That also is another meaning of Ananya Bhakti. Here both these meanings are implied.

Ananyabhava: It means 'The state of not being different from' .. 'Something'; here that 'something' is the Purusha or the Parama-purusha.

Anatman: That which is other than the Atman pure.

Anekata and Bahutva mean multiplicity.

Anekata-vada and Bahutva-vada: Recognition in a doctrine that there are multiple entities behind this universe, all equally primordial.

Anitya means what is temporary.

Antahkarana Chatushtya: For the sake of scientific appreciation, the faculties of the self are subdivided into four flexible entities. viz. (a) The Manasa (mind) which goes on desiring, (b) The Chitta which is the reservoir of the impressions (Samskaras) upon the psyche gathered and remaining unspent through past and present births, (c) The Buddhi (intellect) which decides upon the course of

action for fulfilment or otherwise of the various desires arising from the mind and the Samskaras and (d) the Ahankara i.e. the ego representing the self of individual soul which is behind one's existence.

Antar means inside, inwards.

Antarendriya means this sense cannot be seen from outside the body. It is inside the body or mind. Mind itself is an Antarendriya as viewed by some philosophers.

Antaryama: Literally, it means what is at the core of one's person, the heart, the Chitta.

Anubhava means experience.

Anumana means inference.

Aparigraha is an important concept of Indian philosophy and Yoga. It means that a person should not stock anything for the present or the future. He should give up attachment to everything and everyone.

Apaurusheya: It is an axiomatic principle of the Vedics that the Vedas are not the creation of any being, whether human or otherwise. That is they are Apaurusheya. Creation by a being, human or otherwise is called Paurusheya. The Vedas exist since the beginning of times. They were received by Brahmadeva (the creator) when he was to create the world. The Rishis who are associated with their mantras are actually the seers (Drashta) to whom the particular mantras were revealed. The individual Rishi is called the Drashta of the respective Richa (Vedic hymn) and mantras of the Vedas e.g. the famous Gayatri mantra was revealed to sage Vishvamitra, its preceptor (Drashta).

Apta-vakya is the avowal of something by authorities like the Seers, Rishis etc. Aradhya, Devata/Daivata: Aradhya Devata/Daivata, means the one deity to whom one offers very special worship, trying to become one with it, in mind, body and soul with a view to attain to its Parama-dhama. It is a deity so chosen by a Hindu/Vedic follower. It can be other than the Kuladevata (a deity hereditarily worshipped as the presiding deity of a family, Kula) and other Gods and Goddesses whom he may be worshipping routinely.

Ardhamatra, OM: 'OM' has three distinct syllables, 'A' - (ॐ), 'U' - (उ) and 'M' - (म्). These are called the three Padas or the three Matras of the Atman. The fourth Pada is the unpronounced syllable. These four Padas respectively correspond to the Jagrita, Svapna, Sushupti and the Turiya states of the Atman. The first three Matras are represented in the Linga-deha by the Shat-chakras up to and including Ajna-chakra. Mooladhara and Svadhishtthana chakras represent the Matra 'A'. Manipur and Anahata chakras represent the Matra 'U'. Vishuddhi and Ajna chakras represent the Matra 'M'. Its implications are that when the Kundalini is in the first two chakras, the Atman is in the Jagrita state. In the next two chakras, the Atman is in the Svapna state; and in the last two of the Shat-chakras, it is in the Sushupti state. The real state of the Atman starts from the point of onward of Ajna-chakra after the Kundalini crosses or pierces the Brahma-granthi. It is the fourth state known as the Turiya state. In the first three states, the Manasa has its full faculties at command. However as the Kundalini enters the region beyond the Ajna-chakra, it starts losing this aspect

and allegorically it is said that it has only half its faculties at command. This is what is theoretically called the *Ardhamatra* of 'OM'.

Ardhamatra, subdivisions: The famous seven or nine subdivisions of the *Ardhamatra* (*Karana Deha*) which coincide with this region of *Turiya* are: *Bindu*, (*Ardhendu*), *Nirodhika* (*Bodhini*, *Nibodhini*, *Rodhini*, *Nibodhini*), *Nada*, *Maha-nada* (*Nadanta*), *Vyapika*, (*Shakti*), *Samana* (*Samani*) and *Unmani* (*Unmani*) as narrated in the book '*The Serpent Power*' (pp425) by Sir John Woodroffe. These are the regions of the *Karan-deha*. *Unmani* is described as the *Seventeenth Kala*, the granter of liberation. The element of *Manasa* becomes progressively halved at each of these nine states e.g. at *Bindu*, it is $\frac{1}{2}$, *Ardhendu* $\frac{1}{4}$ th, *Nirodhika* $\frac{1}{8}$ th, and *Unmani* $\frac{1}{504}$ th of its original aspect. Proportionately, the *Yogi* loses sight of the world and becomes immersed in the *Samadhi* of which the *Unmani* is the last stage, extending into the *Mahakarana-deha* on *Manasa* becoming null.

Ardha-nari-nateshwara: Symbolic form of the world of reality, *Shiva* and *Shakti* together as equals; half the body, right-hand side that of the male, *Shiva*; and the other half, the left-hand side, that of *Shakti*, the female.

Arya Satyas: The essential principles of the Middle Path of *Buddha* are called the *Arya Satyas*.

Asamprajnata Samadhi: The highest aspired for state of *Patanjala Yoga*, in which the *Yogi* loses all context of his self and becomes one with the Ultimate Principle. It is the *Samadhi* of the highest state which is attained without *Dharana*, *Dhyana* and *Samadhi* upon a *Dhyeyya* of any object or concept or principle whatsoever.

Asana means the *Yogic* posture of the body and limbs which helps best in meditation.

Asat means that which is unreal. These words are almost always used in the context of the various entities like the *Brahman*, the *Maya*, the *Prakriti* and other elements of cosmic nature e.g. The *Brahman* is *Sat*; the *Maya* is *Asat*, etc.

Ashrama: The *Vedic* followers are enjoined upon to lead their life sub-divided into four phases according to their age. Their duties and obligations of each phase have been specified in their religion. The four phases known as *Ashramas* are named as the *Brahmacharya*, the *Grihastha*, the *Vanaprastha* and the *Sanyasa*.

Ashta-maha-siddhis: There are many *siddhis* attainable by *Yogic* practice. *Patanjali* has devoted many *sootras* and a separate chapter in his *Yoga-sootras* named *Vibhuti-pada*, to the *Siddhis*, called as *Yoga-vibhutis* by him. The *Siddhis* are obtained by *Samyama* i.e. the perfected practice of *Dharana-Dhyana-Samadhi*, all in one and upon the same object. Chief amongst them are eight *Siddhis*, attained only by the great *Yogis*. These are called the *Ashta-Maha-Siddhis*: *Anima*, *Mahima*, *Garima*, *Laghima*, *Prapti*, *Prakamya*, *Ishitva* and *Vashitva*. As a matter of curiosity, a student may know what each of these *Yogic* powers is capable of doing. However, Saint *Dnyaneshwar* has warned the *Yoga* students not bother about *Siddhis*. They are useless and delusional. They stop the *Yogi* in his track. The attainment of the goal of *Yoga* is very much delayed if one runs after the *Siddhis* and becomes entrapped in their lure.

Ashtavakra, sage: He got his name from the fact that his body was bent out of shape at eight points in limbs. *Ashtavakra*'s dialogue with the king *Janaka* is a very famous exposition of *Brahma-vidya*, called the *Ashtavakra-gita*.

Ashwattha: The Banyan/ Pippala tree.

Astika means Believer of the *Vedic* creed; also believer in *Dharma* and various Deities of *Hinduism* which is a religion based upon polytheism

Asuri Sampada: Literally, 'Wealth of *Asuras*, the Demons'.

Atindriya means beyond the grasp of the physical senses.

Atma-bodha/*Swatma-bodha*: The conscious understanding and identification of the self with the *Atman*.

Atman: In the limited context of a person, it is the individual soul. In the extended context, it is the primal entity that pervades the entire world and its beings, things etc. The term has to be interpreted by reference to the context of its use. *Atman*, *Vishvatman* and *Paramatman* are the terms that are used in this context to distinguish between three levels of the *Atman*.

Atma-nivedanam is the highest form of *Bhakti* as per the *Bhakti* schools. *Shrimat Bhagavata* speaks of nine kinds of *Bhakti*: *Shravanam*, *Keertanam*, *Vandanam*, *Archanam*, *Pada-sevanam*, *Dasyam*, *Sakhyatvam*, and *Atma-nivedanam*. *Narada Bhakti Sootra* calls it *Para-Bhakti*.

Atma-roopa means He is in the form of the *Atman*.

Aupadhika Bheda-Abheda-vada: *Bhaskaracharya*'s doctrine is a variation of the other doctrines of *Bheda-Abheda*. Since it brings the concept of the *Upadhi* in the picture to explain the duality of the *Brahman*, it is distinguished from the other doctrines of *Bheda-Abheda* by calling it *Aupadhika Bheda-Abheda-vada*.

Aupadhika means relating to *Upadhi*.

Avadhoota is a *sadhu Yogi* who has attained stainless purity of the *Self*, by washing away the afflictions of the body, mind, and soul, and who has become free of the cycle of birth and death. *Avadhoota* literally means 'washed clean' (of the *Samskaras* of *Maya*, thus being back into the stainless glory of the *Atman*).

Avastha means state. See also *Bhava*.

Avatara means an incarnation of the *Lord* in bodily form.

Avayavi means having limbs.

Avesha: See *Bhava*.

Avidya means *Ajnana*.

Avikrita (root word *Vikara*): These are philosophical terms. *Vikara* means change, mutation. *Prakriti* is in its *Avikrita* form when *Vikaras* i.e. its mutation into various *Tattwas* has not taken place in it. When the *Vikaras* like *Manasa*, *Mahabhootas* etc. set into it, it is said to be in the *Vikrita* form. In short, *Avikrita* means without a change, in the original form. *Vikrita* is its antonym.

Avikrita Mahat-tattwa is *Prakriti* in its original state.

Avirbhava: See *Bhava*.

Avishkara: See *Bhava*.

Avyakta and *Vyakta* refer respectively to the non-manifested and the manifested forms of the *Parama Tattwa*.

Avyaktopasana and Vyaktopasana: Upasana means worship. Avyaktopasana means the worship of the Avyakta. Vyaktopasana means the worship of the Vyakta. Vyakta and Avyakta refer respectively to the manifested and the non-manifested forms of the Parama Tattwa.

Avyayi means non-depleting, non-expending.

Avyayi Siddhanta means the doctrine that the Brahman remains as it was even after transforming into the world of phenomenon.

Ayamatma Brahma: 'This Atman is the Brahman'.

Baba Maharaja Arvikar was a modern-day saintly figure from Maharashtra. He is very famous for his great composition, Divyamritadhara (3 Volumes), in Marathi language. He fully expounds in it the Yoga and the Bhakti of Gita as reflected in Dnyaneshwari, 12th chapter.

Babaji is an honorific for a sadhu.

Badarayana: Vyasa is also known as Badarayana.

Baddha: Opposite of 'Mukta'.

Bala means Force - the power to act.

Bali: He was the most powerful king of the Daityas (enemies of the Gods). He had conquered the entire universe and driven the gods into exile. In order to regain their lost empire, Indra entreated Lord Vishnu who took up the Avatara of Vamana, the dwarf Brahmin boy and went to the Yajna that king Bali was performing. Bali, revering him as a Brahmin, offered to give Vamana anything he wanted. His Guru, sage Shukracharya, cautioned him against Vamana. However, Bali was determined to honour his word, more so on knowing that his Aradhya Devata, Lord Vishnu was the one who was standing before him in the form of Vamana and seeking the grant. It all ended up by Vamana acquiring his empire as a grant and giving it to Indra. Bali was sent in exile to the Patala, a subterranean region, to rule over there. As a matter of rewarding his great Bhakta, King Bali, for the steadfastness of the word given, Lord Vishnu agreed to become his doorkeeper. Bali is regarded as one of the greatest devotees of Lord Vishnu.

Bandha: The Bandha is an internal bodily action that helps in the flow/retention of the Prana and the Apana in the desired direction for the Yogic processes of the Kundalini, its arousal and ascendance to the higher chakras. There are three Bandhas, the Moolabandha, the Vodhiyana (Odivana, Uddyana) and the Jalandhara Bandha in the yogic process.

Bandhas, three: There are three Bandhas - Moolabandha, Odivana (Vodhiyana) and Jalandhar. Each results in the internal Kriyas of the Pranas, which are part of the Pranayama Kriya and are to be learnt from the Guru. In the case of Pantharaja, these Bandhas and Kriyas are automatic without any conscious efforts on the part of the Sadhaka.

Bank-nala is so named because of its sickle-shape. It is a separate Nadi. However, some Yogis regard it to be the fag-end of the Sushumna shaped in the form of a sickle, near its meeting point in the Brahma-randhra. The half a gyration narrated in the book 'Autobiography Of A Natha Siddha Yogi' in an incident signifies traveling through the Bank-nala. More details of the Nadi have been given in that book.

Beeja-mantra: Every *Devata* and every *Tattwa* has a *Beeja*, a mystic syllable at its root. Its power is integrally linked to that *Beeja* which is, therefore, called its *Beeja-mantra*. It manifests into being through it and is controlled by it. The *Beeja* is itself the *Devata* at the micro-level. It has the power of a *Mantra* and it governs the *Beeja* enshrined *Mantra*. Woven into syllables, such a *Beeja* with the *Mantra* of that entity is most powerful e.g. *Klim* is the *Beeja* (-*Mantra*) of goddess *Kali*. A *Mantra* of the goddess *Kali* will be potent if it contains this *Beeja*, *Klim*. For further reference, please see 'Garland of Letters' by Sir John Woodroffe.

Bhairavi Brahmani: In the life story of *Shri Ramakrishna Paramahansa*, there is mention of this person, a *Yogini* of merit. She taught the saint certain *Tantric Sadhana* to perfect his knowledge of *Yogic* attainments.

Bhaiyya: In Maharashtra state, the local people usually call a north Indian as *Bhaiyya*.

Bhaktas and their *Bhavas*: The reference here is to the *Shrimat Bhagavata Maha-purana*. It is narrated therein that the *Gopikas* of *Gokula* (wives and daughters of cowherds of *Gokula*) were besotted with lust for *Shri Krishna*. *Kamsa* and *Shishupala* were his sworn enemies. *Vasudeva* and *Devaki* were his parents. *Nanda* and *Yashoda* of *Gokula* had brought *Him* up as their son, not knowing that he was not actually their son. These varied affiliations (*Bhavas*) are all equally acceptable to the Lord, although one would rather not prefer to have the *Bhava* of enmity to *Him* for obvious reasons.

Bhakti, states: Devotion to God. The states of *Bhakti* are categorized into the *Mukhya* and the *Vaidhi* (*Gauni*). The *Bhakti* of the highest order is called the *Mukhya* i.e. the principal state. The ordinary *Bhakti* is called the *Gauni* i.e. secondary or *Vaidhi*.

Bhartrihari was an ancient king of Ujjain, in present day Madhya Pradesh state of India. In his earlier part of life, he was given to luxuries and enjoyment. After the death of his Queen *Royale*, he grieved much and *Guru Gorakshanatha*, consoled him. *Bhartrihari* then turned to the Path of *Yoga* and attained the status as one of the great *Navanathas*

Bhashyakara: Literally a commentator. Here, it means the commentators on *Gita*, those preceding Saint *Dnyaneshwar*.

Bhaskara and *Nimbarka:* Two eminent *Vedantins* who propounded a sort of doctrines bridging between the extremes of *Adwaita* and *Dwaita* doctrines. Their doctrines are known as the *Dwaitadwaita-vada*.

Bhava, Avishkara, Avirbhava, Avesha, Avastha: The state of being in *Samadhi*. Some mystiques, in that state assume the natural stance of their *Aradhya Devata*. Others may have some singular state of mind, not commonly held by them. For example, Saint *Shri Ramakrishna Paramahansa* used to have the *Bhava* of *Kali Maa*, his deity. *Bhava* (भाव) means 1. State of feelings, emotions, *Chitta*, mind etc. in general 2. *Bhava* (भव) means *Samsara*, the World.

Bheda means difference.

Bheda-Abheda-vada: It is the postulation that the *Ultimate Reality* exhibits the aspects of both the *Bheda* and the *Abheda* which are inherent to it.

Bhikkhu/s, Bhikshu/s and Shramana/s: Buddhist monks who have taken the vow to follow Buddha's dicta are called *Bhikkhu/s, Bhikshu/s and Shramana/s*. *Bhramara* is a kind of Indian hexapod insect and it is famous for its skills of wood-boring. When flying around, it makes a sound like 'goon-goon-goon' that is called *Bhramara-gunjana*. It resembles the high pitch low frequency chanting of 'OM'. When a *Yogi* reaches at the *Bhramara-gumpha*, he starts hearing the *Anahata-nada*. Ultimately, after hearing tens of thousands kinds of *Anahata-nada* sounds, the *Yogi* attunes automatically to the famous ten sounds, called the *Dasha-nadas*. These *Nadas* ultimately culminate into that of the *Bhramara-gunjana*, the subtlest of the *Anahata-nadas* and the final. Many *Yoga* teachers teach the practice of chanting the 'OM' resembling this ultimate sound in the hope of awakening the *Kundalini* and quickly raising it to its highest state i.e. to the *Bhramara-gumpha*. However, that is not a sound practice to awaken the *Kundalini*, although it has its own merits of attuning the mind and the body of the practitioner to a gross tranquil state.

Bhroo-madhya means the centre at which the eyebrows meet above the eyelids. *Bhroomadhya, Coccyx, spinal cord, Crown of Head etc.*: These and like terms are used in the yogic context only to denote the corresponding region of the *Sookshma Deha/ Linga Deha*. The statement that '*Sushumna* starts at coccyx' does not mean that it starts at the physical part coccyx of the gross body. It is the region in the *Sookshma Deha* corresponding to the coccyx that is to be taken instead. Every bodily part has a representative place in the *Sookshma Deha* to which it is connected by certain mystic force that governs the said gross bodily part. This is a way of describing locations in the *Linga Deha* with reference to the corresponding parts of the gross physical body. Dr. Rele and many other novices have misunderstood this *Yogic* parlance to take such references to mean actual bodily parts like coccyx, spinal column, Crown of the head, *Bhroo-madhya* etc. Students of *Yoga* need to take a serious note of this matter and never confuse the places in the subtle body with the corresponding physical body parts.

Bihari means a resident of Bihar state from India.

Bindu: As we learn from the *Tantra* texts, every *Chakra* has the four elements of the *Nada*, The *Bindu*, the *Kala* and the *Jyoti*. These are subtle concepts and may be explained in the proper context appropriately. Apart from the *Bindu* in the *Ajna chakra*, another phase on the *Sushumna Path*, called the *Bindu* is just above the centre of the *Ajna chakra*. The *Bindu* within a *chakra* should not be confused with the *Bindu* above the *Ajna-chakra*. They have different locations as well as different aspects. The two *Bindus* (in the *Ajna Chakra* and the one above it) are almost coincident. The *Yogi* who has already gone to the *Ajna chakra* and trying to pierce it finally, may centre his *Drishti* upon the *Bindu* phase next to the *Ajna chakra* but any of the two *Bindus* serve the same purpose in the *Yoga-shastra*, because of their atypical location.

Bodha Gaya: Buddha became enlightened while he was meditating under a *Pippala* tree (which is later on, famously called the *Bodhi* tree) at a place known as *Bodha Gaya*, in India.

Bodha means enlightenment.

Bodha: Realization

Bodhi is the state of enlightenment, in Buddhist religious terms.

Brahmadeva and Lord Shri Krishna, Shrimad-Bhagavata story: It goes like this: **Lord Brahmadeva** did not believe that **Shri Krishna** was the full-fledged **Avatara** of **Lord Shri Vishnu**. In order to test him, he devised a stratagem. When all the cowherd friends of **Shri Krishna** had gone to the forest for grazing the cows, he hijacked them all by his *Maya-shakti* and confined the entire herd and the cowherds in an impregnable cave for one long year. To his utter surprise, **Shri Krishna** assumed the forms of every cow and cowherd so hijacked, with all their trappings like bells, sticks, dresses and other trinkets. After following their normal pastoral routine, the herd with the cowherds, led by **Shri Krishna**, returned to **Gokula**, their village. No one was any the wiser to the matter. Even the calves of cows were more attracted to their mother cows than usual, because of the attractive power that **Shri Krishna** wields who had taken their mothers' forms. This routine went on for a whole year. Ultimately, **Lord Brahmadeva** realized that he was mistaken in assuming that **Shri Krishna** was just another mortal like all the rest. He surrendered Himself at the feet of **Lord Shri Krishna**, praying to *Him* for mercy and begging for *His* pardon. Later on, **Shri Krishna** merged all the forms *He* had assumed of the cows, cowherds etc. into their original forms and they all returned to **Gokula**. However, even the cowherds who were made to disappear by **Brahmadeva** and confined to the cave for one whole year did not carry any memory of their separation for a long year and everything went on in **Gokula** as before.

Brahma-granthi: See *Granthi*.

Brahmaloka: The residence of **Lord Brahmadeva**, where the *Brahma-jnanins* go after their bodily demise.

Brahman: The Ultimate Principle in Vedantic dogmas; the supreme principle.

Brahmanda: It is as limitless as the *Para-brahman*. The *Brahmanda* means the *Pinda*, the *Anda* and the *Brahmanda Dehas* of the entire universe, along-with those of the beings' four *Dehas*. It is so variegated that **Lord Shri Krishna** said in the 10th chapter that '*Nantosti mam divyanam vibhootinam parantapa*' (*Gita* 10-40). *He* cannot count its expanse. *He* demonstrated it symbolically to *Arjuna* during the *Vishva-roopa-darshana*, as narrated in the 11th chapter of *Gita*.

Brahma-randhra: The infinitesimal place at the *Brahma-randhra* / the point at the top of the *Murdhni-sthana*. It is to be understood in the light of the *Shakha-chandra-nyaya*, meaning indicative and not definitive.

Brahma-teertha is a small about one sq. cm. size space in the centre of the cup of palm. The holy water at the time of *Sandhya-vandanam* is taken inside it for sipping. The sip of water, sanctified by *mantras*, is called *Achamanam*.

Brahmavadina/s: Those who believe in the *Brahman*; and broadly speaking: 1. those who are stationed in the *Brahman*; 2. those who desire to attain to the *Brahman*

Brahma-vidas: It literally means the enlightened souls, those who really know the *Brahman*.

Brahma-vidya: It is the science and the practice of attaining knowledge of the *Brihadaranyaka* is name of an *Upanishad*.

Brihaspati: The God of all the *Vedas* and *Vidyas*, appointed as the chief *Purohita* (Chief priest) of the *Devas* to conduct their *Yajnas* and other sacred rites.

Chaitanya means the quality which brings life into existence. It is distinct from the *Jada* i.e. gross matter and energy alone, which constitute the mundane universe i.e. the *Jagat*.

Chakora: A mythical bird, living off the rays of the Moon.

Chakshu: Sense of sight, eyes.

Chandra means the Moon;

Changadeva was a *Yogi* reputed to have lived on for 400 years, defeating death several times. With his *Yogic* prowess, he used to station his *Pranas* at the *Brahmarandhra* (in the *Brahmanda*) when he perceived that his death is coming. After the appointed hour passed, he used to bring the *Pranas* back into the body, as usual. He had tried to awe Saint *Dnyaneshwar* with his *Yogic* prowess while visiting him by riding upon a tiger with a serpent as the whip. Saint *Dnyaneshwar* and his siblings were sitting upon a dilapidated wall at that time. Folklore is that Saint *Dnyaneshwar* went to meet him asking the wall to move over towards *Changadeva*. On seeing the superior *Yogic* prowess of Saint *Dnyaneshwar* of command over even the immovable wall, *Changadeva* bowed down to him and became a disciple of Saint *Dnyaneshwar*'s sister *Muktabai*. *Muktabai* gave him the *Jnana* much sought after by *Yogis* like *Changadeva*, who can merely have a command over *Pranas*. The story shows that attainment and *Mukti* are still far ahead as the final goal for the mere *Hathayogis*, even like *Changadeva*.

Chetan is that which is endowed with life, a manifestation of the *Chit*.

Chetana: *Gita* names the 24th *Tattwa* as the *Chetana*, the property of *Chaitanya*. The *Chetana* connotes the force required to endow life and activity to the *Sanghata* of 22 elements noted above. In other words, it is the *Chidabhasatmika Dharana-shakti*.

Chid-Anu means an atom of *Chit* i.e. a miniscule existence of the *Chaitanya*.

Chidabhasatmika Dharana-shakti: The *Advaita* dogma of *Shrimat Shankaracharya* does not recognise that the *Chaitanya* actually comes into being in the form of a *Jeeva*. It regards the *Chetana* activating the *Pinda* as a mirror reflection, an *Abhasa*, of the *Chaitanya*, the *Chit*. Hence, in other words, *Chetana* is the *Chidabhasatmika Dharana-shakti*, sustaining the life and action in *Jeeva*.

Chidganga: The Ganga of the *Chit*, *Chaitanya-ganga*.

Chid-ratna literally means a jewel that is most invaluable, the unique *Jewel* made of *Chit*, a personification on Lord *Shri Krishna*.

Chid-vada is the doctrine which supports the view that everything is *Chit* in the *Jeeva - Jagat - Ishwara Triune*.

Chidvilasavada: *Dnyanadeva*'s philosophic doctrine is coined as the *Chid-vilasa-vada* by some scholars.

Chin-mayi means full of *Chid* or *Chaitanya*. This aspect is distinct from the Gross i.e. the *Jada* - the matter state of objects in the universe.

Chit refers to what is the *Chaitanya*.

Chokhamela, saint: Chokhamela was a saint from the Mahar caste of the then untouchables. He was an ardent devotee of Lord Panduranga of Pandharpur. His wife and some family members were, too, similarly devoted to the Lord. They were all great saints from Maharashtra, credited with composing many Abhangas, full of Bhakti. It is said that he died when employed as a forced labourer at Mangalvedha by the Bahamani Sultanate. The work under construction collapsed burying with it many unfortunate labourers, including saint Chokhamela. An anecdote says that Saint Namadeva went in search of his body after his accidental death. All he could get were his bones. Saint Namadeva could identify his bones because when held any bone of Saint Chokhamela near his ear, he could hear the name of Lord Vitthal resonating through each bone. Today the Samadhi of the great saint is at Pandharpur, in front of the main entrance to the grand temple of Lord Vitthal.

Coccyx: See Bhroo-madhya.

Crown of Head: See Bhroo-madhya.

Dahara-vidya: The alternate name for the Brahma-vidya.

Daivi Sampada: Literally, 'Wealth of Devas, Gods'; virtues.

Dakshina means an offering usually in the form of cash or gold. It can be of any other valuables, including cows etc. It is given to a Brahmin, a Saint or any holy person while taking their Darshana and seeking blessings. It is a custom amongst the Hindus never to go empty-handed for the Darshana of a God (Deva), a guru, a Brahmin (Dwij) or a saint (Prajna).

Dana means alms given in the discharge of Vedic duties.

Darbhasana: A small seating mattress made up from Darbha, a kind of grass regarded as pure and sacred.

Darshana: 1. Philosophy, 2. Realization of the Truth, 3. visiting a deity, or a saint or his Samadhi.

Darshanakara: Original thinker and propounder of a Darshana

Dasha-bhuja means having ten arms.

Dasha-nadas: Yoga-shastra mentions ten Nadas i.e. Anahata sounds in particular; inter alia, the sounds of the conch shell, the Veena, the flute, and the Sarangi etc. These Nadas are the Brahma-nadas i.e. the Nadas emanating from the Brahman Itself that a Sadhaka hears as he approaches It.

Deeksha literally means initiation into any activity at the hands of an adept for furtherance of knowledge and attainment of a given goal etc. In this book, unless otherwise stated, Deeksha means an initiation of a novice into the Yoga discipline; initiation that can be for entry into a Pantha, Sanyasa, or the discipleship of a Guru.

Dehabhimana: Literally, pride over the body of self. Here it means the clinging to the desires and pleasures of the body-mind-Chitta complex and entertaining it.

Desha: Actually, by this term, Patanjali means the place or location upon which the Dharana is to be held. The subject of the Dharana is distinct from its Desha. It is called the 'Dhyeyya' e.g. the Dhyeyya may be Lord Shri Krishna and the Desha may be the garden of Vrindavana or the Antahkarana of the Yogi himself.

However, in general since both are concurrent, we are using the terms interchangeably to describe the *Dhyeyya* with its *Desha*, as '*Desha*' or *Dhyeyya*. *Dharana*: See *Samyama*.

Dharma: 1.Taken in the context of a religion, it is the performance of pious deeds as per the *Vedas*, 2. Properties or characteristics of an object.

Dharma-megha Samadhi is the state of *Samadhi* in which the *Yogi* ceases to desire any benefit out of *Yogic* powers called the *Siddhis*.

Dhatu: As per the *Ayurveda*, the human body is constituted of the seven *Dhatus*, namely, *Rakta* (blood), *Mamsa* (flesh), *Majja* (nerves), *Asthi* (bones), *Meda* (fat), *Nakha* (nails) and *Kesha* (hair).

Dhatuamyavastha: When the seven *Dhatus* or elements, along with the proper state of the three basic *Doshas* (literally defective conditions) of *Kafa*, *Vata* and *Pitta*, are in a harmonious state leading to perfect health, that state is called the *Dhatuamyavastha*.

Dhyana: See *Samyama*.

Dhyeyya: The subject of *Dharana*, *Dhyana* and *Samadhi*.

Dik, *Kala*, *Dharma*, *Adharma* and *Akasha* have different meanings in Jainism than the *Vaisheshika* and the *Nyaya* doctrines.

Discerning Intellect: In the words of *Gita*, the *Vyavasayatmika Buddhi*.

Divya means shining, glorious.

Dny: For brevity, *Dnyaneshwari* will be referred to as '*Dny*'.

Dravya literally means substance, material. In the *Vaisheshika* and *Nyaya* doctrines, it means constituents or elements of the Universe.

Drashta means the silent observer, a characteristic of *Purusha*.

Drishti, *Bahya* and *Antar*: While meditating, the *Yogi* can centre his eyes upon either of the two (a) The outward sight looking at objects outside called the *Bahya-drishti* and (b) The inward sight looking at imaginary objects inside his own body called the *Antar-drishti*.

Drishya: That which is the object of observation is called the *Drishya*. It literally means the *Jagat*, the universe.

Duhkha: 1. It is the opposite of *Sukha*. Broadly it means displeasure, dissatisfaction, bondage to wants and desires, adversities, discontentedness, sorrow, misery, pain. 2. In another context, the term implies the non-attainment of ultimate pleasure which one experiences by immersing into *Samadhi*, dissatisfaction over non-release from the cycles of *Karma* and births, non-attainment to *Moksha*.

Duhkha Nirodha: Stopping the train of *Duhkhas*.

Duhkha Samudaya: Aggregate of all kinds of *Duhkhas*

Dvaraka is a small town in Saurashtra region of Gujarat state in India on its west coast. The original *Dvaraka* was created by Lord *Shri Krishna* upon a land sought from the sea. It became the capital city of the *Yadavas*. After *Shri Krishna*'s ascension to his heavenly abode, the town is said to have been submerged in the oceans. The present *Dvaraka* is a place for worshipping *Shri Krishna* near the legendary *Dvaraka*. Saint *Meerabai*, the ardent devotee of *Shri Krishna*, Queen of *Rajputana*, is said to have vanished into the idol of *Shri Krishna* at *Dvaraka* at the time of her departure to heavenly abode.

Dvesha: 1. It means hatred of something. Man either craves a thing or hates it. Rarely one remains neutral. 2. Antonym of *Raga*.

Dwaita is the Principle of Duality which differentiates between the Universe, the individual Soul and the Supreme Consciousness.

Dwaita-adwaita-vada, Bheda-abheda-vada, principles: These are just the different styles of naming the same types of Schools which postulate that the same Ultimate Reality exhibits both the aspects of the *Dwaita* and the *Adwaita*.

Dwaitin means one who subscribes to the principle of Duality (the *Dwaita-vada*)

Ekadashi means the eleventh day of every Lunar *Paksha* (fortnight). These fortnights (*Pakshas*) are known as *Shukla* (the fortnight of waxing moon) and *Krishna* (fortnight of waning moon). A Lunar month comprises of a *Shukla Paksha* followed by a *Krishna Paksha*.

Ekgarata: Literally one-pointedness; here it means the supreme concentration of the mind and the *Chitta* upon the *Dhyeyya*.

Ekanatha, Saint: He was a medieval saint of Maharashtra, from Paithan, near Aurangabad. He was the disciple of *Janardana Swami* - the in-charge of *Fort Devagiri*, near Aurangabad in Maharashtra. *Janardana Swami* was a highly accomplished soul who was an ardent devotee of Lord *Shri Dattatreya*. Saint *Ekanatha* is famous for many religious compositions, chiefly his *Abhangas* and commentary on the *Eleventh Skandha* of *Shrimad-Bhagavata Maha-Purana*. Saint *Ekanatha* is credited with discovering the then long forgotten place of Saint *Dnyaneshwar Maharaja's Samadhi* place at *Alandi*, near Pune. He also arranged for its maintenance and built a well near the *Samadhi* place for the pilgrims. He is credited with having been invited by Saint *Shri Dnyaneshwar* into his *Samadhi* site and asked him to rediscover the original composition of *Dnyaneshwari* and bring it before the public. He did execute that work satisfactorily and the present copies of *Dnyaneshwari* appear to be based upon his version of *Dnyaneshwari*.

Gagana, Akasha and *Kha* are the common terms used to denote one of the phases of matter in the doctrine of *Pancha-maha-bhootas*. We may call it '*Ether*', a more familiar western term. However, *ether* differs from the concept of *Akasha Tattwa*.

Gagana-Brahman literally means the ethereal form of *Brahman*.

Gajanana Maharaja of Shegaon was a highly respected saint from Maharashtra's Shegaon in Vidarbha region. He was an accomplished *Yogi*. Many people flock to his *Samadhi* at Shegaon annually. His *Padukas* are taken out on an itinerary of the state of Maharashtra once a year and many devotees take their *Darshana*.

Gandha, Ghrana: Sense of smell, nose

Ganendra: Literally, the *Indra* of the *Ganas* (the congregation of followers of Lord *Ganesha*), *Ganesha* as the King of the *Ganas*.

Ganesha Atharva-shirsha is the mantra incantation for God *Ganesha* or *Ganapati*, as he is variously called. It is called as an *Upanishad* by the rishi who composed it. It is regarded as the ultimate of all the prayers to god *Ganesha*.

Gautama Buddha: He was the well-known founder of the Buddhist religion.

Gayatri is the Vedic goddess of Brahma-jnana. She has three forms: Gayatri in the early hours before the dawn; Savitri in the mid-noon and Sarasvati in the evening after dusk. Incantation of the Vedic Mantra which appeared to sage Vishvamitra is prescribed for offering of daily three times prayer to her which is the famous 24 syllable Gayatri mantra: 'OM Bhuh OM Bhuvah OM Suvah OM Mahah OM Janah OM Tapah OM Satyam; OM Tatsaviturvarenyam Bhargodevasya dhimahi; dhiyoyonah prachodayat; OM Apojyotirasomritam brahmabhurbhuvahsvaram. It does not yield any fruit for the devotee. On the contrary, it is regarded as sinful not to pay the required oblations to her and Savitru (the Vedic God of brilliant shining Teja, literally taken to mean the Sun. The Trikala Sandhya i.e. the prayer and recitation of Gayatri mantra, along with offering of oblations to Gods in the Homa (i.e. The Vedic sacrificial fire) are a daily must for those who have been initiated into the heart of Vedic practice since their Upanayanam.

Gayatri mantra, its verbatim meaning: Its verbatim meaning is that: 'We are contemplating upon (meditating upon, doing Dhyana of) that brilliant Sun, the most brilliant Sun of all the Suns, upon its Teja, the supreme powerful Divine Light.' The real hidden meaning is that: 'We are meditating upon (Doing the Dhyana of) the Teja i.e. the brilliant Divine Light of the all-powerful and supreme Atman. Let Him lighten our intellect so that we can perceive Him.' The Dhyana that is recommended for the Gayatri mantra recitation is that of Prakasha i.e. Light. Hence it is a Prakasha Dhyana.

Ghee: To make it, butter is heated to boiling point. It is also called clarified butter. Indians use it in food items and as fat. Cow's ghee is very special as it is used in all the offerings to Gods, including for Yajnas.

Gita-bhashya means a commentary on Gita, in particular by Shrimat Shankaracharya.

Golden Seventh Octave: This term is used here to distinguish the musical notes in it from those of the normal musical octave. In India, the Gandharvas and the Kinnaras, kinds of celestial beings, are regarded as the topmost quality of musicians. They are said to be singing for the Gods in the Heavens. Their music and lyrics are in what is called as the Golden Octave or the Seventh Octave. There is a sub-branch of the Vedas, devoted entirely to the art and science of music, both vocal and instrumental, classical music systems etc. It is known as the Gandharva-veda, an Upa-veda of the Sama-veda.

Golhata-chakra: The same as Kolhata-chakra as we have referred to it so far.

Gomukhi: A saffron-cloth rosary-bag

Gopalas and Gopa literally mean cowherds. Here the pointer is toward the cowherding companions of Shri Krishna's childhood from Gokula, the village where he was spending his childhood as son of Gopa Nanda and Gopika Yashoda. Gopika means the female from Gokula.

Granthi, Chijjada: Chijjada literally means 'Chid+Jada', meaning the two: the Chit and the Jada. Granthi means a knot, symbolic of bondage to, of, or between something and the other. The Chijjada-granthi is the symbol of bondage of the Chit with the Jada, meaning that of the Atman to the phenomenal world.

Granthi, Vishnu-granthi, Rudra-granthi and Brahma-granthi: Granthi literally means a knot. They are the knots in the Sushumna Path that have to be pierced by the force of the rising Kundalini for the Yogi to ascend to higher strata.

Guhyini Nadi: It is a secret Nadi which traces its path as follows: From the Pinda to Sahasrara chakra (Mooladhara chakra to Sahasrara chakra, without taking the path of intermediate chakras); i.e. From Ajna chakra (probably to Brahma-randhra to Ashta-dala-kamala) to Maha-shoonya to Bhramara-gumpha Gulabarao Maharaja: He was a saint from Vidarbha region of Maharashtra. He was born blind. Still he learnt the Shastras and the Vedas just by hearing once. He is reputed to have been endowed with phenomenal memory and grasping capacity. He used to always don the female's dress and ornaments and assume the Madhura Bhakti Bhava towards Lord Shri Krishna, saying that in an earlier birth, he was one of His retinue of Gopikas of Vrindavana. He used to regard himself as the adopted daughter of saint Dnyaneshwar. He composed many books on Adhyatma-shastra, both in Marathi and Sanskrit.

Guna, Shuddha: Generally speaking, none has any Guna in its pure form. Everything is supposed to have a mix of all these three Gunas, each in different proportions. The Gita lays much stress on the working of these Gunas, in the workings of beings, even that of the universe. For advancing on the path of Salvation, one has to progressively imbibe more and more of the Sattva-guna. That leads one nearer to the state called Shuddha Sattva Guna. Even the Gods do not have the pure Sattva-guna, leave alone humankind.

Gunas in general means attributes, qualities, properties, merit, excellence, properties. In particular, when referred in the context of Prakriti, Gunas means the three Gunas viz. Sattva-guna, Rajoguna and Tamoguna.

Gunas, three, are the Sattva-guna, the Rajoguna and the Tamoguna. The Prakriti is made of these three Gunas and works according to their mix. The individuals and objects having one of these Gunas are respectively called Sattvika, Rajasa or Rajasika and Tamasa or Tamasika.

Guna-sankeertanam: Sankeertanam means the act of worship by praising the Ishwara, reciting the stories of His Lilas, His birth as an Avatara, His deeds and singing His names. Guna-sankeertanam includes all these forms of worship but with special emphasis upon the virtues and the character of the Ishwara and His Avataras.

Guru Gita is one of the many religious texts named Gita e.g. Guru-gita, Avi-gita, Ashtavakra-gita, Shiv-gita, Ganesh-gita etc. Generally Gita means the most famous of these Gitas i.e. Shrimad-Bhagavad-gita from the Mahabharata, the dialogue between Lord Shri Krishna and Arjuna.

Guru-Charitra is a Marathi language book about Lord Shri Dattatreya's past few Avatars. It is widely read in Maharashtra by devotees of Lord Shri Dattatreya who like Shri Krishna, is regarded as a Jagad-guru.

Guru-kripa means the blessings of the guru.

Guru-pada literally means the Gurudom or the Guru-hood, the state of assuming the lofty throne of the guru. Its eligibility criterion is that the Yogi should be established at the guru-chakra in the ascent of the Kundalini of the Yogi. In that state, the Yogi is the universal Guru-tattwa, himself. Pada literally means a

position, a status. *Guru-pada* means the position of a *guru*. I am talking here of the real spiritual gurus, like the venerated Saint *Shri Dnyaneshwar*. My enlightened readers should always remember that, in these books, no reference is made to the general category of the 'Dime a Dozen' fake *Gurus*, except occasionally to expose them.

Guru-Paduka-Panchaka (Pancaka) has been translated by Sir Woodroffe as 'The Fivefold Foot-stool of the Guru'. The sandalwood footwear (*Paduka*) of the *Guru* is venerated in India as if it were the *Guru* personified.

Guru-paduka: Literally, the footwear made of sandalwood, silver or gold, with or without precious jewels ornamented in it, for the use of the *Sadguru*. In *Yogic* parlance, it is the twelve-petalled lotus situate in the centre of the *Sahasradala-kamala*. It is the place of the *Guru-tattwa*. Students desiring to learn more may refer to 'The Fivefold Foot-stool' (*Paduka Pancaka*) section of 'The Serpent Power' by Sir John Woodroffe.

Guru-tattwa is the universal *tattwa* (element) which is behind every action of *Guru* and disciple. All the individual *Gurus* and disciples are governed by it.

Hari, Krishna: Names of personal gods, the different forms and *Avataras* of Lord *Shri Vishnu*.

Hari-dhun is sonorous chanting of *Hari's* i.e. God's various names included in it viz. *Hari, Mukunda, Madhava, Govinda, Radha-Ramana* and *Gopala*. It is very popular among the devotees of *Shri Krishna*, especially in North India.

Hatha-yogi: Saint *Dnyaneshwar* actually does not use the term *Hatha-yogis*. He has used the word 'Hatthiye'/'*Hatiye*'. He says that '*Hatiye sanditi hoda, kadelaga*' (*Dny*, 6-56). The word can also mean 'an obstinate person'. The commentators on *Dnyaneshwari* are confused over its meaning. In the given connotation, it is taken that *Dnyaneshwar* means that the *Hatha-yogis*, who aim at the *Nirguna Nirakara Brahman*, without a *Guru* and not resorting to the formality of the *Saguna Dhyana*, find it very difficult to attain the stage of *Pratyahara*. This interpretation given here is in tune with the general narrative in the respective portion of *Dnyaneshwari* and in line with the *Gita Shlokas* connected with it, and the general principles of the *Yoga* science.

Himsa: Violent acts, opposite of *Ahimsa* (non-violence).

Hridayakasha: Literally, the *Akasha* at the *Hridaya*, heart. In *Yoga* context, it means the *Akasha* at the *Adhyatmika Hridaya*, the space from the *Ajna chakra* to the *Brahmanda* i.e. beyond the *Brahma-randhra*.

Ichchha-shakti: Will power

Ida, Pingala and *Sushumna* are the three main *Nadis* which are basically involved in the process of *Yoga*. The *Kundalini* in its active state passes through the *Sushumna* through the six main *Chakras*. It ultimately goes to the Crown *chakra* called the *Sahasrara-chakra*. The *Yogi* attains final stage of *Samadhi* on *Kundalini* reaching it.

Immortality, Kundalini Yoga: Very few *Yogis* can enjoy this kind of immortality that is signified by the total purification of their mortal and *Yogic* bodies. The *Kundalini-yoga* is the only way to attain that kind of immortality. Its culmination leads to such an immortality. Otherwise, the *Yogis* believe that one who reaches the *Ajna-chakra* becomes a *Mukta* by bathing into its *Mukta-triveni*

of Ida, Pingala and Sushumna. For them the need to ascend higher does not persist if individual Mukti is their only goal. Any Jeeva who reaches to the Brahma-loka, as it is, becomes Mukta at the end of the cosmic cycle when the Brahma-loka itself gets dissolved in Time.

Indrajala: The Vidya of creating something out of nothing; mass hypnotism.

Indriya/s means sensory organ/s.

Isha means Ishwara.

Ishtapoorta Karmas: Karmas which guarantee pleasures here and after death are called Ishtapoorta Karmas e.g. digging of wells and lakes and building temples for the general public etc.

Ishwara has different shades of attributes in each system of philosophy. For a better understanding of the term, one has to take up a deeper study of philosophy.

Ishwara-pranidhana is the meditation on the Ishwara by various methods.

Ishwara-vadin means those who believe in the Ishwara as the supreme reality.

Itihasa: Apart from the Vedas, Vedangas and Upanishadas, there are other scriptures of Vedic religion, like the Puranas, the Itihasa etc. The Ramayana and the Mahabharata are regarded as Itihasa Granthas (Books) since they are supposed to narrate the historical events as happened in the early past of the Vedic religious history.

Jada Bharata is a figure of Pauranika lore. Jada means thick skinned, a dunce with no intellect. Bharata used to behave like one such dunce, although he was an attained Brahma-jnani. Bharata was once abducted by a tribal chief who then offered him as a sacrifice to Kali, the tribe's goddess. The Goddess was very much displeased by the chief's action. She killed him by in her rage, saving Bharata.

Jada Bharata, King Rahugana: It is credited that Bharat revealed his true identity to king Rahugana who had employed him as one of the bearers of his palanquin, taking him for a fool. Out of compassion for small insects on the surface of the road he was carrying he palanquin, he started to walk higgledy-piggledy to avoid them from being crushed under his feet. The king was annoyed by the discomfort caused due to this as the palanquin was swaying too much to bear. He started scolding Jada Bharata for his way of carrying him. An interesting dialogue then ensued between the king and Bharata. The wisdom displayed by Bharata then convinced the king that he was indeed an attained soul, a Jnanin. He begged of Bharata to forgive him for having mistreated him. In return, Bharata bestowed the king with Jnana, as the story goes.

Jagadamba, as name signifies, is the 'Mother Supreme' of the world. She represents the primal trinity of the goddesses Maha-Sarasvati, Mahalakshmi and Mahakali. She manifests as Kundalini in the Jeeva. In the world, she manifests as the Vishva-kundalini. She is the procreatrix of the Universe and as such regarded as the Mother of the entire Creation.

Jagad-guru literally means the guru of all the beings. Shri Krishna is always regarded as the Jagad-guru. He being the one who endows all the beings with knowledge and wisdom for their all actions, including learning. 'Krishnam vande jagadgurum' is a dictum, depicting His position as such. Alternatively,

world renowned figures in the episcopal authority like Shankaracharyas of the four Peethas are also are designated as Jagad-guru. Some saints and others are also designated as Jagad-guru by their devotees, e.g. the Shankaracharyas and Saint Tukarama.

Jagat: The world at large, including the Jeevas.

Jalandhara, Bandha: The Bandha applied to the throat region. It attains the transcendence of the Kundalini to the Ajna chakra after piercing the Vishuddha chakra.

Janabai, saint: She was a very famous lady saint from Maharashtra state. She was at Pandharpur, working as a housemaid to the family of great saint Namadeva. She was an ardent devotee of Lord Shri Vitthal of Pandharpur. She is famous for the many poetic Abhangas of hers, full of Bhakti and giving hints upon Yoga. She talks in her compositions about the Lord coming to her help in the arduous routine chores of the household that she had to perform as a servant.

Janabai, Vachas: When the Jeeva reaches the Turiya state, the region of the other two Vachas starts viz. Pashyanti is the Bindu beyond Ajna-chakra and Para is the Nada, the original source of the world. Broadly speaking, Janabai is alluding to the states of Nada, Bindu, Kala and Jyoti when she says that the Soham-jyoti appears at the juncture of where all these meet.

Janmashtami was the day on which Lord Shri Krishna took Avatara on this earth as a son of Vasudeva and Devaki in the prison in which Kamsa, the vile, had thrown them. It was in the night of the eighth day of the waning moon (Krishna Ashtami) of the Hindu fifth month of Shravana. Saint Shri Dnyaneshwar, too, was born on the same calendar day of Janma-ashtami. Hence the Varakaris believe him to born with the Amsha of Lord Shri Krishna.

Jatakas are collection Buddhists' texts, comprising of the tales of Buddha's previous lives and births, his sermons etc.

Jatas: Hair tied in the form of a dome over the crown of head is called Jatas. The ascetics, the Rishis and the Munis, like Shiva always tie their hair in that form to avoid having to bathe the hair and wash them frequently. Additionally, they may apply the sticky juices of certain trees like the Banyan to make their tying dust and water-proof.

Jeeva: The individual soul is called the Jeeva.

Jeevan-mukti is salvation while living in this body, as juxtaposed to Videha-mukti i.e. Mukti after death. Realization in the Gita aims at Jeevan-mukti i.e. attainment to the Brahman while living in this same human body through Yoga practice.

Jeevatman and Paramatman: The terms Jeevatman and Paramatma mean and distinguish respectively between an Individual soul and the Cosmic Soul or the Cosmic Consciousness. They are generally not used flexibly or interchangeably.

Jeevatman, Parama: While the Jeevatman is the individual soul (Jeevatman), the Parama-Jeevatman is the Supreme soul which does not have the limitations imposed by the nature of the world upon Him.

Jihva: sense of taste, tongue.

Jijnasa means the spirit of enquiry.

Jnana: Knowledge; the knowledge of the *Swaroopa*; absolute knowledge of the Ultimate principle. It is an objective of a person on the path of renunciation. It is the attribute that bestows upon one the knowledge of one's identity with the *Brahman*.

Jnanagni: Literally, the fire of the *Jnana*.

Jnana-khandana: It literally means refutation of *Jnana*.

Jnana-mayi, Jnana-maya: The aspect of awareness of own consciousness and knowledge of 'The Cosmic Consciousness'.

Jnana-yoga: The quest, and its fulfilment, for the direct knowledge of the Ultimate principle

Jnaneshwar, Jnaneshwari: Alternatively spelled as '*Dnyaneshwar*' and '*Dnyaneshwari*'.

Jnata means one who knows, conscious, a characteristic of *Purusha*.

Kadi-mata: The Tantric practice of *Yoga* is divided into many schools. The most prominent amongst them are the *Hadi-mata* and the *Kadi-mata*. Their theories on the *Yogic* practices and *Kundalini* arousal and its ascent to the *Sahasrara* chakra etc. are different from each other.

Kailasa is the residence of Lord *Shiva*.

Kaivalya is the state of attainment to the *Brahma*. It is the supreme state of *Mukti* i.e. liberation from the bondages of the *Prakriti*.

Kala (कला) here refers to a state. *Ishwara-kala* means the state of *Jeeva* in which he is akin to *Ishwara*. The same applies for *Sadashiva-kala*, etc.

Kala (काल): See *Dik*.

Kalasha is the vessel, made of copper, in which the sacred waters for propitiation of *Varuna* god are poured into, to be consecrated with *Veda* mantras for *Kalasha-poojana* which is a necessary part of all *Poojana* in the *Vedic* rites of Hindus. Mango leaves are placed at the mouth of the vessel, with a non-shredded coconut placed at its top. The *Kalasha* is then anointed with *Haridra* (turmeric powder) and *Kumkum* (vermilion, *Sindoora*) and sandalwood paste etc. before taking up its *Poojana*.

Kali or Mahakali is a form of *Shakti* which is terrifying in her form, stark naked, with a garland made of decapitated human heads and severed human hands around her neck, dark complexioned and tongue bloody red with sipping of blood. She carries a trident in her hands as a weapon and laughs in a demoniac manner at the destruction She has wrought around. She is depicted with her foot pressing down upon a subdued *Shiva*'s chest, lying flat upon his back on the ground and the trident raised in her hands to pierce Him. She is the goddess of *Laya*, of annihilation of the *Creation*. In a way, She also represents the action of the *Kundalini* of *Involution* – *Prakriti-laya*, or *Prati-prasava-krama* of the *Tattwas* in the *Yogi*'s body.

Kalpa-taru: The mythical wish-granting tree. It is supposed that every wish of any one sitting under it is instantly fulfilled.

Kama means desires. The *Jeevatman* exhibits many desires and strives for their fulfilment.

Kamala, Padma: Literally these words mean *Lotus*; also these are names of *Lakshmi*, the Goddess of wealth and prosperity. In the *Yogic* parlance, they

mean a *Yogic chakra* in a general sense. However, Pt. Gopinatha Kaviraja says that the terms *Kamala* or *Padma* are applicable to a *chakra* only after the *Kundalini* has pierced it during the process of *Shat-chakra-bhedana*.

Kamya, Karmas: Kamya, literally, means arising out of desire. Here *Kamya Karmas* means the *Karmas* done with the desire for attaining fulfilment of some desire.

Kanda, Kundalini: It is the place in the ethereal body (*Sookshma-deha, Linga Sharira*) in which the *Yogis* say that the *Kundalini* remains in its pre-awakened form. Some *Yogis* say that it is located below the *Mooladhara-chakra*. However, others say that it is at the location where the *Manipur Chakra* is located, in the region of the *Sookshma Sharira*, corresponding to the navel. One theoretical reason for it is that the three lower *Chakras* from *Mooladhara* to *Manipur* are called the *Chakras* of the world. They are functional when the person is alive to deal with the matters of the world. The *Chakras* from the fourth onwards i.e. *Anahata Chakra* and above are the real *chakras* from where the processes of the *Yoga Path* start. *Dnyaneshwar* refers to it as the *Kanda* only, without much description of the term. In all probability, we may safely say that the *Kanda* is the mouth of the *Sushumna* at its lower end from where the *Kundalini* arises due to the action of the *Pranas* of the lower three *Chakras* and enters into the *Sushumna*.

Kapalika is a practitioner of *Vamachara* (the Left-hand path) just like the *Aghoris*, albeit with some differences in their rituals and dress etc. They are also *Shaivaites* who follow the left-hand path.

Kapi means a monkey. Just like the monkey climbs a tree by jumping from branch to branch, the *Sadhaka* treads his *Path*, jumping from one stage to another, with momentarily fleeting through all the intermediate stages.

Karana: Cause

Karana-deha, Maha-karana-deha: These are terms used to denote the segments of the *Linga-deha*. They can be termed as the ‘*Secondary Causal Body*’ and the ‘*Primary Causal Body*’ respectively. They are at the final stages of the ascension of the soul in its journey to attain the salvation.

Karandikar, DR Vinayak Ramachandra, popularly known as V. R. Karandikar, was the HOD of Marathi language at Fergusson College. He was the first appointee to the Chair of Studies of Saint *Dnyaneshwar’s* Literature (*Sant Dnyaneshwar Adhyasana Peetha*) at University of Poona - nicknamed ‘The Oxford of the East’ in years past. Mr Karandikar wrote a number of books, apart from guiding many doctoral students of Marathi Literature.

Karma, Akarma, Vikarma: These are the terms *Gita* uses to categorize all the *Karmas* into three classes. 1. *Karma* is the *Karma* appointed by the *Shrutis* for one according to one’s *Varna, Ashram* and nature. 2. *Vikarma* is the *Karma* that the *Shrutis* forbid one from doing. 3. *Akarma* is not doing any *Karma*. However, Saint *Dnyaneshwar* has defined these terms somewhat differently in *Dnyaneshwari*, in *Ovis* (4-89 to 92). He qualifies the *Karma* as the action that has brought the world into being. *Vikarma* is the *Karma* appointed by the *Shrutis* and the *Shastras* for one according to one’s *Varna, Ashrama* and nature. *Akarma* is the *Karma* that the *Shrutis* have forbidden to one.

Karma-dosha: Fault in the *Karma*; *Karma* that leads to bondage to the *Prakriti*. *Karma-fala* literally means *Fala* i.e. the fruit of *karma*; the achievement gained by doing a *Karma*.

Karma-kanda: The *Vedic Karmas* and the correct method of doing them; the wherewithal of *Sadhana*; the following of the dicta of the *Shrutis*; doing the *Karma* as per contention for gaining *Mukti*.

Karma-samya-dasha: The state of the *Sadhaka* when the *Sanchita Karma* is fully exhausted by life's experiences and the *Yogic* practices, and the new *Karma* that he does, does not bind him to the cycle of birth and death. In short, when the *Sadhaka* reaches the point at which he has just to go along with the *Kriyamana* and the *Prarabdha Karma*'s flow. This is a very high state to attain and therefore, *Shri Krishna* has qualified His statement about gaining of the *Yoga-siddhi* by saying that the *Yogi*, making strenuous efforts for many a birth, becomes purified and as a result, he attains the *Ultimate*: '*Prayatnadyatamanastu yogi samshuddhakilbishah, anekajnamasamsiddhastato yati param gatim*'; (*Gita*, 6-45).

Karma-siddhanta is a vital doctrine in Indian philosophies. Briefly stated, every *Jeeva* is born because of unfulfilled desires and debts he has to pay or get repaid by others, of the previous births. These all are obligatory. Until the *Jeeva* is clear of all debts and desires, he cannot attain to the *Moksha*. On attaining to the *Moksha*, the *Jeevatman* is freed of all the bondages and birth cycles. He is then not reborn. Depending upon the philosophic School, he attains a specific state, either of merging into the Ultimate Reality, or with his personal deity.

Karma-yoga: The path of working towards *God-realization* by performing one's duties and adhering to the religious practices, as per one's *Varna* and the *Ashrama*, as prescribed by the *Vedas* and the *Smritis*.

Karmendriyas: These are hands (act of giving, taking, grasping etc.), feet (act of walking, running etc.), tongue (act of tasting and swallowing food etc.), reproductive organs (act of coitus) and anus/penis (acts of eliminating bodily waste).

Kashmir is a part of India in the North.

Kashmiri means of or from *Kashmir*.

Kashtha Samadhi: The stationary unmoving state of the *Yogi* sitting with erect spine in the *Padmasana* who is absorbed in the *Samadhi* that usually comes to our mind when we talk of the *Samadhi* state.

Kevala means the only, one, pure, without attributes i.e. the *Gunas*, a characteristic of the *Purusha*.

Kha: See *Gagana*.

King Janaka: The king of *Mithila*, father of *Devi Sita*, *Lord Rama*'s father-in-law. However, scholars regard that reference here in *Gita* to *Janaka* may not be necessarily to him. Whoever he might have been, the legendary king *Janaka* was a *Sthitaprajna*. He used to discharge even the heavy burden of kingship with equanimity and élan, while still always immersed in the *Samadhi* state.

Kodanda: The large bow of *Lord Shri Rama* is named *Kodanda*.

Kokila: Cuckoo, a coal-black complexioned bird of the tropics, the size of a crow and almost similar to it in appearance. It heralds the passing of winter and

the arrival of spring. Its notes are beautiful, resembling those of the Indian classical music. Allegorically, a good singer is likened to a *Kokila*.

Kolhapur is a place in southern *Maharashtra* state. It is famous as one of the most important three and a half *Peethas*. Goddess *Mahalakshmi* is the reigning deity of that *Peetha*. The temple of the Goddess is very old and historic. She has countless worshippers all over *Maharashtra* and adjoining states.

Kripa means blessings, Grace.

Krishna, Paksha: The fortnight (*Paksha*) of waning moon, which occurs once in every lunar month.

Krishnamurti, J.: A modern day mystic, philosopher and writer. He was envisioned by the leading *Theosophists*, especially, Dr *Annie Besant* and *Leadbeater*, to have been the reincarnation of the coming *Great World Teacher, Lord Maitreya*. They trained him in that respect by indoctrinating him with their philosophy and the *Theosophist* ideology of the new world order that they were trying to create. However, on attaining youth and independent thinking, *J. Krishnamurti* rejected their indoctrination and became a totally independent thinker. He died in 1986 in California, USA, leaving behind a great legacy of books and many followers spread over many countries of the world.

Kriya literally means action. The *Kundalini* starts certain involuntary actions of *Pranas, Asanas, Mudras* and *Bandhas* etc. after it becomes active. These are also known as *Kriyas* in the context of *Kundalini Yoga*.

Kriyamana, Karma, is the obligatory part out of the *Prarabdha Karma* which is currently being experienced.

Kriyas: Acts, actions, *Karmas*

Kshetra, broadly, refers to the body.

Kshetrajna, Kshetrastha, refers to the *Jeevatman* in the *Jeeva* state.

Kshetra-Kshetrajna: The relationship of the body with the incarnated *Jeevatman* as *Jeeva*.

Kula-devata is a deity that has been worshipped for generations by a family. It is like the reigning deity of a given family.

Kumbhaka is the retention of breath stage of *Pranayama*.

Kundalini-yoga: It is the form of *Yoga* in which the innate power of the *Yogi*, known as *Kundalini*, is invoked to attain the highest state of *Yoga*.

Kundalini, connotative terms: Saint *Dnyaneshwar* uses these connotative terms, in the sense of equivalence, in *Dnyaneshwari* Ovis: 6-272: *Kundalini Jagadamba*; 6-283: *Prana*; 6-287, 288: *Shakti*; 6-299: *Pavana*; *Kundalini, Marut* and *Shakti*: 6-301.

Kundalini, sleeping: Saint *Dnyaneshwar* has described that the sleeping *Kundalini* is in the form of a small serpent, red in colour. It is seen as forming coils of its body just like a serpent.

Kundalini-yoga, Dnyaneshwar: Saint *Dnyaneshwar* has described the *Kundalini-yoga* at various places in his works, *Dnyaneshwari* and his *Abhangas*, in particular. In the 6th chapter of *Dnyaneshwari*, he calls it as *Pantharaja*, meaning the King of all *Yogas*. In his esteemed opinion, it is the central *Yoga* of *Gita*. In its 18th chapter, he designates it as *Krama-yoga*, albeit the same *Yoga* as *Pantharaja*, with stress on the fact of its being attained gradually, step by step.

Laya literally means dissolution, extinction.

Laya-yoga, in essence, means the Yoga practice by the initiate who methodically reverses the Prasava-krama i.e. the order of manifestation of all the Tattwas; to enter into the stream of Prati-prasava that occurs by assimilation of every manifested Tattwa back into its original Tattwa.

Lele, Lelo, These words in Hindi language mean, 'Take this thing'. The sadhu, making a pun on the author's surname, Lele, in effect, said that he was giving him something and it should be accepted. Here that something he was giving was meant to be Guru-kripa, spiritual grace.

Light of the Bodhi means the light of knowledge that spread out from Buddha as a result of his enlightenment.

Lila literally means a Play of god, a Saint or an Avatar; the play of 'Cosmic Consciousness'; everything including the world and beyond.

Linga: Technically and popularly, the physical Shiva-linga, in its idol form, in general, is called the Linga. However, a Linga connotes the essence or the symbol as its typical attribute with which an entity can be recognised. In the Sushumna path, the various Lingas are designated by typical names, signifying the level of attainment of the Yogi and what that point on the Sushumna actually stands for. The Prana-Linga as such signifies the ultimate of the Jeevatman's Swaroopa.

Loka means habitation, abode. Vishnu-loka means the ultimate place e.g. the Vaikuntha pertaining to Lord Vishnu, the personal God of those who are His devotees.

Loka-sangraha: The act of guiding the general public on the true spiritual path Madhwacharya, Dwaita: The philosophical doctrine propagated by Madhwacharya is known as the Madhwa School or the pure i.e. extreme Dwaita-vada. He was an Indian thinker of the thirteenth century A.D. and an ardent devotee of Lord Shri Vishnu.

Madhyastha means medium, a characteristic of the Purusha.

Madhya Shakti: See Shakti, Urdhwa, Madhya, Adhah.

Maha-Ananda means Elixir of Joy.

Maha-ashtami is the eighth night of the Goddess Durga's Navaratri. It falls in the Hindu seventh month of Ashvina. Durga represents the primal trinity of the Goddesses.

Maha-bhootas: The basic elements constituting the universe. There are five Maha-bhootas viz. Akasha, Vayu, Teja, Aapa and Prithvi. These can be roughly named as Space (Ether), Air, Fire, Water and Earth respectively, their etymological equivalents. However, it must be remembered that the usual meaning of these words, either in Sanskrit or in English, do not apply to these terms. These are subtle elements and not the gross matter that they are named after.

Mahakasha is a finer stage beyond the Akasha Tattwa.

Mahalakshmi is one of 'The Primal Trinity' of the Goddesses regarded as the functioning Governesses of the universe viz. Maha-Sarasvati, Maha-lakshmi and Maha-kali, responsible for its Creation (Srijana), Sustenance (Prati-palana) and Destruction/Dissolution (Laya, Samhara). They correspond respectively to

the trinity of gods governing the world phenomenon viz. *Brahmadeva*, *Vishnu* and *Shiva* respectively.

Maha-mudra: we find a mention of these *Mudras*, *Bhoochari* etc. in Saint *Dnyaneshwar's Abhangas on Yoga*.

Maha-shivaratri is an auspicious day falling on the thirteenth day of waning moon of the 11th Indian month called as '*Magha*'. Many Hindus observe a fast on that day to propitiate god *Shiva*.

Mahat is first *Tattwa* next to the *Prakriti* and the *Purusha* in the order of evolution of the cosmos.

Maha-vakya: Literally, a great utterance, a sacrosanct sentence. Here, its meaning is the utterances of the scriptures, the *Vedas*, or those of a *Guru* or the *Jnanin* which has the capacity to inculcate the great *Jnana* into the recipient of that *Maha-vakya*. The *Vedas* each have a famous *Maha-vakya*, viz. *Rigveda*: '*Prajananam Brahma*', *Yajurveda*: '*Aham Brahmasmi*', *Samaveda*: '*Tat Twam Asi*', *Atharvaveda*: '*Ayatmatma Brahma*'.

Maha-videha Vritti means being one with the *Creation*.

Maha-yoga is the super-most *Yoga* in which, the facets of all other *Yogas* like *Hatha-yoga*, *Raja-yoga*, *Kundalini-yoga* etc. are combined. *Maha-yoga* starts of its own accord and takes the *Yogi* through whatever stages are necessary for his travel on the *Path of Yoga*. *Adi Shankaracharya* has described the holy place *Pandharpur* in Maharashtra, with *Lord Shri Panduranga (Vitthal)* as its presiding deity, as the *Peetha* (a place of worship, important holy place) of *Mahavoga*.

Mahesha: See *Sadashiva*.

Mahisha: Buffalo, allegorically, a dunce.

Mahishasura-mardini: This is a simile based upon the *Pauranika* lore that *Durgadevi*, the incarnation of Goddess *Parvati*, having eight arms, had fought with and killed the demon *Mahishasura*. This lore, in itself, is an allegory, *Durgadevi* being the *Jnana* and the *Ajnana* represented by *Mahishasura*.

Mamatva means the attachment to anything or anyone as belonging to oneself i.e. I, mine and my own etc.

Manasa is the faculty of mind. The *Manasa* is, roughly speaking, the mind, as we know. However, the acting force behind the gross mind located in the subtle body is called *Manasa* in the *Yogic* parlance. It is one of the main constituent elements of *Jeeva*, along with 24 others as per *Gita*.

Mandalas (Chandra, Soorya and Agni): The *Yogic* body comprising of the six *Chakras* from *Mooladhara* to the *Ajna-chakra* is the *Pinda*. The three subdivisions of it according to their intrinsic nature are: The *Chandra Mandala*-comprising of *Mooladhara* and *Svadhishthana Chakras*; the *Soorya Mandala* of *Manipur* and *Anahata Chakras*; and the *Agni Mandala* of *Vishuddhi* and *Ajna Chakras*.

Mandukya Karika is the commentary by *Shri Gaudapadacharya*, *Parama-guru of Shrimat Shankaracharya*, on the *Mandukya Upanishad*.

Mantra-chaitanya means the *Mantra-japa* practiced by the *Sadhaka* has attained fruition. Literally, the *Mantra* has become *Chetan*, full of the quality of *Chaitanya*; as opposed to *Jada* or *Achetan Mantra* stage, which is just the rote

learning stage of the Mantra. A Jada Mantra is of no consequence. The Chetan Mantra carries the real magic power of the Mantra.

Marana Karma is one of the six Karmas of black magic. It involves use of black magic to kill a person without use of external means and directly apparent involvement of the black magician.

Marana Mantra is a Mantra which is used to kill a person by Aghoris or other black magicians.

Marga means path.

Markandeya Rishi: He is a rishi who is depicted as Chiranjeeva i.e. immortal in the Puranas. There is one Purana by his name, called the Markandeya Purana. He is regarded as a great devotee of Goddess Parvati, the Jagadamba. The story given in 'Autobiography Of A Natha Siddha Yogi' is from the Shrimad-Bhagavata Maha-purana.

Mastaka-sandhi: It is located at a distance of four finger-widths above the Taraka-sthana, midway between the Brahma-randhra and the Taraka-sthana.

Mata means doctrine; also 'Mother'.

Matras: Traditionally known 'Three and half' Matras, instead of 'Four'. For complete details of these concepts, please refer to the Mandukya Upanishada and Gaudapada's Karika upon it.

Maulishwara means the Lord holding the Moon upon the crown of His head. It is an allegory upon Lord Shiva who is depicted as such, with the crescent of the Moon upon his crown of head.

Maya is the Vedantic concept of an entity that deludes the Jeevatman and makes him lose his identity with the Supreme i.e. The Brahma so that he sees the world of phenomenon as real. Adi Shankaracharya who forwarded this concept in his Vedanta says that the Maya is 'Anirvachaniya' i.e. it and its actions are indescribable; its nature cannot be deciphered.

Meena, Marga, literally means a fish. Just as a fish is at home in water and swishes through it with sudden twists and turns on to its goal, the Sadhaka is at home in Yogic practice, knowing all the turns and twists he will have to take to reach the goal. He acts according to the dictates of the Path appropriately.

Meru, mountain: The mythical mountain of the Vedas, the tallest in the universe, deemed to be made of gold, around which the Earth supposedly rotates. The legendary Devas supposedly reside atop it.

Moha literally means longing, lust, temptation, attraction to something, illusion. In the reference, it means temptation.

Moksha, Mukti, Nirvana: Supreme Salvation, liberation, especially from the bonds of Prakriti and being born as a Jeevatman; the state of being free of the bondages of the Existence.

Moolabandha, Bandha: the Bandha applied between the Mooladhara and the Svadhisththana Chakras for initiation of the Prana and the Apana actions such that they start flowing toward each other and ultimately meet. Normally, the Apana is restricted to the portion below the navel in the body and the Prana is restricted to the portion above the navel up to the Anahata Chakra.

Mooladhara chakra: The first of the *Shat-chakras* is called *Mooladhara chakra*. It is located in the *Yogic body* at a position corresponding to the coccyx or end of the tailbone.

Mridanga is a beautifully orchestrating percussory musical instrument. It beats like a drum. It has the percussory goatskin membrane at the two circular ends of a wooden drum, shaped like a flattened ovoid. It has a string with which it can be foisted upon the musician's neck when beating it in a standing position. It is widely used in South India as an accompaniment of *Carnatic* music. It has also been very popular with the *Bhakti Sampradayas* of *Shri Krishna*. *Bengali Saint Shri Chaitanya Mahaprabhu* was extremely fond of it and used to dance ecstatically to its tune and the *Haridhun*.

Ms Durga Bhagavata was a renowned writer in Marathi. She was the President of *Marathi Sahitya Sammelana* (*Marathi Literary Conference*) in the times of *Emergency* wrongly imposed by *Ms Indira Gandhi*, the then Prime Minister of India, in 1975-77. During that regime of *Ms Gandhi*, Indian people were most afraid, so much so that nobody spoke against it even in a circle of confidantes. In such times, the astute lady writer *Ms Durga Bhagavata* was so bold that she publicly denounced the rule of *Ms Gandhi* and '*Emergency*', stressing democratic values before the audience which had some foremost political leaders affiliated to *Ms Gandhi*, on the dais. It is history that the *Emergency* was repelled under public pressure and revolt. *Ms Gandhi* and her *Indian National Congress Party* suffered a terrible defeat at the hustings held thereafter.

Mudra: This is a *Yogic* term referring to the specific bodily postures assumed by the *Yogi* for the starting of the *Yoga* processes. The position adopted by the body-mind-senses complex after being seated in a particular given *Asana* is called *Mudra* in the *Yoga-shastra*. This is not to be confused with the *Hasta-mudras* referred to in the previous chapters. These are *Yoga-mudras*, apart from the *Mantra-mudras* or *Ayurvedic Mudras* referred to earlier.

Mudra, Tantras: In *Pancha-makara* (five words beginning with M – *Mudra* – woman companion, *Mamsa* – meat, *Meena* – fish, *Madya* – wine, *Maithuna* – coitus) context of the *Vamacharis*, it means the woman who accompanies a *Sadhaka* for sexual rites in the *Tantrika* way.

Mukta means one who is free.

Mukti: Release from the bondages of the *Karma* and the *Prakriti*. It means different distinct states according to different schools of philosophy.

Mumukshu: one desirous of *Jnana* and *Moksha*

Murdhni-sthana is located at the crown of the head. It is a point where the fontanel of a baby closes after about eight months of birth.

Murdhnyakasha (*Murdhni- akasha*): Literally, the *Akasha* at the *Murdhni-sthana*, at the top of the head, eight finger-widths away from the *Bhroo-madhy* and four finger-widths before the *Brahma-randhra*. It is the place in last phase of the *Kundalini*'s travel toward the *Brahma-randhra* on the *Sushumna* path.

Nadanusandhana: The meditation upon the *Anahata-nada*, the state of being attuned to the *Nada*.

Naimittika Karmas are the *Vedic* religious rites which are required to be performed on certain occasions.

Naishkarma, Naishkarmya: Literally, *Nishkarma* means not doing any *Karma*. *Naishkarmya* means no *Karma*. However, in the context of *Gita*, *Nishkama Karma* is regarded as *Naishkarma*, and that state of *Nishkarma* is *Naishkarmya*. *Naishkarmya-siddha*: One who has attained to the state of not being bound to the *Karmas*, even while indulging in them, is called the *Naishkarmya-siddha*. *Nama* literally means name. Every manifest object has *Nama* i.e. its distinctness from other objects and a verbal or mental concept or image to identify it distinctly from other objects. In the context of present work, it means a name of a God, a *Mantra* and some other powerful holy words or syllables having a spiritual value. The *Guru* tells the *Nama* to the disciple and asks it to be repeated, either verbally or mentally, in a prescribed manner e.g. some will ask their disciples to incant it mentally, once every cycle of breath flowing in and out. They may prescribe some procedural aspects like bathing and cleaning self, sitting in a certain posture, at certain times of the day and/or night and which syllables of the *Nama* are to be repeated while breathing in and which ones while breathing out; the *Mudras* (certain arrangement of the fingers of hands, thus making a certain gesture, for facilitation of concentration and *Antara-pranayama*) and the bodily postures (*Asanas*) to be adopted.

Nama, given by a spiritual leader, a *Sadhu*, a *Sanyasin* and/or a *Guru* is supposed to have the potency to uplift spiritually those incanting it and lead to attaining *Moksha* early. There have been saints' lineages which specialize in giving the *Nama* to their disciples e.g. the *Nimbargi Sampradaya*, the *Vedic Deeksha* of the *Gayatri mantra*, given by the father to a son, *Mantra Deekshas* of various other *Sampradayas* etc. A very famous man of letters viz. Prof. Dr. R.D. Ranade who has written volumes on Indian philosophy and *Gita*, belonged to the *Nimbargi-Inchegiri Sampradaya* who had received the *Nama* from his *Guru* and used to transmit it to those he found desirous and fit to receive it.

Namana: It literally means the act of bowing before a superior, to the God. It is the *Prakrita*, as well as *Sanskrit*, word for the act of prostration. It means to bow down, to salute as a mark of respect or reverence.

Nama-mudra: The literary seal or the name of a composer, a writer and a poet or an author, at the beginning or end of composition, indicating his authorship.

Nama in *Gita*: *Gita*, too, has devoted a few *Shlokas* in its 17th chapter which elaborate upon the *Nama* of the *Brahman* and extols its incantation: [17-23 to 27 from 'Om tatsaditi nirदेशो ब्रह्मनास्त्रिविधा स्मरिता; ब्रह्मनास्तेन वेदाश्चा यज्ञाश्चा विहितं पुरा.' (17-23) to 'यज्ञे तपसि दाने चाश्चित्ति सदिति चोच्यते; कर्मा चायं तदार्थियं सदित्येवभिधीयते' ;(17-27).] In its 8th chapter, in some all-important *Shlokas*, *Gita* emphasizes that a *Yogi*, while discarding his body at the time of his demise should call forth the steadfastness of years of his *Yogic* practice and control all the senses, bring the mind into the heart centre i.e. in the region from the *Ajna-chakra* onward and hold it steadily therein. Then he should hold steadily the *Pranas* in the *Bhroomadhya*. Then using his skills of *Yoga*, matured through its devoted practice, he should raise the *Pranas* to the crown centre (*Brahma-randhra*). In that holistic state of the body, the mind and the soul, he should concentrate upon the *Ishwara* Himself while uttering the 'Word' i.e. the sacred syllable '*OM*'

(which is the *Brahman* itself, in the pronounceable letter form). In that state, one who leaves the body will certainly attain the *Moksha*. [(8-5 to 13 from '*Antakale cha mameva smaranmuktva kalevaram, yah prayati sa madbhavam yati nasyatra samshayah.*' (8-5) to '*Omityekaksharam brahma vyaharanamanusmaran, yah prayati tyajandeham sa yati paramam gatim.*' (5-3))]

Nandi is the mythical sacred bullock, devoted to Lord *Shiva*. His idol in sitting form is always placed at the entrance in front of the *Shivalinga*. A devotee has to first have the *Darshana* of *Nandi* before going for the *Darshana* of *Shiva*.

Nara and *Narayana* *rishis* were *Avatars* of Lord *Shri Vishnu*. They are supposed to be *Chiranjeeva* i.e. surviving in bodily form for ever. They are supposed to have made *Badrinatha*, a holy place in the Himalayas, as their permanent abode. They reincarnated as *Arjuna* and *Krishna* in the *Mahabharata* era.

Naraka: Hell. As per *Hindu Dharma-shastra* and the *Puranas*, these are of many types. The sinners, after being judged as guilty of sinning, are consigned to one that is prescribed for that kind of sin by the 'God of Death and Afterlife', *Yamaraja*.

Nastika: Non-believer, opposite of *Astika*.

Natha Siddhas: *Siddhas* who belong to the tradition of *Yogis* emanating from their first preceptor, *Adinatha* through *Matsyendranatha* and *Gorakshanatha*.

Navadha Bhakti: The *Bhakti-shastra* divides the *Bhakti* into nine (*Navadha*), eleven (*Ekadasha*) or fourteen categories, depending upon the mood that the *Bhakta* adopts toward *Ishwara* e.g. that of *service* (*Dasya*), *friendship* (*Sakhyatva*), etc.

Nava-ratnas: Literally, the word means the nine gems, diamonds, ruby, agate, pearls and emerald, and the likes.

Navaratri literally means nine nights. Certain religious significance is attached to the nine nights and intervening days at the beginnings of certain *Hindu* calendar months. These *Navratri*s are reserved for the special worship of a particular God or Goddess. Devotees keep fasts, chant mantras, and invoke the deity through *Homa-Havana*, *Yajna* etc. during this auspicious period.

Neti, Neti: The *Shrutis*, finding it impossible to describe the *Atman* objectively in words, describe it by these words that mean, '*Neither this, nor that,, nor that.*'. This is a passive description of the *Atman* that means, in other words, that the *Atman* cannot be described in any known language, or by any words, or by simile to any object and any thought or idea. In short, the *Atman* is indescribable, according to the *Shrutis*.

Nevase is a small town in Ahmednagar district of Maharashtra state, India, on the banks of the sacred river *Godavari*. Saint *Dnyaneshwar* dictated *Dnyaneshwari* composition to *Sachchidananda Baba* there.

Nirakara means not having any form, formless.

Niranjana-pada is the high state of *Shiva* in His 'stainless' form, without any engulfment in its *Maya* or association with it. Next to it is the *Parama-shiva* state, the *Parama-pada*, when the *Yogi*/Saint attains to the *Agama-loka*.

Nirdharmaka: Without any properties

Nirguna: The Brahman without form and attributes (called the Gunas in Sanskrit) is called Nirguna.

Nirishwara Schools: They do not recognize the Ishwara in their doctrines.

Nirmala Maya: As the name implies, Nirmala meaning pure, The Nirmala Maya is Maya without the attributes of causes and effects, beyond the Three Gunas.

Nirvana: That state which gives the supreme Sukha and Shanti.

Nirvichara-vaisharadya is the state of highly accomplished Samadhi in which the Yogi becomes totally free of any thought, including awareness of his self.

Nishiddha Karma: The Karmas forbidden by the Vedas and the Shastras.

Nishkala: Without the Kalas i.e. facets of the Jeeva.

Nishkama karma means the Karma undertaken without any expectation of its results, any longing for fruits of one's action.

Nitya Karmas are the religious Vedic rites which need to be performed daily or periodically e.g. daily three-time rite of Sandhya-vandanam by the three Varnas – the Brahmana, the Kshatriya and the Vaishya.

Nitya means what is permanent; forever.

Nitya Mukta is one who is forever free from all bondages of 'The Existence'.

Nitya-anitya-viveka refers to exercising the intellect to impress upon it the transient character of the world and to recognize the permanency of the Ultimate principle.

Nityananda, Saint: He was a saint who stayed most of his time at Ganeshapuri. He was a totally selfless soul and initiated many on the Yoga and Bhakti path. Muktananda, one of his disciples, became very famous and had hundreds of followers from India and abroad.

Nivrittipara path: i.e. renunciation allows one to renounce the duties of the Varnas and the Ashramas for the purpose of devoting oneself solely to the cause of liberation.

Ojas means the essential quality of Veerya. Veerya when conserved leads to its transformation into a concentrated essence that is different from the physical Veerya (semen). It is called the Ojas. In the form of the Ojas, the procreative energy gives radiance to the face and body of the Yogi. It is the power behind the great energy needed for attaining to the Brahman.

OM and Pranava are the Vedic terms for 'The Divine Word'.

Onkara, Onkara: It means the word 'OM'.

Osho was the nickname of Acharya Rajneesh.

Padarthas, Sankhyas: Literally objects, things. The Sankhyas classify the constituents of the universe into 64 categories which are called by them the Padarthas. Also the constituents of the universe are called in Jainism the Padarthas.

Paksha, School: 1. A doctrine, 2. Lunar Paksha (fortnight) – See Ekadashi.

Pancha-bhedas means five categories of differences, in the various entities related to Creation.

Panchikarana: The process of mixing of the five Maha-bhootas in various proportions and orders results in the formation of various objects of the world. This process is called Panchikarana.

Pantharaja: Saint Dnyaneshwar calls the Guru-given Kundalini-yoga as the Pantharaja in the 6th chapter and Krama-yoga in the 18th chapter of his work - the Dnyaneshwari.

Para-bhakti is the supreme state of Bhakti. The devotee then loses the identity of himself, totally immersed in the subject of his devotion. The highest state of Bhakti reckoned in various texts is called as Para-bhakti etc. It is that state in which the devotee loses all relevance of time and space. He becomes one with the object of his worship, dissolving his identity in that of the object. The state of that Bhakti is described in great details in the said texts.

Para-brahman, Brahman: The term, Para-brahman, denotes the Supreme Brahman. The terms, Brahman and Para-Brahman, are used flexibly for connoting the Supreme Reality, unless the context demands the use of the exact relative term.

Parah Pramana (hearsay) is Pramana based upon the Pratyaksha Pramana (direct evidence) given in evidence by others.

Parama means ultimate.

Parama Gati: Parama Pada, the Ultimate State of a Being, State of the Soul - the Atman.

Parama Pada means: It literally means the 'Ultimate Status'; the Ultimate State of Being, State of the Soul - the Atman; the ultimate position or status on the spiritual Path. It is also designated as the Ultimate, the Home, the Paramatman, the Abode of God, the Abode of the Yogis (by Saint Dnyaneshwar in his Abhangas) etc. God- realization and Mukti etc. are the same states.

Parama-dhama means the ultimate abode of the soul.

Paramanoo-pradhana Siddhanta: The doctrine having the Paramanoos as its central theme.

Paramartha means the highest knowledge, spiritual attainment.

Paramatman: The Atman, the primordial principle, the Chaitanya that pervades everything and is still beyond it all, the individuals, the world, the Vishva and anything that can be perceived by the senses or imagination. It is Infinite, Nirguna, Nirakara etc. in its originality. The three terms, Atman, Vishvatman and Paramatman are used to differentiate between the individual person's Atman which gets bound to the Karmas; and the Vishvatman which is also called the Ishwara in certain contexts and is beyond the bondage of Karmas but is responsible for the world phenomenon. The term Paramatman is used to designate the Ultimate Principle behind the Atman and the Vishvatman. The Chaitanya, the Purusha, the Parabrahman etc. are terms that may be used synonymously to the term Paramatman. Their exact connotation depends upon the context.

Parama-sukha means ultimate bliss.

Para-vak: The Yoga-shastra distinguishes between the four kinds of Vak, Vacha or 'tongues' which are instrumental in forming and uttering a word, from the conceptual stage to its execution in an utterance. The vocally pronounced word is due to the Vaikhari Vacha. Other subtler levels of Vak are Madhyama, Pashyanti and Para in that order, Para-vak being the subtlest, unpronounced Vacha. There are many connotations about these levels of Vak or Vacha. A

singular one is that the universe was in the form of the *Para-vak* in its beginning and went through other transformational phases viz. *Pashyanti* and *Madhyama* before manifestation in its *Vyakta* or *Vaikhari* form. These four *Vachas* are alternately designated by the three and half syllables of 'OM - ॐ' viz. 'A - ॐ', 'U - ॐ', 'M - ॐ' and the *Ardhamatra*, each being a representative of the four levels of existence of a *Jeeva*. One may study the *Mandukya Upanishada* with *Shri Gaudapada's Karika* on it to better understand the significance of these *Yogic* concepts.

Parigraha literally has many meanings. In the context of *Gita*, it means attachment to and possession of objects and persons, wife, children, home, fields, servants, cows etc.

Parinama literally means change, transformation.

Partho Vatsah: An allegory is suggested upon a cow and its calf. The milk comes out of the cow's udder for its calf because of its love for the calf. However, the remaining milk after the calf is satiated comes in use to others as well. Thus the calf and cow, both are responsible for producing the useful milk for the rest of the world. Similarly, Lord *Shri Krishna*, allegorically 'The Celestial Cow', gave out the milk of *Gita* for its beloved calf, *Arjuna*. After *Arjuna* was satiated, the remaining milk still came to benefit other people in the world. That is how 'Partha' (*Arjuna*) is the 'Vatsa' (calf) ('*Partho Vatsah*') in this cow-calf duet of Lord *Shri Krishna* and *Arjuna*.

Pashchima Marga: The Western Direction. It means the *Sushumna Path* ahead of the *Ajnachakra* to the *Brahmarandhra/Akasha Chakra* and beyond. The *Pashchima Marga* ends in the *Maha-shoonya*.

Patanjali, Gita and Dnyaneshwari: This book often and perforce discusses about *Patanjala Yoga-sootras* and *Patanjali's Yoga*. The students must not become confused. It has to be clearly understood that there is no mention of these *Sootras*, in either *Gita* or *Dnyaneshwari* by name or as a reference. For students, the comparison is necessary between various *Yoga* texts including *Patanjala Sootras* in relation to *The Yoga of Gita* and *Dnyaneshwari*. As such the books in this series on *The Yoga of Gita* find their mention and deliberate upon their various aspects for relating the same to the subject-matter of discussion in these books.

Patanjali: He was a great sage of ancient India. He wrote treatises on various topics, including *Sanskrit Grammar*. His treatise on the *Yoga-shastra* is popularly known as the *Patanjala Yoga-sootras*.

Pavana literally means wind. However in the *Yogic* context, it means the *Pranas*. The five main *Pranas* are called the *Pancha-Pranas* viz. *Prana*, *Apana*, *Vyana*, *Samana* and *Udana*, and the five secondary viz. *Naga*, *Koorma*, *Krikala*, *Devadatta* and *Dhananjaya* are called the *Up-pranas*.

Peer means a *Mohammedan* saint or god man.

Peetha, Yogic: Saint *Dnyaneshwar* alludes to these in his *Abhangas* and also *Dnyaneshwari*. These are special terms of the *Natha Siddha* tradition.

Peethas (seats) of Devis: There are traditionally three and a half *Peethas* of the Goddesses corresponding to the three *Matras* of *OM*. The three Goddesses of the *Peethas* are: The *Mahalakshmi* of *Kolhapur*, the *Tulaja-bhavani* of

Tulajapur and the Renukadevi of Mahur. The Yogeshwaridevi of Ambejogai is regarded by some to be the goddess presiding over the Turiya/half Peetha. Instead, others take it to be the Saptashringi goddess as forming the half Peetha. Pilavah Pilavah Jnana-jijnasa: Pilavah means Paramanoo. The meaning is that the Paramanoos are also scient.

Pipilika, Marga: It literally means an ant. Pipilika Marga is the slow but sure travel on the Path that ultimately leads to attaining the goal, howsoever late.

Pippala, Golden, tree, is a relic in the precincts of the Samadhi of Saint Dnyaneshwar. It is said that Saint Dnyaneshwar's father, Vitthalpant, deserted his wife, Rukminibai, wanting to enter the Sanyasashrama. Rukminibai, the Saint's mother, performed penances at the said Golden Pippala tree with a prayer that let her husband return to her. The said tree is still venerated by the devotees of Saint Dnyaneshwar.

Pluralistic Realism has at its core the ability of viewing the object or the Reality realistically. It accepts there can be more than one equally cogent and rational aspect of what is seen as the Reality.

Poojanam, Poojana: It means the ceremonial felicitation and worship of a deity, a Guru, a Godman or a saint or a holy relic etc.

Pooraka is the breathing in stage of Pranayama. Kumbhaka is the retention of breath stage of Pranayama. Rechaka is the breathing out stage of Pranayama.

Poorna means whole, entire.

Poorna-Brahman means the Brahman remains undiminished by division or separation of the Jagat and the Jeevatman from the Brahman, or by its transformation.

Poornatva is the state of being Poorna, the state of an attained Kevali Siddha.

Poorva Marga: The Eastern Direction. It means the six Chakras from the Mooladhara to the Ajna chakra.

Pradakshina: The Hindu temples have a circumscribed path (a circum-ambulation) around its sanctum sanctorum (Garbha-griha, Garbhagara) for the devotees to walk around it in reverence to the ruling deity within. The taking of one full round, starting from the front facing the deity, back again to the same spot, is reckoned as one Pradakshina offered to the deity. These are offered to Hindu deities routinely, during their Darshana and also on special occasions, or as a matter of fulfilling of religious vows e.g. before his birth, Saint Dnyaneshwar's father Vitthalpant had deserted his mother Rukminibai and taken the vows of Sanyasa-deeksha. Rukminibai, used to offer daily 1000 Pradakshinas to the Pippala tree, known as the Suvarna Pimpal (The Golden Pippala) near the Siddheshwara temple at Alandi, praying for her husband's return home.

Pradhana: Central

Prajna means the faculty of immense knowledge. When active, it confers upon one the complete knowledge of any subject. In formal learning process, exposure to the subject matter is always necessary. Ordinary Prajna i.e. intellect sees the worldly matters, limited to the realm of Prakriti.

Prajna-jagriti is the state of arousal of the Prajna, on the perfection of Samyama.

Prakriti is one of the ultimate principles and it provides the working force behind the Universe.

Pralaya, three Fires: Pralaya is the ultimate dissolution or destruction of the world at the end of an epoch (Yuga). The Puranas talk about three celestial Fires that rage before the Pralaya takes place: 1. Pralayagni – The Fire proper, engulfing the world in it at the time of Pralaya; 2. Vidyudagni – The Fire of Lightning and 3. Kalagni – The Fire of Kala (काल). Kala is all-destroyer.

Prana Shakti literally means the force, power or might of Pranas i.e. Prana-bala.

Pranas is a distinct psychic subtle force. In the Yogic body, it flows through the Nadis and activates the various Chakras and brings life into action. It is not the air one breathes. Pranas are sub-categorized into five forms, depending upon the function each performs viz. Prana, Apana, Samana, Udana and Vyana.

Prana-yajnas is a specific term applied to the various Yogic practices of subtle forms of Pranayama, as distinct from the ordinary practice of controlling the breath by its manipulation, allegorically mentioned as Yajnas in the Gita, 4th chapter.

Pranayama: It is the control of breath for steadying the mind and purifying the body for further practice of Yoga. It is one of the eight practices of Ashtanga Yoga i.e. Patanjala Yoga. In its gross practice (Bahir-Pranayama), one tries to attain breath control by various breathing exercises for the wellbeing of the gross body and mind. This is distinct from the Real Pranayama (Antara-pranayama) which has the objective of attaining the Samadhi. It affects the Sookshma-Sharira or the Linga-deha.

Prapancha-Bheda means difference in the working of the two entities, Chetan and Achetan.

Prarabdha, Karma, is the obligatory part of Sanchita Karma, which became due since taking the current birth.

Prasada is part of the offerings made by the devotees to a deity or a saint which is distributed amongst them and others present. Usually it consists of sweets and fruits etc. Occasionally, valuables and other objects, too, may be given to a devotee as Prasada. Literally Prasada means that which is given to the devotees by Gods as a mark of their being pleased with their devotion.

Prasthanatrayi: The Triad of Vedic holy texts is regarded as the crux of the Vedanta. The following three bodies of texts which describe the path and the practice for attaining this objective of Realization are known as the Prasthanatrayi: The Upanishadas, the Gita and the Brahma-sootras of Sage Vyasa. Vyasa is also known as Badarayana. Commentaries and various Vedantic schools arise from different interpretation of these Vedic texts.

Prasthan means departure to the Ultimate principle, i.e. Realization.

Pratibimba literally means reflected image as in a mirror.

Prati-prasava literally means the opposite action to birth, delivery of a baby. In this book, it means the soul's regression of the self into the Brahman, its origin. Related Yoga-sootra: 'Te prati-prasava-heyah sookshma' (2:10, Patanjala Yoga-sootras)

Pratyahara is the control of the senses and desires.

Pratyak-chetana means the embodied consciousness representative of the Cosmic Consciousness.

Pratyaksha means direct experience and knowledge. Anumana means inference.

Upamana means analogy. Shabda means the Vedas. The modern sciences use the Pratyaksha, Anumana and Upamana as to frame and test its hypothesis.

Pratyaksha Pramana: Evidence of the enquirer himself.

Pravrittipara and Nivrittipara: There are two paths a person can take to attain liberation - the Pravrittipara and the Nivrittipara. Pravrittipara path i.e. involvement in the worldly affairs entails performance of the duties of each Varna and Ashrama according to Vedic practices. The Nivrittipara path i.e. renunciation allows one to renounce the duties of the Varnas and the Ashramas for the purpose of devoting oneself solely to the cause of liberation.

Preyasa: The worldly pleasures; see also Shreyasa.

Purusha is the ultimate principle, the One who experiences the workings of the Prakriti. The Prakriti and the Purusha form the ultimate dual principles in the doctrine of Dwaita.

Pushti: Grace, favour, blessings of Ishwara is called Pushti in Vallabha's school, which is also known as the Pushti-marga or Pushti Sampradaya. Obtaining His grace is the sole objective of Shri Krishna's worship in this School.

Pys: For brevity, Patanjala Yoga Sootras will be referred to as 'Yoga-sootras' and 'Pys'.

Raga means craving for something.

Raja-guhyam: Literally, The King of Secrets, or The Secret of the Kings. Here it alludes to the statement of Lord Shri Krishna in the 9th Gita chapter about the 'Rajavidya, Rajaguhyam' viz. 'Rajavidya Rajaguhyam pavitramidamuttamam, pratyakshavagamam dharmyam susukham kartumavyayam'; (Gita, 9-2).

Rajahamsa: Meaning a mythical bird of the class of swans (Hamsa) that poetically taken to be capable of separating the milk from water in a mixture of both. That is called the Hamsa-kshira-nyaya, meaning the capacity to weed out the chaff from the grain.

Rajneesh, Acharya: He was a spiritual Guru to many followers, from India and abroad He had many Ashramas in countries all over the world, including USA in particular. One of his main Ashramas was at Pune. Before taking up the robes of a Guru, he was a professor of philosophy in a college. He was well learned in philosophy and Yoga. He has left behind a large gallery of his books and tapes of his recorded discourses on Indian spirituality, Adhyatma and allied topics. His books and discourses are erudite and in simple language for followers and seekers to understand. His was special in his addresses to the masses. He had the ability of keeping the audience spellbound by his persona and talk.

Ramadasa, Saint: A contemporary of Chhatrapati Shivaji Maharaja, regarded as his Guru by some historians, he was a notable saint from Maharashtra. He was an ardent devotee Of Shri Rama and Hanuman. Dasabodha, Atmarama, Soleeva Sukha and Mano-bodha are some of his most famous compositions, with many other small works in poetic form.

Ramakrishna Paramahansa and Vivekananda was a pair of most famous Guru and disciple. Their time was around the latter half of the nineteenth century AD. Ramakrishna was an ardent devotee also from the Bhakti school, venerating Goddess Dakshina Kali. He used to say that there are many ways to realize the God. All religions lead to the same goal.

Ranade, Professor R. D. aka Gurudeva Ranade: He was a western educated person. His speciality was Philosophy. He retired as Vice Chancellor of Banaras Hindu University. He has copiously written on Upanishads, Gita and Indian philosophy, and God-realization, also adding a comparative view of western philosophy in his books.

Rasa (रस), Jihva, Rasana: sense of taste, tongue.

Rasa-bhakti (रासभक्ती) is the Parama-bhakti which was the state of saint Meerabai, Shri Chaitanya Mahaprabhu and many other saints.

Rasa-lila (रासलीला), Rasa-krida (रासक्रीडा): The Universal play of Purusha and Prakriti; the Lila of Lord Shri Krishna with Gopis of Vrindavana.

Realism means the practice of regarding things in their own true nature and dealing with them as they are; fidelity to the Nature in representation; the showing of life etc. as it is. Philosophies and Schools subscribing to such a view of the world are called Realistic .e. based upon Realism. It means a doctrine which is based upon real direct observation of the state of things and logical inferences from them. It favours practicality and literal truth. It is opposite of Surrealism. Dreams, imaginations, mirages and abstract paintings, and the like are examples of Surrealistic things.

Realization is attaining the Godhead.

Rechaka is the breathing out stage of Pranayama.

Richa is a canto or a couplet from the Vedas. It is sung in a particular prescribed manner. Rigveda, the most ancient of religious texts in the world, is supposed to contain 1028 hymns and 10600 Richas, organized into ten books.

Riddhis, Nidhi: These are special endowments, not available to common men, even the emperors, in respect of riches and goods, and services etc. of the world at the Yogi's commands

Ritambara Prajna: It is the highest evolved state of intellect, upon its transformation into Prajna. It penetrates into the secrets of the Cosmic Consciousness.

Roopa is the visual attribute of a manifest object. Literally it means 'Form of a thing'. Every manifest object has Nama (name/term identifying an object) and Roopa. It is an axiom of the Vedanta that the world exhibits in every object the characteristics of Nama and Roopa.

Roopa, Chakshu: Sense of sight, eyes.

Rudra-granthi: See Granthi.

Sachchidananda, Baba: He was the person to whom Saint Dnyaneshwar is supposed to have raised from the dead, by his Yogic powers, while his corpse was being carried to the crematoria ground for final rites. Later on, he was named Sachchidananda. He used to remain always by the side of Saint Dnyaneshwar.

Sadashiva, Shambhu, Mahesha: Literally all these are names of Lord Shiva. However, the *Tantra* texts use these specific terms for different the *Avataras* of *Shiva*, or rather the different aspects of *Shiva* in the *Prasava Krama* and as stationed in various *Chakras*. Refer to *The Serpent Power* and other texts on the *Tantra Shastra*.

Sadhaka: One who does the *Sadhana*; practice of something. In *Gita-Dnyaneshwari* context, it refers to the student of *Yoga* practice.

Sadhana: Practice, of *Yoga* in the context of *Gita-Dnyaneshwari*.

Sadhu means a mendicant.

Saguna: The *Brahman* with form and attributes is called *Saguna*.

Sahajananda: Literally, the natural *Ananda*; Bliss of the *Atman*.

Sahajiya, Pantha: One of the North Indian saints' *Yogic* traditions. It follows what is known as the *Vihangama Marga*. They meditate upon the *Kundalini* from the *Ajna Chakra* onward, disregarding the lower *Chakras*. As per the *Yogic* science, if the *Ajna chakra* is pierced by the *Kundalini*, the lower *Chakras* do not need to be separately pierced as their *Vedha* (piercing, *Jaya* - conquering) is automatic with that of the *Ajna Chakra*.

Sahasra-dala-padma: Almost invariably, the *Yogis*' talk centres upon the *Sahasra-dala-padma/Sahasrara-chakra*. There is certain confusion amongst the *Yogis* on account of the famous book, '*Chit-Shakti-Vilas*' of *Swami Muktananda* on the matter. He has described a vision of a *Golden Lotus* falling upon his head. Many *Yoga* students started talking of it since *Muktananda* was a famous *Kundalini Yoga* exponent, a disciple of *Swami Nityananda* who was held in great reverence because of his immense *Yogic* powers. However, if seen from the old texts and *Tantric* belief system, the *Sahasrara Lotus/Chakra* is pure white in colour. Sir *John Woodroffe* also describes it as pure white in colour in his book, '*The Serpent Power*', in the commentary on *Verse 40*, on pp 49 to 427, based upon '*Shat-chakra-nirupana*' and other *Tantric texts*. The reference here in this author's books is to the *Chakra* as *Golden* coloured, as per the context, based upon his own visions of the same.

Sakara means having form.

Sakshatkara: Realization; usually referred to realization of the *Saguna* form of *Ishwara* which the *Yogi* chooses for *Dharana*, *Dhyana* and *Samadhi*.

Sakshi means witness, uninvolved in the act of the *Prakriti*, a characteristic of *Purusha*.

Samadhis, types: *Patanjali* has broadly classified the *Samadhi* into different stages depending upon the object of meditation. See also '*Samyama*'.

Samadhi, place: It means the last resting place of the earthly remains of a *Sadhu* or a *Yogi*. Usually a small structure of bricks and stones is built at that place in the memory of that person. His *Padukas* carved in stone adorn the place of *Samadhi*.

Samashti: The Unlimited, the Infinite, the *Brahmanda*, the *Cosmos*

Samata pertains to *Chitta*'s equality of attitude towards the opposites of *Sukha-Duhkha*, *Raga-Dvesha*, friends and foes, rich and poor, wealth and poverty etc.

Sampada, Daivi and Asuri: The Godlike virtues are called the *Daivi Sampada*. The *Asura*-like vices are called the *Asuri Sampada*. The *Daivi Sampada*

liberates the soul from the bondages of *Karma*. The *Asuri Sampada* binds one firmly to the *Samsara*.

Sampradaya: Tradition, especially of worship and *Yoga* etc.

Samprajnata is the *Samadhi* attained upon an object or concept or principle, howsoever gross or subtle it may be.

Samprajnata Samadhi, *Vitarka-anugata*: When the object is gross like an idol etc. the *Samadhi* is referred to as *Vitarka-anugata Samprajnata Samadhi*. When its object is abstract, it is called the *Vichara-anugata Samprajnata Samadhi*.

Samsara, *Prapancha*: Literally, the world, the ways of the world, the act of living and dealing with worldliness.

Samskaras are the recordings of experiences and working of mind in the *Chitta*, which are carried over in it from one birth to the next birth, in a cyclical manner. Whenever time comes to express their potency, the related *Samskaras* arise in the *Chitta*, overpowering all else. Then the said *Samskaras* exhibit their trends in real life. Until such an opportune time comes, the *Samskaras* lie dormant in the *Chitta*. They can be likened to the holograms, in a crude way.

Samudaya means group, assembly, congregation, a gathering.

Samyama: The *Patanjala Yoga* process of *Dharana*-*Dhyana* and *Samadhi* collectively, popularly known as meditation. The initiate has to choose an object, say a deity to begin with, upon which he centres his attention continuously. As the level of concentration intensifies, he starts immersing his mind solely in it. The stages of mind of increasing intensity of immersion are known as *Dharana*, *Dhyana* and *Samadhi*. Intense *Dharana* is *Dhyana*. Intense *Dhyana* is *Samadhi* state in which the mind is not aware of anything other than the chosen object of concentration. In simple terms, *Samyama* of the *Patanjala Yoga-ootras* means the perfected altogether practice of *Dharana*, *Dhyana* and *Samadhi*.

Sananda Samadhi is the *Samadhi* state in which the *Yogi* becomes bereft of all thoughts, except the self. He is then aware of only the blissful aspect of the self which is known as *Ananda*.

Sanatana Brahman usage points to the primordial quality of *Brahman*.

Sanchita Karma: It is the chain of events arising out of *Karma* which are instrumental for the cycle of births and rebirths. *Sanchita* is the sum-total of all the obligations of all the previous births which is due to be experienced by one, whether in current birth or later births. Saint *Dnyaneshwar* says that after the *Sanchita Karma* abates and no new *Karma* accrues owing to the practice of the *Kundalini Yoga* i.e. *Pantharaja*, resulting in *Karma-samya-dasha*, the *Guru* comes to the *Yogi* of his own accord; (8-965,966Dny). See also *Karma-samya-dasha*.

Sanghata: *Gita* has used this word to connote the entire complex of the 22 *Tattwas* of the *Kshetra* which work coherently together as a co-ordinated whole organism. In other words it is the *Pinda* of the *Jeeva* when *Chetana* is included.

Sanjeevana Samadhi means the ultimate renunciation of the body while still living. *Dnyanadeva* entered into *Sanjeevana Samadhi* when he was alive at around the age of 22 years at a place called *Alandi* near the city of *Poona* in *Maharashtra* state of *India*.

Sanjeevani: The divine plant which has all the medicinal properties of all the *Ayurvedic* science. It is supposed to be capable of reviving the dead.

Sankhya is a school of *Dwaita* philosophy which stipulates 24 main elements with the ultimate being the *Prakriti* and the *Purusha*.

Santosha, Samadhana: Literally these terms mean satisfaction, contentedness. In *Yogic* parlance, these words are used to express the state of contentedness that accompanies the supreme achievement of *Realization of the Brahman*.

Sanyasa is the fourth of the *Ashramas* when one renounces the family and other social obligations and *Varnashramadharma* totally in order to devote fully to the quest for *Moksha*.

Sarvadharmaka: Having every property

Sarvam Khalu Idam Brahma: 'All this, the World and others including the *Sadhaka* are the *Brahman*.'

Sarvatmabhava: Regarding the World, its beings and oneself as being one with the *Atman*.

Sarva-vishva-vandya: Venerated by the universe (the *Vishva*).

Sarveshwara: Lord of all.

Sasmita Samadhi is the highest state of *Samprajnata Samadhi* in which the *Yogi* immerses into his self and remains hardly just aware of his self.

Sat is what is real; the *Brahman*; the *Paramatman*.

Sati: The old custom of *Sati*, now defunct, in *Hindus*. The wife enters the funeral pyre with the corpse of her husband to give up her life after her husband.

Satkarma: Literally, good *Karma*. In *Gita-Dnyaneshwari*, it means the *Karma* that leads to the realization of the '*Sat*' i.e. the *Paramatman*.

Satta refers to Reality.

Sattva-guna, importance of: The practice of *Yogic* sciences and other forms of religious worship require that the person to be initiated into it ought to have predominance of the *Sattva-guna* and the least of the *Tamoguna*. Women, too, alike the *Shoodras* are supposed to have a predominance of the *Tamoguna*. Hence women and the *Shoodras* are treated as unfit for these practices. It is supposed that they will fail in attaining success in these elitist practices, even if they take them up.

Seshwara means that the relevant School recognizes the existence of *Ishwara*.

Seventeenth Kala, Amrita: We find mention of this *Kala* in Saint *Dnyaneshwar's Abhangas* and in *Dnyaneshwari*. He says about the *Guru*, referring to him as a mother of the *Yogi*. This mother feeds the *Shishya* (disciple) child with the milk flowing out of her breast of the *Seventeenth Kala*. One who does not make oneself immortal by drinking *Amrita* at the *Seventeenth Kala* cannot come back to the earthly plane to guide people on the *Path*. He cannot contribute to repel their ignorance and thus cannot serve the *Paramatman* truly. Becoming one with the *Brahman* is but a lower objective compared to coming back to take the persons desiring of *Moksha* on the *Path*. Service to humanity by giving proper guidance is supposed to be a higher aim than self-attainment alone. The saints crave for it and readily refuse the *Mukti* for its sake.

Shabala Brahman: Synonymous with the *Saguna Brahman*

Shabda means the *Vedas*.

Shabda-Brahman is the limit of the cosmos, beyond which the world of names and forms has no reach. This term has many a connotation in Indian Mysticism. According to the *Yogis*, it means the limit of the thought process, encompassing the *Nada-Bindu-Kala-Jyoti* complex. These terms, too, need to be learnt.

Shambhavi means pertaining to Lord *Shiva*;

Shambhavi Vidya is the *Vidya* associated with Lord *Shiva*. It is the art and science of attaining *Moksha*.

Shaili-shringi is a kind of a necklace made up of a piece of deerskin, a whistle made preferably from horn of a deer and a few ceremonial trinkets threaded through a broad silken woven thread, about 5mm in diameter, usually red or black in colour. When worn, it should extend up to the navel of the wearer. Generally, it is a status symbol indicating a *Natha* initiate's his rank amongst the followers of *Natha* tradition. Many of the *Natha Akhadas* of the day are seen to be lax about observing the strict requirements for its grant to their followers. However, the strict disciplinarians of the *Natha* tradition do not accord it to anyone unless they are satisfied about the high *Adhyatmika* level of the person. The real criterion is that he should have been bestowed with the union of his *Shakti*: aka: *Kundalini*, with the *Shiva*. The practical criterion for it is the perception of continuous *Anahata-nada* by the *Natha Yoga* practitioner.

Shaiva, Agamas: The philosophy of the adherents of *Shaiva* traditions who regard the Ultimate principle they call as the *Shiva*. The *Shaiva-agamas* were current in South India. They were authoritative texts to the followers of the *Shaivaite* Schools, like the *Vedas* were to the *Vedics*.

Shakti, Kundalini, powers: The *Kundalini* is endowed with the three powers of *Ichchha* (Will), *bala* (power to do something) and *Kriya* (action).

Shakti, Urdhwa, Madhya, Adhah: As per *ssp*, the *Kundalini Shakti* has three forms or subdivisions, the *Urdhwa*, the *Madhya* and the *Adhah*. Their places are shown to be respectively in the *Brahmanda*, the *Pinda* and the *Anda*. The *Brahmanda*, *Pinda* and *Anda* terms are described in the books of this work, in the Part 2 under the title of '*Autobiography of A Natha Siddha Yogi*'. The chart showing the details and the positions of the said three *Shaktis* is appended in the book.

Shaktipata: The *Yoga* in which the *Guru* gives initiation for activation of the mystic energy which is dormant in all individuals, called here as the *Shakti*, also known as the *Kundalini*.

Shalunka: A *Shiva-Linga* has three main parts: The *Linga*, an elevated cylindrical object almost akin to an erect *phallus* proper, at its centre; an ovoid shaped space surrounding the *Linga* and the raised edges at the boundary of that space. The rest of the parts other than the *Linga* proper are called the *Shalunka*. *Sham*, *Dam* and *Titiksha* refer to the restrictions to be placed by a *Yogi* upon the workings of the senses.

Shambhu: See *Sadashiva*.

Shankara Vedanta is the term used for the *Kevala-adwaita* school of *Shrimat Adi Shankaracharya*.

Shankara, Maharaja: He was a Natha Siddha Yogi from Bombay-Poona region. His Samadhi place is at Poona. His body was in a totally deformed state. Because of his bodily deformity, some likened him to sage Ashtavakra.

Shanti: Brahman

Shastra means science.

Shat-chakra-nirupana, Serpent Power: It is the text commented upon by Sir John Woodroffe. As the title suggests, it is a detailed description of the main six Yogic Chakras.

Shesha literally means 'The remainder'; also the divine or the celestial serpent, adorning as the bed of Lord Vishnu and as the garland in the neck of Lord Shiva. It is the Thousand-headed Divine Serpent. It has also mythological association with Lord Vishnu. The Lord makes the serpent's coiled body as his bed to recline upon it. The Puranas say that Shesha also supports the earth. In Iconology, Shesha represents the Lord's huge residual power after the Creation of the world, said to be thousands of times (actually infinitely) greater than that used to Create and sustain the world. He is also the representation of the Vishva-Kundalini or the Adimaya in Yogic parlance. Shesha:

Shiva (शिव): The male principle of the celestial couple;

Shiva (शिव): The female principle of the celestial couple.

Shiv(a), form of: In his depicted form, He is seen as a fair complexioned Yogi, seating in the Lotus posture (Asana). He is naked and sits upon a tiger-skin with the skull-head of the tiger on the frontal side of the skin. He is shown as a Yogi in deep Samadhi state. The Third Eye is shown at his Bhroo-madhya, though in a closed state. Shiva opens it only when He wants to destroy the world. His head is adorned with a half Crescent of Moon. The legendary Ganga flows from the Heavens to the Earth. It is shown as flowing through His Jatas in a stream at the top of the Jatas on its way to the Earth from the Heavens.

Shiva-sootras form the authoritative text for the Kashmiri Shaivism School. It was given to the preceptor of this School atop a mountain by Shiva Himself, inscribed upon a slate. The story is analogous to that of Moses receiving atop a mountain the Ten Commandments from God, inscribed upon a slate.

Shiva-Shakti-Samarasya means the state of the union of 'Shiva' – The 'Primordial Principle' and 'Shakti' The Primordial Power'; both together form the unique Advaita of some of the Shaivaite schools which are also known as 'Shiva-Shaktyadvaita' Siddhanta. Saint Dnyaneshwar's 'Chidvilasavada' follows this traditional school, like the 'Kashmiri Shaiva' School.

Shoonya literally means zero, null, void; the Brahman. The Shoonyas are locations in the Yogic body. The Purusha and the Prakriti are at par at the Shoonyas. While the Jeevatman is evolving, either the Purusha or the Prakriti predominates at any phase. Initially, the Purusha is predominant. As the Jeevatman is nearer to being incarnated in the physical body, the Prakriti starts to predominate more and more. When he is born, it is mostly the play of the Prakriti, the Purusha remaining dormant and just an observer of the play. Dnyanadeva has pointed out to these phases in his works. According to him, the important Shoonyas are five in number. Some of the Shoonyas he specifically

refers to are termed as the *Shoonya*, the *Maha-shoonya*, and the *Nih-shoonya* (the *Nirshoonya*).

Shoonyatmaka, *Abhavatmaka*: these terms have special meanings in Indian philosophy. It is a matter of debate amongst them whether the Ultimate state is full of *Chaitanya* or without it. Some theorists regard the *Buddhist* state of *Nirvana* as being without *Chaitanya*.

Shoonyavadin, *Uchchhedavadin*: Nihilist

Shoonyavastha means the state of nothingness.

Shramana/s: See *Bhikkhu*/s, *Bhikshu*/s

Shravana is the fifth month of the Indian calendar.

Shravana, *Karna*: Sense of hearing, ear

Shreyasa and *Preyasa*: The achievements of humans are categorized as *Shreyasa*: *Moksha* and *Preyasa*: the worldly pleasures.

Shri-mad-bhagavata is one of the principal *Puranas*. It deals mainly with the life, teaching and the *Lila* of the divine incarnations of the Lord *Shri Vishnu*. This *Purana* lays special emphasis upon His incarnation as Lord *Shri Krishna*. The *Vaishnava* sects hold *Shri-mad-bhagavata Purana* in great esteem. They call it the *Maha-purana*. It is their belief that it is the Lord *Shri Krishna Himself*, in the form of this scripture. Sage *Vyasa* is credited with having composed all these *Puranas*.

Shrutis mean the text of the *Vedas* proper, in particular. This word is used to refer to the *Vedic* texts in general such as the *Vedas*, the *Brahmanas*, the *Aranyakas* and the *Upanishads*. *Shrutis* do not include the later day *Puranas*, the *Gita*, the *Brahma-sootra* and, the *Smritis* et al.

Shuddha Brahman is the *Brahman* without the workings of the *Maya*. *Maya* veils the real nature of the *Brahman* which is *Shuddha* i.e. pure, pristine.

Shuddha-adwaita-vada is one of the Schools of *Adwaita* Philosophy. Its proponent was the famous *Vallabhacharya*.

Shuddha-sattva-guna: It is the *Sattva-guna*, but really bordering upon the *Trigunas*. When the *Gunas* are eliminated to such an extent that the *Sattvaguna* is also diminished to a great extent, what remains is the *Shuddha-sattvaguna* that is essential for *God-consciousness*. One may say that it is a state beyond the *Trigunas* but not really that. Since any kind of action, even *Bhakti*, needs a modicum of the *Sattvaguna*, the purest form of the *Sattvaguna*, unadulterated by the other *Gunas*, is called the *Shuddha-sattvaguna*.

Shuka; *Shukacharya*: He is the famous sage of the *Shrimad-bhagavata* fame, sage *Vyasa*'s only son. He was born a great *Jnanin*. *Vyasa* taught him the *Bhagavata Maha-purana* which he narrated to King *Parikshita*, *Arjuna*'s grandson, to absolve him from the curse of imminent death.

Siddha-beta is actually an island-like small place midstream of river *Indrayani* at *Alandi*. It is said that Saint *Dnyaneshwar* was born at that place secluded from the main village. His parents used to live thereat in a hut because they were ostracized by the villagers. Saint *Dnyaneshwar* and his siblings spent their childhood in that place. They used to beg around the village for food for survival.

Siddhanta means doctrine.

Siddha-prajna means a Siddha's Ritambhara Prajna.

Siddheshwara, temple: It is the famous temple of Shiva at Alandi. It is in the precincts abutting upon the Samadhi place of Saint Dnyaneshwar. The way into the Samadhi of Dnyaneshwar is supposed to be below the Nandi of this temple.

Siddhis: The mystical Yogic powers which endow the Yogi with ESP and other-worldly powers over Nature and the world.

Simsumara Chakra: A mythical Chakra, an Ayudha (a celestial weapon), usually linked to the Sun God.

Smriti: Memory.

Smritis are also a special class of Vedic religious texts, as distinct from the Upanishadas, the Vedas and the commentaries upon the Vedas known as the Brahmanas and the Aranyakas.

Soham literally means 'I am that'. It means that the Sadhaka has realized the unity between Brahman and himself. The mental incantation of Soham Mantra, given by a saint, Guru or God, coupled with Dharana and Dhyana of that thought, finally leads to the state of Samadhi in which the Sadhaka becomes one with Brahman. That is the stage of a Siddha. Yoga-shastra technically terms that state as Hamsah. Some call it the 'Reversal of Soham into Hamsah.' It is the state in which the Yogi does not have to mentally incant the Mantra or keep up with the Dharana and Dhyana of the thought of Soham. It comes out automatically from within in the state of Samadhi one reaches on Soham-dhyana.

Soham- jyoti, Janabai: In connection with the Soham- jyoti that Janabai speaks of, the Pravritti and the Nivritti have different meanings than usual, though there is still a connection to the usual meaning. Pravritti here means the Pravritti Kala or the Samana state. Nivritti means the Nivritti Kala or the Unmani state. The four Vachas she is talking about are the Vaikhari, Madhyama, Pashyanti and Para. The first two embody the gross and the latter the Sookshma form of the Jeeva or the Universe in manifestation.

Soorya Narayana: The Shrutis hold that the Sun god, called Soorya Narayana, is Lord Shri Vishnu in that form, for sustaining the world. Since the Sun god never ceases to function, Lord Shri Vishnu cannot leave that form even for a fraction of a second.

Spanda-roopa Shakti: Spanda literally means a wave, a vibration, a pulse. Roopa means 'having the form of.' Shakti literally means power, force, might. The Shakti is the intrinsic counter-part of the Ultimate Principle called the Shiva, the activating force behind the world of phenomenon.

Sparsha, Tvacha: sense of touch, skin

Spinal cord: The channel passing through the vertebral column, comprising of a bundle of nerves. See under Bhroo-madhya.

ssp: for brevity, the Siddha-Siddhanta-Paddhati text will be referred to as 'ssp'.

Sthana means place, abode.

Sthita-prajna is one who is steady in his state of Nirvana.

Stotra means a 'hymn', a prayer to the gods, eulogising them and seeking their benevolence.

Sukha broadly means pleasure, satisfaction, freedom from wants and adversities, contentedness. Here the term implies the ultimate pleasure which one experiences by immersing into Samadhi.

Sukhivta means the state of joy; pleasure; Sukha, resulting from the Realization of the Truth.

Surati and Nirati are special Yogic terms employed by the North Indian saints of the Vihangama marga. Kabir asks the Yogi to go beyond Surati and Nirati in 'Surati Nirati mai kya janu...'

Surrealism: It is opposite of Realism. Dreams, imaginations, mirages and abstract paintings and the like are examples of Surrealistic things.

Sushumna is the most important Nadi which is central to the practice of the Yoga-shastra. The Kundalini, upon her ascent, passes through it to the Sahasrara Chakra. The six important Chakras (Shat-chakras) are located upon it.

Sootras, Sootrakara: A Sootra is a short statement on a subject. One who frames the Sootras, most usually one who is a great scholar and well versed in the various texts of the Vedas and the Shastras. He may also be the Darshanakara (Original thinker and propounder of a Darshana) himself who puts his thinking in the form of the Sootras. The scholars expound the meaning of the Sootras by their Bhashyas and commentaries, Vartikas etc. e.g. the Yoga-sootras of Patanjali are commented upon extensively by Vyasa. His commentary is known as the Vyasa-bhashya on the Patanjala-yoga-sootras.

Svadharma, Svakarma: Svadharma is the doing of the Karmas, i.e. Svakarmas, as are appointed by the Shrutis and the Shastras for one according to one's Varna and Ashrama. The Karmas so specified are called Svakarma.

Svakarma: See above in Svadharma.

Swananda means the bliss of the Self.

Swami Swaroopananda of Pawas: He was a saint and a renowned yogi of the Natha tradition from Pawas, District Ratnagiri in Maharashtra. He rendered saint Dnyaneshwar's Amritanubhava and Dnyaneshwari in modern Marathi language for easier understanding. He was a Natha Siddha Yogi in the traditional line of Saint Shri Dnyaneshwar. He stayed most of his later part of life at Pawas village in Ratnagiri District in the Konkan. He had many ardent disciples and they built a Samadhi for him after his death at Pawas. He transliterated Dnyaneshwari and Amritanubhava of Dnyaneshwar in modern Marathi in poetic form. Many of his books and his biography in Marathi are like guides to Yoga students.

Swaroopa literally means one's own form, the form of self; what one really is. It means the pristine form of the Atman in Adhyatma.

Swa-samvedya means the Atman can experience itself.

Swatantra: Independent

Syada-vada is a doctrine of the Jain philosophy. It postulates that every doctrine is true so far as the point of view adopted by it is concerned. However, the Reality i.e. the real state of all the Universe and its constituents is still not exactly what is postulated by all these doctrines, although it exhibits all these various aspects. Only the attained being can see and understand the Reality.

Tan-matra refers to the intrinsic intangible attribute of a *Tattwa* i.e. an element. It has the potential to manifest the *Tattwa*. It may be likened to the seed which can transform into a tree of a specific type.

Tan-matras, senses: The references to the sensory organs of the physical body do not actually mean the physical senses. These are indicative of the *Tan-matras* of the *Panchendriyas* in the subtle body corresponding to these various sensory organs of the gross physical body.

Tap, Tapasah, Tapasya: Penance; Performance of penance undertaken for religious purpose.

Taraka-sthana, also called the *Taraka Brahman*, is located above the *Bhroo-madhya*, at a distance of approximately four fingers from it, going along the forehead.

Tat Tvam Asi: 'You are all that, the Brahman, the world and everything.'

Tattwa: Principle

Third Eye: The Sanskrit terms for it are *Divya Chakshu*, *Tritiya Netra*, *Shiv-netra*, *Antar-drishti*. Some *Yogis* reckon that there are three 'Third Eyes' or 'Divya-chakshus'. In the *Bindu* above the *Ajna-chakra*, the *Trikuti* and the *Bhramara-gumpha* are those three. Since they all have mutual connections at the *Bindu* in *Ajna-chakra*, many *Yogis* cannot distinguish their separate existence. The full-fledged experience of the 'Third Eye' is to be had only at the *Bhramara-gumpha*. Since it is a place of the *Anahata-nada*, the experience of *Anahata-nada* in itself signifies the opening of the 'Third Eye' thereat. There is no supreme vision than that of the 'Third Eye' located in the *Bhramara-gumpha*. It is in itself the 'Eye of the Brahman', the supreme vision of all visions.

Tipari: A wooden stick about 12 inches in length. The playing of *Tipari* is a dance in which all the players form a circle, everyone with two *Tiparis* in hands and drum together the two hand-held *Tipari* sticks.

Triambakeshwar is one of the most holy places near Nasik, Maharashtra, in India, where the *Simhashta* and the *Kumbhamela* are held periodically. The four most holy places where the 3 and half, and 12, yearly religious fetes are held are *Nasik* and *Triambakeshwar*, *Allahabad*, *Haridvara* and *Ujjain*. It is called the *Simhashta Kumbhamela*. Also Saint *Nivrittinatha's* (Saint *Dnyaneshwar's* elder brother's) *Sanjeevana Samadhi* is located there.

Trikuti: When the *Kundalini* rises to the *Trikuti*, every kind of Divine knowledge and wisdom manifests in the *Yogi*. It is known as the 'Word' generally, signified by the Divine revelations in the scriptures like: The *Vedas* for the Hindus, the rest for the others. These are alternatively known as the Divine Books.

Triputi is made of three related items like in the knowledge, knower and the object or thing to know (*Jnata*, *Jnana* and *Jneva*). This is the *Triputi* of knowledge (*Jnana*). Similarly, there are other *Triputis* e.g. the *Karma Triputi* - *Karta*, *Karma* and *Karya* (person who acts, the act and result of act) etc.

Trishanku: There is a Vedic mythological story of how sage *Vishvamitra*, proud of his powers, tried to send king *Trishanku* directly to the heavens (*Svarga*), in his earthly body form. The rules of entry to heavens, in Hindu lore, do not allow anyone to enter it in earthly body form. As a result, a tussle ensued; *Vishvamitra* using his powers to push the king toward heavens and *Indra*, the king of Gods,

pushing him down. Ultimately, Vishvamisra had to abandon his efforts to send the King to the heavens in his bodily form. As a result, the King remains suspended between the heavens and the earth. The star Trishanku, seen in the southern skies, is named after the King.

Tritiya-netra, Shiva-netra or the Shiva's eye is called the Third Eye in Yogic literature in English language.

Tukarama, Maharaja, was a saint from Maharashtra state, India belonging to the seventeenth century. Like many Maharashtrian saints, he, too, was an ardent devotee of Lord Shri Vitthal of Pandharpur. He composed Abhangas, called the Abhanga-gatha of Sant Tukarama. It is verily an encyclopaedia of celestial knowledge and wisdom, reflecting his highest attainments. He is venerated by the Varakaris and placed on high pedestal like that of saints like Nivrattinatha, Dnyaneshwar, Sopanadeva, Muktabai, Ekanatha and Namadeva. Every year, the Varakaris gather in vast numbers to bring his Padukas from Dehu, the place of his Samadhi, to Pandharpur during the period of Ashadhi and Kartiki Ekadashis, going on foot. He was a saint from medieval Maharashtra, an ardent devotee of Lord Vitthal of Pandharpur. He was a realized soul and a great philosopher-writer of Bhakti and Jnana. His Abhangas, called Gatha are popular amongst the Varakaris. He is called 'Jagad-guru' by his followers and the Varakaris.

Tulasidasa was a North Indian saint and a great devotee of Lord Shri Ram. His composition, 'Shri Ram Charita Manasa' in Hindi language has a great appeal to the Hindi speaking belt of North India.

Turiya is the state beyond the three states of Jagriti, Svapna and Sushupti. It is a Samadhi state, the highest state a Yogi attains. There are, however, stages of the Turiya itself, from initial to the deepest. The state of Turiyatita is still beyond that. Theoretically the three states of Jagriti, Svapna and Sushupti correspond to the three Padas of the Atman, designated by the three syllables, 'A - (अ)' 'U -

(उ)' and 'M - (म)' respectively by the Mandukya Upanishad. Turiya corresponds to the fourth or the Samadhi state on the Atman. It is represented as the Ardhamatra or Amatra of 'OM' i.e. the Shabda-Brahma.

Turiyatita is the state beyond all states, even of Samadhi. It is the pure, nascent, primordial Atman or the Brahman in itself, beyond the states of Sat-Chit-Ananda. One who dwells in that state is invariably a Jeevan-mukta. It is what is known as the Sanjeevana Samadhi in the parlance of the Natha tradition. It is the state of Saint Shri Dnyaneshwar and his preceptors like Matsyendranatha, Gorakshanatha, Gahininatha and Nivrattinatha and other sibling viz. Sopanadeva and Muktabai. Really speaking, Muktabai's state is no state at all. It is the absolute, the Atman or the Brahman Itself that Muktabai was, as ultimately witnessed by the incident of her departure from the earth.

Uchchhedha means destruction, extirpation; in the context of Buddhism, it means non-existence, non-subsistence of the Ultimate Reality. Uchchhedha-vada means a doctrine which reckons the Ultimate Reality as being a nullity, a non-entity, nothing; Nihilism.

Udadhi: Ocean;

Udaka-shanti is a Vedic chanting of Mantras upon sanctified water and spraying it all over the house, to propitiate gods and ward off evil effects of the place, due to death of someone in that house etc.

Uddhava: Shri Krishna's famous Bhakta of Bhagavata fame.

Unknown, the: The mysterious, the one beyond normal perception. By this term, the hand of destiny is referred to which was guiding the author of these books through all his mystique experiences.

Unmani: In the Turiya state, the Manasa goes on losing its character or faculties by degrees in the geometric proportion. It becomes $\frac{1}{2}$ at Bindu, $\frac{1}{4}$ at Ardhendu, $\frac{1}{8}$ at next state, and the like so that at the point of Unmani it is reduced to $\frac{1}{512}$ of its original state. In practical terms, Manasa loses itself at Unmani as $\frac{1}{512}$ tends to the value zero, $\frac{1}{512}$, $\frac{1}{1024}$, $\frac{1}{2048}$...etc. The ultimate point of Unmani is reached when the Manasa is completely lost. Saint Dnyaneshwar describes such a state by the following words: 'The screen of the Mind upon which the picture of the World gets projected gets ruptured at that point'. It is the point of Jeevan-mukti.

Upadhi is the force that brings into the action the Causative Principle by manifesting the world. It is also known as the Parinama-shakti.

Upamana means analogy.

Upanishadas are a special class of Vedic religious texts which narrate the wisdom of the sages, imparting wisdom and insight into the nature of being and how to attain the Salvation.

Upasaka: The devotee, one who worships a deity

Upasana: The devotion, or worship.

Upasya: The entity or the individual God or Goddess of worship by a Yogi or a devotee.

Urdhwa-drishti: The centring of the vision upwards upon the Shiv-netra near the Bhroomadhya.

Urdhwa-moolam-adhah-shakham Ashwattha-prahuravyayam..... (15-1:Gita): Dnyaneshwar says that this world of phenomenon is so short-lived that it is destroyed in the time a fly takes to spread its wings.

Urdhwa-retasah: One who follows the Path of conservation of the Veerya is called a Brahmacharin. One who has successfully conserved and harvested his Veerya into Ojasa is called an Urdhwa-retasah. It means that his Veerya has assumed a unidirectional flow and conversion into Ojasa; and his Veerya does not fall down into the vagina even if he makes a coition with a woman. Instead, it travels back to its origin and then to the Brahma-randhra in the form of Ojasa.
Urdhwa-sahasrara: The golden lotus (1). This is in relation to one more 1000 petalled lotus, which at the other end of the Sushumna, below the Mooladhara Chakra, known as the Adhah Sahasrara.

Urdhwa Shakti: See Shakti, Urdhwa, Madhya, Adhah.

Vachas, four, transgression of: In this context, the four Vachas are the four Padas of 'OM', representing the Sthoola, the Sookshma, the Karan and the Mahakarana Dehas inhabited by the Jeevatman. Their transgression means going beyond these four states. These four correspond to the four states of the

Atman, as given in the *Mandukya Upanishada*. In short, going beyond the four *Vachas* means to attain the liberation from the phenomenal world.

Vacha-siddhi is a *siddhi*. Whatever the person who has it says always comes true.

Vada means a dogma and a principle or a doctrine.

Vadin/s is the term referring to the adherent/s of a School or a doctrine.

Vagus is a nerve, extending from the brain stem to the abdomen, via various organs including the heart, the oesophagus and lungs. It is a part of the involuntary nervous system.

Vaikuntha is the name of the abode of Lord *Vishnu* to which his devotees will attain. It is the place of residence of Lord *Shri Vishnu* and His *Avataras*. Similarly, the *Kailas* is the residence of Lord *Shiva*, the *Brahmaloka* that of Lord *Brahmadeva*. Their devotees after death are given residence in these respective places and their status depends upon the degree of their attainment, the grade of their *Bhakti*.

Vairagya means the rejection of all desires. It is an objective of all the *Sadhakas*.

Vaisheshikas: The followers of the *Vaisheshika* School

Vareshwari is the goddess whom saint *Nityananda* worshipped after he came as a wandering monk from Karnataka state to Maharashtra. Her temple is located at a short distance from *Ganeshapuri* in the Thane district of Maharashtra state.

Vamacharis: The followers of the *Left Hand Path* are known as *Vamacharis*.

Vama means *Left*; also a woman kept by a *Vamachari Sadhaka* to aid him in the *Sadhana* of the *Pancha-makaras* for coition. Usually they follow the practices of the *Tantra-shastra*. There are many secret practices amongst them which are abhorred by the *Vedic* followers. *Shrimat Adi Shankaracharya* had encountered the *Vamacharis* during his sojourn in India to counter the divergent streams of philosophy and worship. He had defeated them in debates over their ideologies.

Varakaris, Traditions: It is their tradition to go twice a year on the pilgrimage starting from Alandi. Their final destination is Pandharpur. They walk all the way a few hundred miles from their native places. There are usually a good number of women devotees who follow this tradition. They brave all odds like heavy rains and rustic roads. There is lack of accommodation, sanitation, lodging and boarding; and even drinking water at many places on the way. The said pilgrimages are taken in the months of *Ashadha* and *Kartika*, so as to reach at Pandharpur on the eleventh day of waxing moon.

Varna-mala is Sanskrit alphabet, comprising of sixteen vowels and 32 consonants. Added to it the four 'H'- (ह): The *Maha-prana*, a half consonant.

'LL'- (ळ): The hard pallet consonant, the total becomes fifty. The remaining 'ksha' and 'jna' are just two letters made up by combining consonants and vowels. (क्ष = Ksha=k+sh+a; ज्ञ=j+n+a). It is therefore, customary to say that the *Varnamala* comprises of 52 letters. For application of the *Varna-mala* concept in the *Tantras*, refer to Sir John Woodroffe's '*Garland of Letters*'- *Parts 1 and 2*.

Varnas, system: The four classes of society viz. *Brahmanas*, *Kshatriyas*, *Vaishyas* and *Shoodras* according to their professions are, broadly speaking,

known as Varnas in the Vedic system of classification of its followers. There is also another classifying factor. The Varnas are classified based upon the mix of the three Gunas in individuals. This classification starts with the Brahman Varna. It has individuals who have predominance of the Sattva-guna. The Kshatriya Varna has less of the Sattva-guna and more of the Rajoguna. The Vaishya Varna has more of the Rajoguna than the Kshatriya. Finally there is the Shoodra Varna. It is supposed to have a mix of maximum of Tamoguna and the least of Sattva-guna amongst these four categories. The Gita has certain chapters which require a very good understanding of the Varna system and the Trigunas to follow their meaning.

Varnashrama-dharma: The duties and responsibilities that are prescribed by the Shastras and the Smritis to each person according to his Varna and Ashrama.

Vartikas: Some of Sage Vyasa's Sootras have been used by commentators to refute the books of the Buddhist doctrines, called the Vartikas.

Vasana-kosha literally means the Kosha (repository) of Vasanas (desires): The repository of desires. Patanjali says that the unfulfilled desires of all the past lifetimes, together with those of the present, are stored in the Chitta. The object of Yoga is to clear the Chitta of all the accumulated desires and not to generate further accumulation of desires by Yogic practices.

Vedanta means the body of texts and philosophies that forms literally the end portion of the Vedas; the philosophy derived from the Vedic texts, especially from the Upanishadas. It is also known as the Uttara-mimamsa to differentiate it from the Poorva-mimamsa, another school of the Vedics.

Vedantin means one who adheres to the Vedas and the Vedanta philosophy.

Veda-pratipadya means that the Principle is the centre of the Vedas' thoughts; literally, that which is proclaimed by the Vedas.

Vedha, Mahavedha: Technically, a Vedha means the Yogic action that aims at the arousal of the Kundalini. The Mahavedha is the action that not only arouses the Kundalini but it is made to enter the Sushumna with accomplishing all the attendant complex Yogic processes. After the Deeksha of the Mahavedha given by a competent Guru, the Sadhaka has to do nothing on his own. All the Yogic processes take place automatically on their own because the Kundalini itself guides him on the path and takes him to the pinnacle i.e. Shiva-shakti-samarasya. The attendant Yoga of the Mahavedha Deeksha is known as the Mahayoga in which the Sadhaka has to make no voluntary efforts to attain further progress.

Veerya literally means semen, strength, lustre, heroism. Here it means the strength to see the Ultimate Truth; the lustre of a Realized Kevali Siddha.

Veerya literally means the semen. However, in Yogic parlance, it assumes a different perspective. The Yogis believe that the Veerya should not be expended in acts of coition etc. there are Hatha-yogic practices for conserving the Veerya. The conservation of the Veerya leads to a great store of Creational energy which can be harnessed for attaining the ultimate goal of Yoga, realization of the Brahman.

Vibhuti literally means a special persona. It means Form, Avatara, any of the Gods and Goddesses etc. In the Gita, in the 10th chapter, Lord Shri Krishna

enumerates many of his Vibhutis, special manifestations. In the context of Patanjala Yoga Sootras, Vibhuti means special powers, Siddhis that manifest as a result of Yogi's progress on the Path of Yoga.

Videha means after leaving the body upon death.

Videha-mukti means attainment of salvation upon death in contrast to Jeevan-mukti.

Vidhi means the Vedic rituals and duties that one has to perform.

Vidwat-sanyasa is the state of total renunciation attained, not necessarily with recourse to the Sanyasa Ashrama.

Vidya means the art and the science of something.

Vidya-guru is Guru who grants various miraculous powers, known as Vidyas upon a person. He is distinct from the Guru in Adhyatmika sense. Adhyatmika guru is the grantor of Brahma-vidya, the highest of all the various Vidyas.

Vihangama, Marga: It is derived from the Sanskrit word Vihanga which means a bird. Vihangama means birdlike. Just like a bird reaches its goal by flying straight at it, without traversing the land beneath, the Sadhaka literally flies to his goal without going through the intermediate stages.

Vihara means the conduct.

Vijnana is the science behind attaining the Jnana.

Vikara means change, mutation. Prakriti is in its Avikrita form when Vikaras i.e. its mutation into various Tattwas has not taken place in it. When the Vikaras like Manasa, Mahabhootas etc. set into it, it is said to be in the Vikrita form.

Vikaras: Manasa, Mahabhootas etc.

Vikari means changeable. Avikari is opposite of Vikari, unchangeable.

Vikarma is the Karma that the Shrutis forbid one from doing.

Vikrita: Avikrita means without a change, in the original form. Vikrita is its antonym.

Vimarsha, Visarga: These are Yogic philosophic terms for the expanse of the Universe arising out of the Light of the Atman or the Brahman. Gita calls it 'Karma' in the eighth chapter (8-1 to 4) while replying to Arjuna's famous seven questions. '... bhootabhavodbhavadakaro visargah karmasajnitah'; (Gita, 8-3).

Vishnu, Lord, and the Ganga: The allegory of holding the Bhakta upon his head like a crown in Dnyaneshwari is to Lord Shri Vishnu and Lord Shiva. The sacred river Ganges is deemed to be flowing out of the big toe of Lord Vishnu's foot. Everyone takes that water for all sacred and religious purposes. The mythological story says that King Bhagiratha wanted to bathe the ashes of his ancestors into its waters to free them of all their sins. But the Ganges was, at that time, a river of the heavens. After the Ganges agreed to flow down from there to the earth, the question arose as to who will sustain the enormous force of her fall from the heavens. Lord Shiva agreed to sustain it upon His head and it came to be so. He is regarded as the most ardent Jnanin Bhakta of Lord Vishnu who is placed at the crown of the latter's head, in the form of a Shiva-linga. He is quoted often as the best example of the most humble Bhakta of Vishnu that in spite of Lord Vishnu holding Him upon His head, he still holds the sacred Ganges flowing from Shri Vishnu's foot, a lowly place, so to think, upon His head.

Vishnu-granthi: See *Granthi*.

Vishnu-teertha, *Swami*, was a great exponent of *Vedic* and *Shaktipata* literature. His many commentaries, including that on the *Saundarya-lahari* of *Adi Shri Shankaracharya*, are famous and most scholarly; and are replete with the *Yogic* insight he fortunately had as a *Yogi* of great merit. He was a highly educated person, having a degree in Law. In his earlier householder way of life, he was a practicing lawyer. He took *Sanyasa* and became a disciple of *Swami Lokanatha-teertha* who revived the tradition of *Shaktipata* in modern India.

Vishvamitra was a great *Vedic Rishi*, the seer of the most important *Gayatri mantra*. He was a renounced *Brahmarshi*. However, on his way to becoming the great *Brahmarshi* that he was, he had failed miserably to the lure of *Menaka*, the celestial nymph, sent by the jealous King of Gods, *Indra*, to waylay *Vishvamitra* from his penance and ultimate glory. He was a great sage, the seer of the most sacred *Gayatri Mantra*. The story goes that by undertaking severe penance, he was aspiring to become a *Brahma-rishi*, the highest achievement amongst the *Rishis*. When his objective was almost at hand, the King of Gods, *Indra*, fearing that *Vishvamitra* may snatch away his throne because of the power of his penance, sent the *Apsara* (the celestial courtesan, a nymph) *Menaka* to lure him and sway him away from his penance so that his throne would be saved. He succeeded in this ploy and *Vishvamitra* lost control of his mind and fell to *Indra's* machinations. He lost his goal and as a result he had to undertake the severe penance once again when he succeeded in his efforts.

Vishva-roopa-darshana: After listening to the narration in the 10th *Gita* chapter about the Lord's omnipresence in the universe, *Arjuna* requested *Shri Krishna* to show him those forms. As a token, Lord *Shri Krishna* had shown him a vision of His many forms. *Vishva-roopa-darshana* means that vision shown by *Shri Krishna* to *Arjuna* of the infinitude of his names and forms, filling up the universe and beyond.

Vishvatman: The *Atman* that pervades the entire universe, the *Vishva*. The *Vishvatman* is distinct from the *Atman* and the *Paramatman*.

Visoba Khechara: He was a fastidious Brahmin from *Alandi* who was foremost in ostracizing and social boycott of Saint *Dnyaneshwar's* parents. After they left *Alandi*, deserting their young children at *Alandi*, *Visoba* was like the proverbial villain who used to take pleasure in harassing the destitute children, inflicting miseries and hardship upon them. Once he incited a potter not to give his wares to them for cooking. He followed *Muktabai*, Saint *Dnyaneshwar's* younger sister, to their hut to see how the children would go hungry for want of cooked food. At that time, it is said that Saint *Dnyaneshwar* ignited the *Jatharagni* (literally the 'Fire' of the stomach which digests food) and his back became red-hot. *Muktabai* cooked food upon its heat. This was a kind of a *Yoga-siddhi* that was exhibited by Saint *Dnyaneshwar* to teach *Visoba* a final lesson. On witnessing that miracle, *Visoba* realized that the children he thought of as helpless and destitute were actually great *Yogis*. He repented for his misdeeds and prostrated before Saint *Dnyaneshwar*, begging to be pardoned. Saint *Dnyaneshwar* asked him to get lost. The exact words in *Marathi* used by him

meant *Khechara*, go into the *Chidakasha*. Since then *Visoba* became his devotee and disciple. He was the *Guru* of *Saint Namadeva*.

Vichara-anugata Samprajnata Samadhi: When the object of the *Samadhi* is abstract, it is called the *Vichara-anugata Samprajnata Samadhi*.

Vitarka-anugata Samprajnata Samadhi: When the object of the *Samadhi* is gross like an idol etc. the *Samadhi* is referred to as *Vitarka-anugata Samprajnata Samadhi*.

Vitthala, *Vitthal*, *Vithal*, Lord: He is the most popular god from Maharashtra, Andhra and Karnataka states of India. *Rukmini* is His divine consort. Their famous temple is at Pandharpur in Sholapur District.

Vivarta literally means a *vortex*. The *Jeevatman* sees the universe and its workings as if his senses were deluded like those of a person trapped in a vortex.

Viveka means discrimination.

Viveka-khyati means the doubtless knowledge that the *Chitta* and its *Vrittis* (working of the *Chitta*) are totally different from the *Drashta*.

Vivekananda, *Swami*, was the foremost amongst all the disciples of *Shri Ramakrishna Paramahansa*. The famous *Shri Ramakrishna Mission* of India and of international fame is their legacy left to the Indian nation. They were followers of *Advaita Vedanta*, in principle. *Yoga* was the main *Path* taken by *Swami Vivekananda* to attain *Jnana*. The Mission has been one of the central pillars of Indian *Vedantic* movement of the day. They have many branches in India and abroad. *Swami Vivekananda* is most famous for his maiden debut at the World Religions Conference held at Chicago, USA, in the late nineteenth century. He captivated the large audience by his opening lines as 'My American Brothers and Sisters'. He received a standing ovation from the crowd.

Vodhiyana, *Odiyana*, *Bandha*: The *Bandha* applied to the region of the navel. It attains the mixing of the *Prana* and the *Apana* in the *Manipura chakra* that is a step in the direction of the rise of the *Kundalini* and making its entry possible into the *Sushumna* end at the *Mooladhara Chakra*.

Vritti: The natural tendency of the *Chitta* to wander from one desire to another. The desires arise in the *Chitta* due to *Samskaras* of previous and present births. They are taken up by the mind (*Manasa*) to work upon their fulfilment. The *Buddhi* (intellect) decides the ways to fulfil the desires and the good and bad about it. All this play works on the basis of the *Ahankara* that is the root cause of mundane existence. The foursome of *Manasa*, *Buddhi*, *Chitta* and *Ahankara* is known as the *Antahkarana-chatushtya*. Every method of *Yoga*, in one way or the other, tries to work on it to attain its objective. In *Kundalini Yoga*, the objective is to dissolve the *Antahkarana-chatushtya* into the *Primal Cause* of them all, by the process called *Laya*.

Vyakta and *Avyakta* refer respectively to the manifested and the non-manifested forms of the *Parama Tattwa*.

Vyakta means manifest, *tangible* in form and action.

Vyaktopasana means the worship of the *Vyakta*.

Vyasa was a great sage of ancient India. He is credited with super intellect, understanding and vast knowledge. He composed the epic *Mahabharata* and many other religious texts.

Vyashti: The Limited, The Finite, the world, the Pinda, the individual

Yajna: Broadly speaking, Yajna refers to the Vedic practice of offering sacrifices to the Gods.

Yajnic: Pertaining to Yajnas

Yajnopavita is the sacred thread which a Brahmin starts wearing from the time of his Upanayanam which is the equivalent of initiation into the Vedic tradition, seeking the attainment to Brahman. Other Varnas viz. Kshatriya and Vaishya are also permitted to undergo the Upanayanam initiation. Upanayanam literally means 'opening of the third eye' i.e. the Divine eye, also called the Prajna-chakshu.

Yallamma is a mother goddess of the south India. Her temple is located in Karnataka state. She is regarded as one of the Goddesses like Renuka of Mahur, mother of Parashurama, Mahalakshmi of Kolhapur, Tulaja-bhavani of Tulajapur and Ekavira of Konkan; all are the forms of Devi Bhavani.

Yama and Niyama are behavioural practices aimed at disciplining the body and the mind of the Yoga student to make them suitable for undertaking advanced Yoga practices like Pranayama etc.

Yoga path, Sahasra-dal-padma (1) to (2): The path from the Sahasra-dal-padma (1) to (2) is indeed very short, dimension-wise. All these points, with those in between, are located at a very minute point of the Murdhni-sthana: just a space the size of a small ant's eye, figuratively speaking. Truly speaking, there are no physical dimensions or distances in the chakra-Nadi system at this point. The ethereal-like matter that the Nadis and the Chakras are made of is beyond physical or physiological measurements. When speaking about a point in the Brahma-randhra complex, there is just a little separation, which cannot be distinguished by many Yogis. Only the most diligent and fortunate Yogis can distinguish between all these points ranging from the Golden Lotus (1) to the Golden Lotus (2). The Brahma-randhra itself is known to the Yogis to be a space equivalent to the dimension of the eye of an ant. That is why the Yogis differ in the number, designations, nomenclature and the relative position of the Chakras located in close vicinity of the Brahma-randhra.

Yoga-bala means the highest proficiency in Yogic practice.

Yoga-bhrashta is one who had swayed from the path of the Yoga practice, due to some reason or the other and had not brought the Yoga to fruition or who died before completing the Yoga attainment. Lord Shri Krishna says in Gita that a Yoga-bhrashta will definitely find the Path again in his next birth and complete the Yoga process, even if it may take him many lifetimes. (Refer Gita chapter 6-37 to 45).

Yoga-chakras are subtle ethereal-like centres in the Yogic body which are activated by the Pranas.

Yoga-nadis are subtle ethereal-like channels through which the Pranas flow in the subtle body.

Yoga-vidya means the Vidya concerning Yoga.

Yogantaranga: The inner core, Dharana-Dhyana and Samadhi, of the eightfold path of Yoga (which is also called the Patanjala or Ashtanga Yoga)

Yoga-yukta: Here it means a *Yogi* is *Yukta* i.e. whose *Chitta* has become united with the *Paramatman*.

Yogeshwari Devi is the reigning deity of the *Shakti-peetha* at *Ambejogai* in Maharashtra state, India.

Yoni: Literally, a woman's reproductive organ; figuratively 'Womb'; it also means species. There are 8.4 million *Yonis* (species) through which the *Jeeva* gets to be born before it gets the human birth. The *Yonis* are subdivided as per the preponderance of the *Guna* they exhibit into 1. *Sattvayoni*, 2. *Rajoyoni* and 3. *Tamoyoni*.

Yuktahara viharasya....(6:7Gita): *Dnyanadeva* says that all the actions, eating food, sleeping and remaining awake, walking etc. should be regulated precisely with tact so that the senses would not revolt against the restrictions imposed upon them.

Yukti: Method, practice, secret of doing or achieving something, wisdom. Here *Yoga-yukti* means the secret and practice for attaining perfection in *Yoga*.

Glossary of Terminology and Matters Related to Yoga and Adhyatma-shastras

~~14 Bhuvanas, 3 Lokas: The Hindu Puranic concept of the Universe (Brahmanda) is that it comprises of fourteen different strata called the Bhuvanas, which include the seven Svargas (meaning above the earth, the Bhooloka in which we live being one of these seven Svargas.) and the seven Patalas (meaning below the earth). Again these are reclassified as three Lokas namely, Swarga, Prithivi or Bhooloka and Patala loka.~~

~~Abhasa literally means illusion.~~

~~Abhichara: Indian Black magic of six kinds, inflicted upon the targeted person/s — Jarana (Inflicting with diseases), Marana (inflict with death), Sammohana (Hypnotising), Akarshana (causing attraction to something or someone), Stambhana (stopping someone from doing something) and Vidveshana (causing hatred between two persons).~~

~~Achetana means lifeless, Jada.~~

~~Achit refers to what is the Jada.~~

~~Adhara: Refer to the sixteen Adharas described in the 'Siddha-siddhanta-paddhati', book of Mahayogi Shri Gorakshanatha.~~

~~Adharma means the non performance of prescribed Vedic practices and indulgence in sinful acts proscribed by the Vedas.~~

~~Adhyatma is the science of Atman and the way to attain Atman is called Yoga.~~

~~Adhyatmika Teja: The Teja of the Atman revealed to the Yogi during Realization.~~

~~Adi means the first, the foremost, the one which precedes all the others, the primordial, the original. Satta refers to Reality.~~

~~Adi or Moola Maya: This term points to the primordial quality of Maya i.e. Prakriti.~~

Adrishya means it cannot be seen. It is invisible.

Advaita is the *Principle of Monism* in which the Ultimate Consciousness exists everywhere and in everything but is a single entity.

Adwaya: Non-separated, one with it, with no distinction between the two. Here,

Adwaya Bhakta means that the *Bhakta* has united with *Ishwara*, his *Dhyeyya*.

Adwayabjini-vikashu: *Adwayabjini* means the *Lotus of Adwaya* (female form is used here for the poetic simile, The Sun the male principle and the Lotus of *Adwaya* the female one, which glows with delight on his approach).

Adya means Primordial.

Aghora is a discipline of *Vamachari Shaivaites* who practice the *Yoga of the Vamachara* (left hand path). Their practice involves many a generally hideous act like eating from a skull, residing in the *Smashanas* (crematories), eating foul substances like excreta and human flesh, drinking urine and human blood, human sacrifice, raping virgins and intercourse with animals and humans of lowest castes in the *Smashana*, remaining uncouth, not taking bath, remaining nude, etc. In short, they practice anything and everything that is abhorred by the society and is repulsive to the tastes of common man. They are viewed with horror by the society at large and are feared for their dark powers. They practice black magic, too, for attaining their worldly ends and procuring means for their detested practices.

Agnirjvalanam: It is interesting to note that the first *Richa* of the *Rigveda* starts with invocation of the *Agni*—*Agnimile (Agnimide) Purohitam*, with a request to invite the Gods through *Agni*.

Aham Brahmasmi: ‘I am the Brahman’.

Aham means the ego, or the consciousness of the self. It is at the root of all the desires, *Sukha*, *Duhkha* etc.

Ahara: Literally, the food and drink intake.

Ahimsa (adj. *Ahimsaka*) is a very important concept in the context of Indian philosophy, traditions and Yoga. The word literally means abhorring killing and harm to other *Jeevas*, opposite of *Himsa* (killing). Jains, Buddhists, Brahmins and the Yoga practitioners abide by the principle of *Ahimsa*.

Ajanubag is a small gardenlike place in wherein are planted some *Ajanu* trees, special to Dnyaneshwar Maharaja. The garden is adjoining upon the *Samadhi* place of Saint Dnyaneshwar at *Alandi* and is usually occupied by devotees who wish to recite Dnyaneshwari at *Alandi*, sitting at Saint Dnyaneshwar’s *Lotus Feet*.

Ajata literally means ‘never born’; Primal.

Ajnana is opposite of *Jnana*. In general, it means ignorance. In particular, it denotes the influence of the *Prakriti* upon the *Jeevatman*. It is the force which binds the soul.

Akarma is not doing any *Karma*.

Akartrika means uninvolved in the working of the *Prakriti*, a characteristic of *Purusha*.

Akhadas and *Mathas* are the places and precincts devoted to the worship of a *Pantha*. A senior practitioner of the *Pantha* presides over it and his dictum is

final so far as the other followers are concerned. Usually the devotees who have renounced their family ties reside at such places.

Akshara Ganesha: Since the simile on Lord *Ganesha* used by Saint Dnyaneshwar is based upon his 'word form'—Literature i.e. on letter (*Akshara*) form, he is called *Akshara Ganesha*. Also it connotes that he is the Ultimate Principle.

Akshara Brahman is represented by the syllable *OM*, the sacred word for the *Brahman*. Broadly speaking, that is the highest that a *Yogi* can meditate upon at the juncture of the *Saguna* and the *Nirguna Dhyana*.

Alandi in Pune district of Maharashtra was the place where Saint Dnyaneshwar and his siblings were born and spent most of their life. It is about twenty kilometres from Pune. Saint Dnyaneshwar's *Sanjeevana Samadhi* is located there. Round the year, a hundred million of his devotees and seekers on the spiritual path mostly from rural Maharashtra, Karnataka and Andhra Pradesh visit his *Samadhi* and take his *Darshana*. Most of them are from the centuries old *Varakari* tradition.

Amrita and *immortality*: Many authors of Yoga books say that it is the elixir that makes the *Yogi* immortal who drinks it. That is a misunderstood proposition. Immortality is to be taken here not necessarily literally, that of the human physical body. It has still deeper meaning. The *Yogi* becomes immortal i.e. he is freed from the cycle of births and rebirths. He becomes capable of 'descent' i.e. coming back to the plane of ordinary mortals, instead of just transcending to the *Brahma-pada*.

Amsha: Part, portion, chunk, segment, hologram

Anami: Nameless; One who cannot be given a name; One who is beyond the realm of *Names* and *Forms*, beyond the *Prakriti's* realm; The Supreme *Advaita* Principle.

Ananda, also *Ananda maya* is the blissful nature of the Ultimate Reality, the *Para brahman*.

Anandamayee Maa, saint: She was a famous saint from erstwhile undivided Bengal. She was held in esteem by various *Sadhus* and *Sanyasins* etc.

Ananta means *Omni*, infinite, endless. The *Brahman* is characterized as infinite, beyond limits, limitless.

Ananta-dharmini means having infinite properties.

Ananya Bhakti Yoga: *Ananya* means no other than the one chosen. The worship of only the one, god or *Ishwara*, and no others, is *Ananya Bhakti*. The *Bhakta* seeks to become one with *Him*, that also is another meaning of *Ananya Bhakti*. Here both these meanings are implied.

Ananyabhava: It means 'The state of not being different from'... something, here the *Purusha* or the *Parama-purusha*.

Anatman: That which is other than the *Atman* pure.

Anekata and *Bahutva* mean multiplicity.

Anekata vada and *Bahutva vada*: Recognition in a doctrine that there are multiple entities behind this universe, all equally primordial.

Anitya means what is temporary.

Anahkarana Chatushtya: For the sake of scientific appreciation, the faculties of the self are subdivided into four flexible entities. viz. (a) The *Manasa* (mind)

which goes on desiring, (b) The *Chitta* which is the reservoir of the impressions (*Samskaras*) upon the psyche gathered and remaining unspent through past and present births, (c) The *Buddhi* (intellect) which decides upon the course of action for fulfilment or otherwise of the various desires arising from the mind and the *Samskaras* and (d) the *Ahankara* i.e. the ego representing the self of individual soul which is behind one's existence.

Antar means inside, inwards.

Antarendriya means this sense cannot be seen from outside the body. It is inside the body or mind. Mind itself is an *Antarendriya* as viewed by some philosophers.

Antaryama: Literally, it means what is at the core of one's person, the heart, the *Chitta*.

Anubhava means experience.

Aparigraha is an important concept of Indian philosophy and *Yoga*. It means that a person should not stock anything for the present or the future. He should give up attachment to everything and everyone.

Apaurusheya: It is an axiomatic principle of the *Vedies* that the *Vedas* are not the creation of any being, whether human or otherwise. That is they are *Apaurusheya*. Creation by a being, human or otherwise is called *Paurusheya*. The *Vedas* exist since the beginning of times. They were received by *Brahmadeva* (the creator) when he was to create the world. The *Rishis* who are the associated with their *mantras* are actually the seers (*Drashta*) to whom the particular *mantras* were revealed. The individual *Rishi* is called the *Drashta* of the respective *Richa* (*Vedic* hymn) and *mantras* of the *Vedas* e.g. the famous *Gayatri* *mantra* was revealed to sage *Vishvamitra*, its preceptor (*Drashta*).

Apta-vakya is the avowal of something by authorities like the Seers, *Rishis* etc.

Aradhya, Devata, Daivata: *Aradhya Devata, Daivata*, means the one deity to whom one offers very special worship, trying to become one with it, in mind, body and soul with a view to attain to its *Parama-dhama*. It is a deity so chosen by a *Hindu/Vedic* follower. It can be other than the *Kuldevata* (a deity hereditarily worshipped as the presiding deity of a family, *Kula*) and other gods and goddesses whom he may be worshipping routinely.

Ardhamatra, OM: 'OM' has three distinct syllables, 'A', 'U' and 'M'. These are called the three *Padas* or the three *Matras* of the *Atman*. The fourth *Pada* is the unpronounced. These four *Padas* respectively correspond to the *Jagrita, Swapna, Sushupti* and the *Turiya* states of the *Atman*. The first three *Matras* are represented in the *Linga-deha* by the *Shat-chakras* up to and including *Ajna-chakra*. *Mooladhara* and *Svadhishthana* *chakras* represent the *Matra 'A'*. *Manipur* and *Anahata* *chakras* represent the *Matra 'U'*. *Vishuddhi* and *Ajna* *chakras* represent the *Matra 'M'*. Its implications are that when the *Kundalini* is in the first two *chakras*, the *Atman* is in the *Jagrita* state. In the next two *chakras*, the *Atman* is in the *Swapna* state; and in the last two of the *Shat-chakras*, it is in the *Sushupti* state. The real state of the *Atman* starts from the point of onward of *Ajna-chakra* after the *Kundalini* crosses or pierces the *Brahma-granthi*. It is the fourth state known as the *Turiya* state. In the first three states, the *Manasa* has its full faculties at command. However as the *Kundalini*

~~enters the region beyond the *Ajna chakra*, it starts losing this aspect and allegorically it is said that it has only half its faculties at command. This is what is theoretically called the *Ardhamatra* of 'OM'.~~

~~*Ardhamatra, subdivisions:* The famous seven or nine subdivisions of the *Ardhamatra* which coincide with this region of *Turiya* are: *Bindu*, (*Ardhendu*); *Nirodhika* (*Bodhini*, *Nibodhini*, *Rodhini*), *Nada*, *Maha nada* (*Nadanta*); *Vyapika*, (*Shakti*), *Samana* (*Samani*) and *Unmana* (*Unmani*) as narrated in the book '*The Serpent Power*' (pp425) by Sir John Woodroffe. These are the regions of the *Karan deha*. *Unmani* is described as the *Seventeenth Kala*, the granter of liberation. The element of *Manasa* becomes progressively halved at each of these nine states e.g. at *Bindu*, it is $\frac{1}{2}$, *Ardhendu* $\frac{1}{4}$ th, *Nirodhika* $\frac{1}{8}$ th,*Unmani* $\frac{1}{512}$ th; of its original aspect. Proportionately, the *Yogi* loses sight of the world and becomes immersed in the *Samadhi* of which the *Unmani* is the last stage, extending into the *Mahakarana deha* on *Manasa* becoming null.~~

~~*Ardha nari nateshwara:* Symbolic form of the world of reality, *Shiva* and *Shakti* together as equals; half the body, right hand side that of the male, *Shiva*; and the other half, the left hand side, that of *Shakti*, the female.~~

~~*Arya Satyas:* The essential principles of the Middle Path of Buddha are called the *Arya Satyas*.~~

~~*Asamprajnata Samadhi:* The highest aspired for state of *Patanjala Yoga*, in which the *Yogi* loses all context of his self and becomes one with the Ultimate Principle. It is the *Samadhi* of the highest state which is attained without *Dharana*, *Dhyana* and *Samadhi* upon a *Dhyeya* of any object or concept or principle whatsoever.~~

~~*Asana* means the *Yogic* posture of the body and limbs which helps best in meditation.~~

~~*Asat* means that which is unreal. These words are almost always used in the context of the various entities like the *Brahman*, the *Maya*, the *Prakriti* and other elements of cosmic nature e.g. The *Brahman* is *Sat*; the *Maya* is *Asat*, etc.~~

~~*Ashrama:* The Vedic followers are enjoined upon to lead their life subdivided into four phases according to their age. Their duties and obligations of each phase have been specified in their religion. The four phases known as *Ashrams* are named as the *Brahmacharya*, *Grihastha*, *Vanaprastha* and *Sanyasa*.~~

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Note: The author has read many other books on above subjects and Adhyatma from other languages known to him viz. Marathi and Hindi.

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Vibhakar Lele
[Swami Yogeshwarananda]
Author



END NOTES

¹ 'Rajavidya Rajaguhya'; (9-2, Gita).

² 'Iti shrimadbhagavadgitasupanishatsu brahmavidyayam yogashastre ... yogo nama adhyayah'; (Gita Adhyaya appellation- Mudra)

³ 'Krishnam vande jagadgurum'.

⁴ 'Yamevaisha vrinuteten labhyah'; (Kathopanishad).

⁵ 'Jantunam narajanma durlabhamatah pumstvam tatha viprata, tasmatah vaidikdharma margaparata vidvatvamasmatparam, atmanatmavivechanam svanubhavo brahmatmana samsthitirmuktirno shatjanmakotisukritaih punyairvina labhyate'. (Vivekachudamani).

⁶ 'Mukhyatastu mahatkripayai'; (Narada Bhakti Sootra).

⁷ 'Mookam karoti vachalam pangum langhayate girim, yatkripa tamaham vande, paramananda madhavam', (Gita-dhyana-shloka).

⁸ 'OM namoji adya, vedapratipadya, jaya jay atmaroopa, svasamvedya'; (1-1, Dny).

⁹ 'Durlabham trayamevaitaddevanugraha haitukam, manushyatvam mumukshutvam mahapurushasamshrayah'; (Vivekachudamani,3).

¹⁰ Swa-samvedya.

¹¹ 'Yam labdhva cha param labham manyate nadhikam tatah'; (Gita).

¹² 'Yamlabdhva puman siddho bhavati, amrito bhavati, tripto bhavati; Yatprapya na kinchidvanchhati, na shochati, na dveshti, na ramate, notsahi bhavati; Yajnyatva matto bhavati, stabdho bhavati, atmaramo bhavati'; (Narada Bhakti-sootra, 4,5,6).

¹³ 'Mayyasaktamanah partha yogam yunjanam adashrayah, asamshayam samagram mam yatha jnyasyasi tachchhrunu; Jnanam teham savijnanam idam vakshyamyasheshatah, yajnyatva neha bhoonyonyajnyatavyamavashishyate'; (Gita, 7-1,2).

¹⁴ 'Vasudevah sarvam iti sa mahatma sudurlabhah'; (Gita, 7-19).

¹⁵ 'Ananyashchintayanto mam ye janah paryupasate, tesham nityabhiyuktanam yogakshemam vahamyaham'; (Gita,9-22).

¹⁶ 'Manmana bhava madbhakto madyaji mam namaskuru, mamevaishyasi yuktvaivamatmanam matparayanah'; (Gita, 9-34).

¹⁷ 'Matkarmakrinmatparamo madbhaktah sangavarjitah, nirvairah sarvabhooteshu yah sa mameti pandav'; (Gita,11-55).

¹⁸ 'Iti kshetram tatha jnanam jnyeyam choktam samasatah, madbhakta etadvijnaya madbhavayopapadyate'; (Gita, 13-18).

¹⁹ 'Ya evam vetti purusham cha prakritim cha gunaih saha, sarvatha vartamanopi na sa bhooyobhijayate'; (Gita, 13-23); Yadabhootaprithagbhavam-ekasthamanupashyati, tat eva cha vistaram brahma sampadyate tada'; (Gita, 13-30,); Kshetrakshtrajnyayorevamantaram jnanachakshusha, bhootaprakritimoksham cha ye viduryanti te param'; (Gita, 13-34).

²⁰ 'Yatra yogeshwarah krishno yatra parto dhanurdharah, tatra shrirvijayo bhootirdhriva nitirmatirmam'; (Gita, 18-78).

²¹ 'Udarah sarva evai te jnani tvatmaiva me matam'; (Gita, 7-18).

²² 'Tvameva mata cha pita tvameva, tvameva bandhushcha sakha tvameva, tvameva vidya dravinam tvameva, tvameva sarvam mam devadeva'.

²³ 'Tasmatpranamyā pranidhaya kayam prasadye tvamahamishamidya, piteva putrasya sakheva sakhyuh priyah priyayarhasi deva sodhum'; (11-44, Gita).

²⁴ 'Lokesmindvidha nishthā pura prokta mayanagha, jñānāyogen sankhyānam karmāyogen yoginam'; (3-3, Gita).

²⁵ 'Imam vivasvate yogam proktavanamahamavyayam, vivasvanmanave prahamanurikshvakavebravit'; (4-1, Gita).

²⁶ 'Aparam bhavato janma param janma vivasvatah, kathametadvijaniyam tvamadau proktavaniti'; (4-4, Gita).

²⁷ 'Bahuni me vyatitani janmani tava charjuna, tanyaham veda sarvani na tvam vettha parantap'; 'Ajopi sannavyayatma bhootanamIshwaropi san, prakritim svamadhisthaya sambhavamyatmamayaya'; (4-5,6, Gita).

²⁸ 'Janma karma cha me divyam yo vetti tattvatah, tyaktva deham punarjanma naiti mameti sorjuna'; (4-9, Gita).

²⁹ 'Yada yada hi dharmasya glānirbhavati bharata, abhyutthanamadharmasyasya tadatmanam srijamyaham'; 'Paritrānaya sadhunam vinashaya cha dushkritam, dharmasamsthapanarthaya sambhavami yuge yuge'; (4-7,8, Gita).

³⁰ 'Atha ken prayuktoyam papam charati purushah, anichchhannapi varshneya baladiva niyojita'; (3-36, Gita).

³¹ 'Kama esha krodha esha rajogunasamudbhavah, mahashano mahapapma viddhyanamiha vairinam'; (3-37, Gita).

³² 'Dhoomenavriyate vahniriyathamalena cha, yathalbenovrito garbhastatha tenedamavritam'; 'Avritam jñānameten jñānino nityavairina, kamarupena kaunteya dushpoorenanalena cha'; (3-38,39, Gita).

³³ 'Indriyani mano buddhirasyadhistthanamuchyate, etairvimohayatyesha jñānamavritya dehinam'; (Gita, 3-40); 'Indriyani paranyahurindriyebhyah param manah, manasastu para buddhiryo buddheh parastatu sah'; (3-42, Gita).

³⁴ 'Tasmattvamindrinyadau niyamyā bharatarshabha,'; (3-41, Gita).

³⁵ 'Karpānyadoshopahatasvabhavah prichchhami tvam dharmasammudhachetah, yachchhreyahsyannishchitam bruhi tanme, shishyasteham shadhi mam tvam prapannam'; (2-7, Gita).

³⁶ 'Vyaso chchhishtam jagatsrvam'.

³⁷ 'Arjuna uvacha: Prakritim purusham chaiva kshetrakshetrajnyameva cha, etad veditumichchhami jñānam jnyeyam cha keshava'; (13-1, Gita).

³⁸ 'Shreyandravyamayadyajnyajñanayajnyah parantapa, sarvam karmakhilam partha jñane parisamapyate'; (4-33, Gita).

³⁹ 'Imam vivasvate yogam proktavanamahamavyayam, ...'; (4-1, Gita).

⁴⁰ 1. 'Kim tat brahma'; 2. 'Kim adhyatmam'; 3. 'Kim karma'; 4. 'Kim cha proktam adhibhootam'; 5. 'Kim adhidaivatam uchyate'; 6. 'Adhiyajnyah katham kah atra asmin dehe' and 7. 'Prayanakale cha katham jnyeyah asi niyatatmabhih'; (8-1,2, Gita).

⁴¹ Dnyaneshwari; (6-319 to 325).

- ⁴² 'Iti Shrimadbhagwatgitasupanishatsu brahmavidyayam yogashastre shrikishnarjunasamvade (amuka namo)..... adhyayah'. (Gita).
- ⁴³ 'Bap Rakhumadevivaru Vitthalu'.
- ⁴⁴ Dny, Ovis (12-214-216).
- ⁴⁵ Dny, Ovis (12-221).
- ⁴⁶ Dny, Ovis (12-224, 18-47).
- ⁴⁷ 'Mahayogapeethe tate bhimarathyam, varam pundarikaya datum munindrai'.
- ⁴⁸ 'Autobiography Of A Natha Siddha Yogi: Travails Of A Mistique' by Vibhakar Lele.
- ⁴⁹ Dny, Ovis (12-215-229).
- ⁵⁰ Dny, Ovis (18-44-49).
- ⁵¹ 'Dharama-kshetre kurukshetre samaveta yuyutsavah, mamaka pandavashchaiv kim kurvata sanjaya'; (1-1, Gita).
- ⁵² 'OM namoji adya, vedpratipadya, jay jay swasamvedya, atmaroopa.' (Dny, 1-1).
- ⁵³ 'Ashochyananva shochastvam prajnyavadamshcha bhashase, gatasoonagatasoomshcha nanushochanti panditah'; (2-11, Gita).
- ⁵⁴ Dny 1-1 to 21.
- ⁵⁵ Dny, (6-452 to 459).
- ⁵⁶ Dny, (18-1751 to 1761).
- ⁵⁷ Dny, (6-186, 187).
- ⁵⁸ For brevity, Patanjala Yoga Sootras will be referred to as 'Yoga-sootras' and 'Pys' and Dnyaneshwari as 'Dny'.
- ⁵⁹ 'Yatroparamate chittam niruddham yogasevaya'... ;(6-20, Gita) ; '.... Vetti yatra na chaivayam sthitashchalati tattwatah'; (6-21, Gita), Tam vidyad duhkhsamyogamviyogam yogasmjnitam, Sa nishchayen yuktavyo yogonirvinnachetasa'; (6-23, Gita).
- ⁶⁰ 'Drishtadrishyoh samyogo hanhetuh,(Pys,2-27); Tadabhavatsamyogabhavo hanam tad drisheh kaivalyam';(Pys,2-25).
- ⁶¹ 'Tasya heturavidya'; (Pys,2-24).
- ⁶² Yama-niyam-asana-pranayama-pratyahara-dharana-dhyana-samadhayoshatangani'; (Pys,2-29).
- ⁶³ 'Atmasamstham manah kritva , Tatastato niyamyetad.....'; (6-25,26, Gita).
- ⁶⁴ 'Amanitvamadammbhitvam..... Etajnanamiti proktam.....'; (13-7to 11, Gita).
- ⁶⁵ 'Yogi Yunjit satatamatmanam.....';(6-10, Gita).
- ⁶⁶ 'Apane juhvati pane.....'; (4-29,30, Gita).
- ⁶⁷ 'Nirashiryatachittatma Shariram kevalam karma... ; yadrichchhalabhasantushtoSamah siddhavasiddhau cha'; (4-21,22, Gita).
- ⁶⁸ 'tairdattanapradayebyho yo bhunkte sten eva sah,.....ye pachantyatmakaranat'; (3-12,13, Gita).
- ⁶⁹ '..prashantatma vigatabheerbrahmacharivrate sthitah; (6-14, Gita).
- ⁷⁰ 'Shirasukhamasanam'; (Pys, 2-46).

- ⁷¹ 'Shuchau deshe pratishthapya sthiramasanamatanah, natyuchchhritam natinicham chailajinkushottaram'; '..... Manah samyamy matparah'; (6-11 to 14, Gita).
- ⁷² 'Tatah pratyayaikatanata dhyanam'; (Pys, 3-2).
- ⁷³ 'Tadevarthamatranirbhasam swaroopashoonyamiva samadhih'; (Pys. 3-3).
- ⁷⁴ 'Tasminsati shwasaprashwasayogatirvichchedah pranayamah'; (Pys, 2-49).
- ⁷⁵ 'Pranasya na vaikritakhyau'; (Yoga-taravali, 10).
- ⁷⁶ 'Apane Juhvati prane....., yajnakshapitakalmashah': (4-29, 30, Gita).
- ⁷⁷ 'Dhyayate vishayanpunsah sangateshupajayate, sangatsanjayate kamah kamatkrodobhijayate; krodhatbhavatisammohah, sammohatsmritivibhramah, smritibhrimshatbuddhinasho buddhinashatpranashyati'; (2-62, 63, Gita).
- ⁷⁸ 'Yatato hyapi kaunteya purushasya vipashchitah, indriyani pramathini haranti prasabham manah (Gita, 2-60); indrianam hi charatam yanmanonuvidhiyate, tadasya harati prajnam vayurnavamivambhasi (Gita, 2-67); indriyasyendriyartho ragadveshau vyavasthitau, Tayorna vashamagachchhetau hyasya paripanthinau'; (3-34, Gita).
- ⁷⁹ 'Tasmatvaminidriyanyadau niyamy bharatarshabha,; (3-41, Gita); Yada samharate chayam ... tasya prajna pratishthita; (2-58, Gita) Tani sarvani samyamy yukta asit matparah, ' ... vase hi indriyani ...; (2-61, Gita); atmavashyairvidheyatma prasadamadhigachchhati'; (2-64, Gita).
- ⁸⁰ 'Ya nisha sarvabhootanam tasyam jagarti samyami, yasyam jagrati bhootani sa nisha pashyato muneh'. (Gita, 2-69); 'Vihaya kamanyah sarvanpumansheharati nispriah, nirmamo nirahankarah sa shantmadhigachchhati'; (2-71, Gita).
- ⁸¹ 'Tatrapratyayaikatanata dhyanam'; (Pys, 3-2).
- ⁸² 'Manah samyamy machchitto yukta asit matparah'; (6-14, Gita).
- ⁸³ 'Vasudevah sarvamiti'; (7-19, Gita).
- ⁸⁴ 'Trayamekatra Samyamah'; (Pys, 3-4).
- ⁸⁵ 'Samadhisiddhir-ishwarpranidhanat'; (Pys, 2-45).
- ⁸⁶ 'Yogakshemam vahamyaham'; (9-22, Gita).
- ⁸⁷ 'Tadevarthamatranirbhasam swaroopashoonyamivasamadhih'; (Pys, 3-3).
- ⁸⁸ 'Kshinvritterabhijatasya-eva manergrahitrigrahanagrahyeshu tatsthatadanjanata samapattih'; (Pys, 1-41).
- ⁸⁹ 'Tatra shabdarthajnanaikalpaih sankirna savitarka samapattih'; (Pys, 1-42).
- ⁹⁰ 'Smritiparishuddhau swaroopashoonyevarthamatranirbhasa nirvitarka'; (Pys, 1-43).
- ⁹¹ 'Etayaiva savichara nirvichara cha sookshma vishaya vyakhyata'; (Pys, 1-44).
- ⁹² 'Sookshma vishayatvam chalingaparyavasana'; (Pys, 1-45).
- ⁹³ 'Ta eva sabeejah samadhih'; (Pys, 1-46).
- ⁹⁴ 'Nirvicharvaisharadyedhyatmaprasadah'; (Pys, 1-47).
- ⁹⁵ 'Ritam bhara tasya prajna'; 'Shritanumana prajna bhyamany vishaya vishesharthatvat'; (Pys, 1-48, 49).
- ⁹⁶ 'Tajjah samskaronyasamskarapratibandhi'; (Pys, 1-50).
- ⁹⁷ 'Tasyapi nirodhe sarvanirodhannirbeejah samadhih'; (Pys, 1-51).

- ⁹⁸ *'Tada drashtuh swaroopavasthanam; (Pys,1-3); 'Kshinavritterabhijatasyeva manergrahitrigrahanagrahyeshu tatsthatadanjanata samapattih'; (Pys,1-41).*
- ⁹⁹ *'Purusharthashoonyanam gunanam pratiprasavah kaivalyam swaroopapratisthita va chitishaktiriti'; (Pys,4-34).*
- ¹⁰⁰ *'Shrutivipratipanna te yada sthasyati nishchala, samadhavachala buddhistada yogamavapsyasi'; (2-53, Gita).*
- ¹⁰¹ *'Sthitaprajnyasya ka bhasha samadhisthasya keshava, sthitadheeh kim prabhashet kimasit vrajet kim'; (2-54, Gita).*
- ¹⁰² *'Prajahati yada kamansarvanpartha manogatan, atmanyevatmana tushtah sthitaprajnyastadochyate'; (2-55, Gita).*
- ¹⁰³ *'Duhkleshvanudvigna manah sukhesu vigatasprihah, veetaragabhayakrodhah sthitadheermuniruchyate'; (2-56, Gita).*
- ¹⁰⁴ *'Yah sarvatranabhisnehasatattaprapya shubhashubham, nabhinandanti na dveshti tasya prajnya pratisthitha'; (2-57, Gita).*
- ¹⁰⁵ *'Yada samharate chayam koormonganeeva sarvashah, indriyanindriyarthebhyastasya prajnya pratisthitha'; (2-58, Gita).*
- ¹⁰⁶ *'Vishaya vinivartante niraharasya dehinah, rasavarjyam rasopyasya param drishtva nivartate'; (2-59, Gita).*
- ¹⁰⁷ *'Yada viniyatam chittamatmanyevavatisthithate, nisprihah sarvakamebhyo yukta ityuchyate tada'; (6-18, Gita).*
- ¹⁰⁸ *'Sukhamatyantikam yattadbuddhigrahyamatindriyam, vetti yatra na chaivayam sthitashchalati tattwatah'; (6-21, Gita).*
- ¹⁰⁹ *'Yunjanneva sadatmanam yogi niyatamanasah, shantim nirvanaparamam matsamsthamadhighachchhati'; (6-15, Gita).*
- ¹¹⁰ *'Yunjanneva sadatmanam yogivigatakalmashah, suken brahmasamsparshamatyantam sukhamaashnute'; (6-28, Gita).*
- ¹¹¹ *'sarvabhootasthamatmanam sarvabhootani chatmani, ikshate yogayuktatma sarvatra samadarshanah'; (6-29, Gita).*
- ¹¹² *'Yo mam pashyati sarvatra sarvam cha mayi pashyati, tasyaham na pranashyami sa cha me na pranashyati'; (6-30, Gita).*
- ¹¹³ *'Atmaupamyen sarvatra samam pashyati yorjuna, sukham va yadi va dukkham sa yogi paramo matah'; (6-32, Gita).*
- ¹¹⁴ *'Brahmabhootah prasannatma na shochati na kankshati, samah sarveshu bhooteshu madbhaktim labhate param'; (18-54, Gita).*
- ¹¹⁵ *'Bhaktya mamabhijanati yavanyashchasmi tattwatah, tato mam tattwato jnyatva vishate tadanantaram'; (18-55, Gita).*
- ¹¹⁶ *'Tatah kshiyate prakashavaranam'; (Pys, 2-52).*
- ¹¹⁷ *'Yoganganushtanadashuddhikshaye jnanadeeptiravivekakhyateh'; (Pys,2-28).*
- ¹¹⁸ *'Sattvapurushayoratyantasankirnayoh pratyavavishesho bhogah pararthatvat svarthasamyamatpurushanjanam'; (Pys, 3-35).*
- ¹¹⁹ *'Sattvapurushayoh shuddhisamy kaivalyam'; (Pys, 3-55).*
- ¹²⁰ *'Abhyasayogayukten chetasa nanyagamina, paramam purusham divyam yati parthanuchintayan'; (Gita,8-28).*

- ¹²¹ 'Vedeshu yajnyeshu tapahsu chaiva, daneshu yatpunyaphalampradishtam; atyeti tatsarvamidam veditva, yogi param sthanamupaiti chadyam'; (8-28, Gita).
- ¹²² Ref. (Pys, 1-47 to 51).
- ¹²³ 'Tesham satatayuktanam bhajatam pritiipoorvakam, dadami buddhiyogam tam yen mamupayanti te'; 'teshamevanukamparthamahamajnanajam tamah, nashayamyatmabhavastho jnanadeepen bhasvata'; (10-10,11, Gita).
- ¹²⁴ (2-64,65; 18-56,58,62; Gita).
- ¹²⁵ 'Ishwarapranidhanadwa'; (Pys).
- ¹²⁶ 'Kleshakarmavipakashayairaparamrishtah purshavishesha Ishwarah'; 'Tatra niratishayam sarvajnya beejam'; 'Sa esha poorveshamapi guruh kalenanavachchedat'; 'Tasya vachakah pranavah' and 'Tajjapastadarthabhavanam'; (Pys,1-24 to 28).
- ¹²⁷ 'Krishnam vande jagadgurum'.
- ¹²⁸ 'Ajopi sannavyayatma bhootanamIshwaropi san, prakritim swamdhishthtaya sambhavamyatmamayaya'; (4-6, Gita); 'Na mam karmani limpanti na me karma fale spriha, iti mam yobhijanati karmabhirna sa bahyate'; (4-14, Gita); 'Imam vivaswate yogam proktavanahamavyayam, vivaswanmanave prah manurikshvakavebravit'; (4-1, Gita).
- ¹²⁹ 'Shishyasteham shadhi mam tvam prapannam'; (2-7, Gita).
- ¹³⁰ 'Omityekaksharam brahma vyahanmamanusmaran, yah prayati tyajandeham sa yati paramam gatim'; (8-13, Gita).
- ¹³¹ 'Tatah pratyakchetanadhigamopyantarayabhavashcha'; (Pys,1-29).
- ¹³² 'SamadhisiddhirIshwarapranidhanat'; (Pys,2-45).
- ¹³³ 'Tadbhavatsamyogabhavo hanam tad drishe kaivalyam'; (Pys,2-25).
- ¹³⁴ J. Krishnamurti's Notebook.
- ¹³⁵ 'Prasankhyanepiyaskusidasya sarvatha vivekakhyaterdharmameghah samadhih'; (Pys,4-29).
- ¹³⁶ 'Ye tu dharmyamritamidam yathoktam paryupasate, shraddhadhana matparama bhaktastetiva me priyah'; (12-20, Gita).
- ¹³⁷ 'Tatkurushva madarpanam', (9-27, Gita).
- ¹³⁸ 'Adveshta sarvabhootanam maitrah karuna eva cha, aniketah sthirmatirbhaktimanme priyo narah'; (12-13 to 19, Gita).
- ¹³⁹ '.. striyo vaishyastatha shoodrastepi yanti param gatim'; (9-32, Gita).
- ¹⁴⁰ 'Yatra yogeshwaro Krishno yatra partho dhanurdharah, tatra shrirvijayo bhootirdhriva nitirmatirmam'; (18-78, Gita).
- ¹⁴¹ Dny, Ovis (1-1,2,21,22).
- ¹⁴² Dny, Ovis (2-216, 259).
- ¹⁴³ Dny, Ovis (2-187,188, 256, 288, 265 to 269, 271; 3-78).
- ¹⁴⁴ Dny Ovis (3-80 to 83).
- ¹⁴⁵ Dny, Ovis (18-911, 906, 917; 9-400; 3-187, 188,76, 145, 152).
- ¹⁴⁶ Dny, Ovis (3-155,156, 158, 159).
- ¹⁴⁷ 'Tato na vichikitsati'.
- ¹⁴⁸ Dny, Ovis (5-49,50; 6-408; 13-485; 2-273,338-341).
- ¹⁴⁹ Dny, Ovis (4-104,105, 165 – 172; 9-49).

¹⁵⁰ 'Vasudevah sarvamiti sa mahatma sudurlabhah'; (7-19, Gita).

¹⁵¹ Dny, Ovis (7-59, 13-1103, 1104, 1107, 1108, 1111).

¹⁵² Dny, Ovis (13-1143; 10-117; 12-213, 214; 9-207, 208, 210, 445, 446).

¹⁵³ *Rajahamsa*: Meaning a mythical bird of the class of swans (*Hamsa*) that is capable of separating the milk from water in a mixture of both. That is called the *Hamsa-kshira-nyaya*, meaning the capacity to weed out the chaff from the grain.

¹⁵⁴ The allegory here is to *Lord Shri Vishnu*. The sacred river *Ganges* is deemed to be flowing out of the big toe of *His* foot. Everyone takes that water for all sacred and religious purposes. The mythological story says that *King Bhagiratha* wanted to bathe the ashes of his ancestors into its waters to free them of all their sins. But the *Ganges* was, at that time, a river of the heavens. After the *Ganges* agreed to flow down from there to the earth, the question arose as to who will sustain her enormous force of fall from the heavens. *Lord Shiva* agreed to sustain it upon *His* head and it came to be so. *He* is regarded as the most ardent *Jnanin Bhakta* of *Lord Vishnu* who is placed at the crown of the latter's head, in the form of a *Shiva-linga*. He is quoted often as the best example of the most humble *Bhakta* of *Vishnu* that in spite of *Lord Vishnu* holding *Him* upon *His* head, he still holds the sacred *Ganges* flowing from *Shri Vishnu's* foot, a lowly place, so to think, upon *His* head.

¹⁵⁵ Dny, Ovis (9-457, 458, 460, 474, 395, 396).

¹⁵⁶ Dny, Ovi (7-136).

¹⁵⁷ Dny, Ovis (9-517-519; 8-79).

¹⁵⁸ Dny, Ovis (12-104-106, 108, 109, 113).

¹⁵⁹ Dny, Ovis (6-420, 460, 461, 444, 401; 18-1400, 1405).

¹⁶⁰ Dny, Ovis (9-40, 41; 18-1467, 1512, 1513, 1417).

¹⁶¹ Dny, Ovis (18-1323; 1-58, 53).

¹⁶² Dny, Ovi (11-708).

¹⁶³ Dny, Ovis (1793, 1794 and the rest).

¹⁶⁴ *Philosophy and Yoga of Gita and Dnyaneshwari: Interpretation of the Gita's Yoga by Scholars*

¹⁶⁵ Ref: Chapter 12th of Gita.

¹⁶⁶ 'Ishwarapranidhanadwa'; (Pys, 1-23).

¹⁶⁷ 'Kleshodhikarasteshamavyaktasaktachetasam, avyakta hi gatirduhkham dehavadbhiravapyate'; (12-5, Gita).

¹⁶⁸ 'Ye tu sarvani karmani mayi sanyasya matpara, ananyenaiva yogen mam dhyayanta upasate'; 'teshamaham samuddharta mrityusamsarasagarat, bhavami nachiratpartha mayyaveshitachetasam'; (12-6, 7, Gita).

¹⁶⁹ 'Teshamaham samuddharta mrityusamsarasagarat'; (12-7, Gita).

¹⁷⁰ 'Sparshankritva bahirbhyanshchakshushchaivantare bhruvauh, pranapanau samau kritva nasabhyantarcharinau; yatendriyamanouddhir-munirmoksha-parayanah, vigatechchhabhayakrodho yah sada mukta eva sah'; (5-27 & 28, Gita).

¹⁷¹ 'Dny, Ovis (5-151-161).

¹⁷² Dny, Ovis (5-159 to 161).

¹⁷³ Dny, Ovis (6-53 to 60).

¹⁷⁴ 'Kleshodhikataraseshamavyaktasaktachetasam'; (12-5, Gita).

¹⁷⁵ Dny, Ovis (12-159-174).

¹⁷⁶ 'Sthanupanimantrane sangasmayakaranam punaranishtaprasangat'; (Pys, 3-51). (Pys = Patanjala Yoga-sootras).

¹⁷⁷ 'Te samadhaupasarga vyutthane siddhayah'; (Pys, 3-37).

¹⁷⁸ Dny, Ovis (18-1130 to 1132).

¹⁷⁹ Dny, Ovis (18-1123, 1107).

¹⁸⁰ ssp: for brevity, henceforth, the *Siddha-Siddhanta-Paddhati* text will be referred to as 'ssp'.

¹⁸¹ 'Yama-niyamasana-pranayama-pratyahara-dharana-dhyana-samadhayoshangani'; Yama iti upashamah sarvendriyajayah ahar-nidra-sheet-vatatapajayashchaivam shanaih shanaih sadhayet'; (ssp,2-32).

¹⁸² 'Niyama iti manovrittinam niyamanamiti ekantavaso nihsangataudasinyam yathaprapti-santushtivairagyam gurucharanavaroodhatvamiti niyamalakshanam'; (ssp,2-33).

¹⁸³ '... shishyasteham shadhi mam tvam prapannam' (2-7, Gita).

¹⁸⁴ 'Asanamiti swaswaroope samasannata, swastikasanam padmasanam siddhasanametesham yatheshatmekavidhaya savadhanen sthatavyam iti asanalakshanam'; (ssp, 2-34).

¹⁸⁵ 'Yonisthannghrimoolghatitam kritva dridham vinyasamedhrepadapathaikameva niyatam kritva samam vighram, sthanu samyamitendriyochaldrisha pashyanbhruvorantarametan-mokshavatabhedajanakam siddhasanam prochyate'; (Gorakshashataka).

¹⁸⁶ Dny, Ovis (6-192 to 206).

¹⁸⁷ 'Samam kayashirogreavam dharayannachalam sthirah, samprekshya nasikagram svam dishashchanavalokayan'; (6-13, Gita).

¹⁸⁸ 'Tatraikagram manah kritva tatachittendriyakriyah, upavishyasane yunjadyogatmavishuddhaye; Samam kaya shirogreavam dharayannachalam sthirah, samprekshya nasikagram svam dishashchanavalokayan'; (Gita, 6-12,13).

¹⁸⁹ 'Shuchau deshe pratisththapya.... , svam dishashchanavalokayan'; (6-11 to 13, Gita).

¹⁹⁰ Dny, Ovis 6-320 to 323).

¹⁹¹ *Divyamritadhara* by Shri Baba Maharaja Arvikar.

¹⁹² 'Nasadharam tasyagram lakshayet manah sthirah bhavati'; (ssp, 2-22).

¹⁹³ 'Shuchau deshe pratisththapya sthiramasanamamatmanah, natyuchchhritam natineechem chailajinakushottaram'; (6-11, Gita).

¹⁹⁴ Dny, Ovis (6-163 to 180).

¹⁹⁵ *Kokila*: Cuckoo, a coal-black complexioned bird of the tropics, the size of a crow and almost similar to it in appearance. It heralds the passing of winter and the arrival of spring. Its notes are beautiful, resembling those of the Indian classical music. Allegorically, a good singer is likened to a *Kokila*.

¹⁹⁶ Dny, Ovis (6-181 to 185).

¹⁹⁷ Dny, Ovi (6-186).

¹⁹⁸ 'Yathabhimatadhyanaadva';(1-39, Pys).

- ¹⁹⁹ Dny, Ovis (6-153 to 158).
- ²⁰⁰ Ref: ssp by Guru Gorakshanatha.
- ²⁰¹ 'Na buddhibhedam janayedajnyanam karmasanginam, joshayetsarvakarmani vidvanyuktah samacharan'; (Gita, 3-26).
- ²⁰² 'Yoga yaga vidhi, yene nohe siddhi...'; (Haripatha, Abhanga, Dnyaneshwar).
- ²⁰³ Dny Ovi (6-363, 375).
- ²⁰⁴ Dny, Ovis (11-110, 18-1809).
- ²⁰⁵ Dny, Ovis (13-825,826).
- ²⁰⁶ Dny, Ovis (18-1221 to 1223).
- ²⁰⁷ 'Poovabhyasen tenaiva hriyate hyavashopi sah, jijnyasurapi yogasya shabdabrahmativartate'; 'Prayatnadyatamanasu yogi samshuddhakilbishah, anakajanmasamsiddhastato yati param gatim'; (6-44,45, Gita).
- ²⁰⁸ 'Aparigrahasthairye janmakathayantasambodhah', (2-39); 'Jatideshakalavyavahitanam-apyanantaryamsmritisamskarayorekaroopatvat', (4-9); 'Kleshmoolah kamashayo drishtadrishtajanmavedaniyah', (2-12); 'Samskarasakshatkaranat poovajatijnyanam', (3-18); Pys.
- ²⁰⁹ 'Nirmanachittanyasmitamatrat', (Pys, 4-4).
- ²¹⁰ Dny, Ovis (6- 328 to 337).
- ²¹¹ Dny, Ovis (6-336,337).
- ²¹² Dny, Ovis (6-338 to 353).
- ²¹³ 'Natyashnastu yogosti na chaikantamanashnatah, na chatisvapnasheelasya jagrato naiva charjuna'; 'Yuktaharaviharasya yuktacheshtasya karmasu, yuktasvapnavabodhasya yogo bhavati dukkhaha'; (6-16,17, Gita).
- ²¹⁴ Dny, Ovis (18-965,966).
- ²¹⁵ The words 'Jnaneshwar' and 'Jnaneshwari' are alternatively spelled as 'Dnyaneshwar' and 'Dnyaneshwari' and so may be used hereafter.
- ²¹⁶ Mr. B. G. Tilak: *Shrimad Bhagavad-gita-rahasya*.
- ²¹⁷ 'Karma-yogastapas-teertha-Dana-yajnnadi-sevanam, jnanayogo jitsvantaih parishu-atmani sthithi, nitya-naimitiyikanam cha pararadhana-rupinam, atman-drishitrestrayopyete yoga-dwaren sadhakah, nirasta-nikhil-ajnano drishtra-w-atman-atmanam paranugam, pratilabhya param bhaktim tayaiwa-apnoti tatpadam,'; (24,25 &26,) Sri Ramanuja: *Gita Bhashya* (trans. by Swami Adidevananda) – 2007.
- ²¹⁸ Mr. R. D. Ranade: *Bhagavad-gita Sakshatkara-darshana* – 1986.
- ²¹⁹ Mr. K. V. Belasare: *Shrimad-bhagavad-gita* – 1989.
- ²²⁰ 'Pinde pindacha grasu, to ha nathasanketicha danshu, pari dawooni gela uddeshu, mahavishnu, ...'; (Dny. 6-291,292).
- ²²¹ 'OM namoji adya, Miyan shri-Guru-kripa namile, adi-beej'; (1:1 to 29Dny) .
- ²²² 'Rishibhir-bahudha geetam chhandobhir-vividhaih prithak, brahma-sootra-padaishch-aiv hetumadbhir-vinishchitaih'; (13:4, Gita).
- ²²³ 'He bahu ukhivikhiBrihat-sam-sootra .. hoyechina'; (13:66 to 75, Dny).
- ²²⁴ Viveka-vantu suvimalu.
- ²²⁵ Samata shubhra-varnu.
- ²²⁶ Deo unmesh-sukshm-ekshanu, Vighna-raj.

²²⁷ i. Akhanda, 'Shabda-Brahman ashesha'; ii. Nirdosha, Avyanga; iii. Varna-vapu nirdosha, Ujalache; iv. Brahmananda-rasa; v. Prapancha; vi. Bodhamrita, Amrita of the Bodha; vii. Prameya; Dharma-pratishtha siddhu; viii. Adibeeja.

²²⁸ i. Sa-prabha; ii. 'Dwaita-adwaita techi nikumbha'.

²²⁹ 'Eko sad-vipra bahudha vadanti'.

²³⁰ 'Adhi avadhana ekle dije, maga sarvasukhasi patra hoije, he pratidnyottara maze, ughada aike.' (Dny).

²³¹ i. 'Rishibhir-bahudha geetam, brahma-sootra-padaishch-aiv hetumadbhir-vinishchitaih,' ii. 'tatkshestram yaccha...'; (13:3, 4Gita).

²³² 'Vedinche Brihat-sam-sootra, ... pari teyatehi he kshetra, nenavechi'; 'Aniki anikii bahuti, He konatehi varpade, hoyechi na.' 'Ata yayavari ... jaise he kshetra ase, ... tuj sango taise, sadyantu ga'; (13:68 to 71, Dny).

²³³ 'Tire Sanskritachi gahane, rachili dharma-nidhane, Nivritti-deve'; (13:9, Dny).

²³⁴ 'Shritir-vibhinna shritayah vibhinnah'.

²³⁵ Dny, Ovis (13-313 to 337).

²³⁶ 'Amanitvamadammbhitvamahimsa kshantiratjavam, acharyopasanam shaucham sthairyamatmavinigraha'; 'Indriyarthesu vairagyamanahankara eva cha, janmamrityujaravyadhidukhadoshanudarshanam'; 'Asaktiranabhishvangan putradargrihadishu, nityam cha samachittatvamishtanishtopapattishu'; 'Mayi chananyayogena bhaktiravyabhicharini, viviktadeshasevitvamaratirjanasamsadi'; 'Adhyatmajnyanantyatvam tattvajnyanarthadarshanam, etajnyanamiti proktamajnyanam yadaonyatha'; (13-7 to 11, Gita).

²³⁷ Ref: Purusharthabodhini Gita by Pt. V. D. Satavalekar.

²³⁸ Dny, Ovis (13-184 to 201).

²³⁹ Dny, Ovis (13-656,657).

²⁴⁰ Dny, Ovis (13-201 to 216).

²⁴¹ Dny, Ovis (13-216 to 312).

²⁴² 'Indriyanam manashchasmi'; (10-22, Gita).

²⁴³ 'Ahimsapratisthithayam tatsannidhau vairagyah'; (Pys, 2-35).

²⁴⁴ 'Matkarmakrinmatparamo madbhaktah sangavarjitah, nirvairah sarvabhooteshu yah sa mameti pandava'; (11-55, Gita).

²⁴⁵ 'Sthitaprajnyasya ka bhasha samadhistasya keshava, sthitadheeh kim prabhasheta kimaseeta vrajeta kim'; (2-54, Gita).

²⁴⁶ 'Dukkheshvanudvignamanah sukheshu vigatasprihah, veetaragabjayakrodhah sthitadheermuniruchyate'; 'Yah sarvatranabhisnehasattatprapya shubhashubham, nabhinandanti na dveshti tasya Prajnya pratisthitha'; (2-56,57, Gita).

²⁴⁷ 'Yo na hrishyati na dveshti na shochati na kankshati, shubhashubhaparityagi bhaktimanyah sa me priyah'; "Samah shatrau cha mitre cha tatha manapamanayoh, sheetoshnasukhadukheshu samah sangavivarjitah'; 'Tulyanindastutirmauni santoshto yenakenachit, aniketah sthirmatirbhaktimanme priyo narah'; (12-17 to 19, Gita).

²⁴⁸ Dny, Ovis (13-368 to 459).

²⁴⁹ Dny, Ovis (13-461 to 483).

²⁵⁰ 'Sukhenaiva bhavedyasminnajastram brhmachintanam, asanam tadvijanaeeyannetasukhanashanam'; 'Siddham yatsarvabhootadi vishvadhishththanamavyayam, yasmin siddhah samavishtastadvai siddhasanam viduh'; (Aparokshanubhooti, 112-113).

²⁵¹ Dny, Ovis (13-484 to 500).

²⁵² Dny, Ovis (13-501 to 505).

²⁵³ Dny, Ovis (13-506 to 511).

²⁵⁴ 'Ya nisha sarvabhootanam tasyam jagarti samyami, yasyam jagrati bhootani sa nisha pashyato muneh'; (2-69, Gita).

²⁵⁵ 'Svavishayasamprayoge chittaswaroopanukara ivendriyanam pratyaharah'; (Pys, 2-54).

²⁵⁶ 'Pratyaharamiti chaitanyataranganam pratyaharana yatha nanavikaragrasanotpannavikarasyapi nivrittih nirbhateeti pratyaharalakshanam'; (ssp, 2-36).

²⁵⁷ 'Deshabandhashchittasya dharana'; (Pys, 3-1).

²⁵⁸ 'Sarvadvareshu dehesminprakasha upajayate, Jnyanam yada tada vidyadvivridham sattwamityuta'; (14-11, Gita).

²⁵⁹ 'Dharaneti sabahyabhyantara ekameva nijatattwaswaroopamevantahkaranena sadhayet yatha yadyutpadyate tattannirakare dharayet swatmanam nirvatadeepamiva dharayediti dharanalakshanam'; (ssp, 2-37).

²⁶⁰ 'Tatra pratyayaikatanata dhyanam'; (pys, 3-2).

²⁶¹ 'Tadevarthamatranirbhasam svaroopashoonyamiva samadhih'; (pys, 3-3,).

²⁶² 'Atha dhyanamiti. Asti kashchan paramadwaitasya bhavah sa eva atmeti yatha yadyatsfurati tattatsvaroopameveti bhavayeta sarvabhooteshu samadrishtishcheti dhyanalakshanam'; (ssp, 2-38).

²⁶³ 'Atha samadhilakshanam. Sarvatattwanam samavastha nirudyamatvamanayasasthitimatvamiti samadhilakshanam'; (ssp, 2-39).

²⁶⁴ 'Sarvachintasamavarti yogini hridi vartate. Yattatve nishchitam chetastattu dhyanam prachakshate. Dvidha bhavati taddhyanam sagunam nirgunam tatha. Sagunam gunabhedena nirgunam kevalam viduh.' (Gorakshashataka).

²⁶⁵ 'Avyaktasaktachetasam'; (12-5, Gita).

²⁶⁶ 'Yada sanksheeyate prano manasam cha yaliyate. Tada samarasaikatvam samadhirabhidhiyate'; (Gorakshashataka).

²⁶⁷ 'Mam cha yoyabhigharen bhaktiyogen sevate, sa gunansamtityetan brahmaabhooyay kalpate; Brahmano hi pratishthahamamritasyavyayasya cha, shashvatasya cha dharmasya sukhasyekantinsya cha'; (14-26,27, Gita).

²⁶⁸ 'Bhaktya tvananyaya shakya ahamevamvidhorjun, jnyatum drashtum cha tattven praveshtum cha parantapa'; (11-54, Gita).

²⁶⁹ 'Sarvam brahmeti vijnyanadindriyagramasamyamah, yamoyamiti samproktobhyasaniyo muhurmuuh'; (Aparokshanubhuti, 104).

²⁷⁰ 'Sajatiya pravahasya vijatiyatiraskritih, niyamo hi paranando niyamatkriyate budhaih'; (Aparo, 105).

²⁷¹ 'Yanmulam sarvabhootanam yanmulam chittabandhanam, mulabandho sadasevyoyogosaurajayoginam'; (Aparo, 114).

²⁷² 'Drishtim jnyanamayim kritva pashyed brahmamayam Jagat, sa drishti paramodara na nasagravalokini'; (Aparo, 116).

²⁷³ 'Samam kayashirogrgreetam dharayannachalam sthiram, samprekshya nasikagram svam dishashchanavalokayan'; (6-13, Gita).

²⁷⁴ 'Anganam samatam vidyatsame brahmani leeyate, no chennaiva samanatvamrijutvam shushkavrikshavat'; (Aparo, 115).

²⁷⁵ 'Chittadisarvabhavesu brahmatvennaiva bhavanat, nirodhah sarvavrittinam pranayamah sa uchyate'; (Aparo, 118).

²⁷⁶ 'Nishedhanam prapanchasya rechakakhyah sameeranah, brahmaivasmiti ya vritthi poorako vayureeritah; ayam chapi prabuddhanamajnyanam ghranapeedanam'; (Aparo, 120).

²⁷⁷ 'Vishayetvatmatam drishtva mansashchiti majjanam, pratyaharah sa vijnyeyobhyasaneeyo mumukshubhih'; (Apar, 121).

²⁷⁸ 'Yatra Yatra mano yati, brahmanastatra darshanat, manaso dharana sa paramata'; (Aparo, 122).

²⁷⁹ 'Brahmaivasmiti sadvrittya niralambataya sthithi, dhyanaashabdena vikhyataparamanandadayini'; (Aparo, 123).

²⁸⁰ 'Nirvikara taya vrittya brahmakara taya punah, vrittivismaranam samyak samadhirjnyanasanjnakah; Evam chakritimanandam tavatsadhu samabhyaset, vashyo yavatksanatpumsah prayuktah sambhavet svayam; Tatah sadhananirmuktah siddho bhavati yogirata, tatsvaroopam na chaikasya vishayo manasagiram'; (Aparo, 124 to 126).

²⁸¹ 'Vacho yasminnivartante tadavaktum kena shakya', (Aparo, 108).

²⁸² 'Shaucha santosha tapah svadhyayeshwara-pranidhanani niyamah'; (Pys, 2-32).

²⁸³ 'Samadhi-siddhir-ishwara-pranidhanat'; (Pys, 2-45).

²⁸⁴ Gita, (9-22, 34; 11-55, 12-2, 6, 7, et al).

²⁸⁵ 'Yatha vrajagopikanam'; (Narada Bhakti Sootra, 21).

²⁸⁶ 'Patram pushpam falam toyam ye me bhaktya prayacchati, tadaham bhaktyupahritamashnami prayatatmanah'; (Gita, 9-26).

²⁸⁷ 'Etajnanamiti proktamajnanam yadatonyatha'; (13-11, Gita).

²⁸⁸ 'Yadakasharamanakhyeeyamanandamajamavyayam, shrimannivrittinatheti khyatam daivatamashraye'; (Amrit. 1).

²⁸⁹ 'Gururityakhyayaloke sakshadvidya hi shankari, jayatyajna namastasyai dayardrayai niranantaram'; (Amrit.2).

²⁹⁰ 'Sardham kena cha kasyardham shivayoh samarooopinoh, jnatum na shakyaat lagnamiti dwaitachchhalanmuhuh'; (Amrit.3).

²⁹¹ 'Adwaitamatmanastattwam darshayantau mithastaram, tau vande jagatamadyau tayostattwabhipattaye'; (Amrit.4).

²⁹² Re. Gita 15th chapter.

²⁹³ 'Moolagrayaya madhyaya moolamadhyagramoortaye, kshinagramoolamadhyaya namah poornaya shambhave'; (Amrit, 5).

²⁹⁴ 'Divi bhumau tathakashe bahirantashcha me vibhuh, ye bibhatyavabhasatma tasmai bhanatmane namah'; (Amrit, 6).

²⁹⁵ 'Sa esha poorveshamapi kalenanavachchedat' (Pys, 1-26).

²⁹⁶ 'Mayi chananyayogen bhaktiravyabhicharini'; (13-10, Gita).

²⁹⁷ 'Yo mamevasammoodho janati purushottamam, sa sarvavidbhajati mam sarvabhaven bharat'; (15-19, Gita).

²⁹⁸ 'Moghasha moghakarmano moghajnana vichetasah, rakshasimasurim chaiva prakritim mohinim shrithah; mahatmanastu mam partha daivim prakritimashritah, bhajantyananyamanaso jnatva bhootadimavyayam; (9-12 and 13, Gita).

²⁹⁹ 'Satatam keertayanto mam yatantashcha dridhavratah, namasyantashcha mam bhaktya nityayukta upasate'; Jnanayajnena chapanye yajanto mamupasate, ekatven prithakatven bahudha vishvatomukham'; (9-14 and 15, Gita).

³⁰⁰ 'Abhayam sattvasamshuddhirjnanayogavyavasthiti, danam damashcha yajnishcha svadyayastaparjavam'; 'Ahimsa satyamakrodhastyagah shantirapaishunam, daya bhooteshvaloluptam mardavam rhirachapalam'; tejah kshama dritih shauchamadrohonatimanita, bhavanti sampadam daivimabhijatasya bhārata'; (16-1, 2 and 3, Gita).

³⁰¹ 'Sanyasam karmanam krishna punaryogam cha shamsasi, yachchhreya etayorekam tanme broohi sunishchitam'; (5-1, Gita); 'Sankhyayogau prithagbalah pravadanti na panditah, ekamapyasthitah samyagubhayaorvindate falam'; 'Yatsankhyaih prapyate sthanam tadyogairapi gamyate, ekam sankhyam cha yogam cha yah pashyati sa pashyati'; (5-4 and 5, Gita).

³⁰² 'Datavyamiti yaddanam deeyatenupakarine, deshe kale cha patre cha taddanam sattvikam smritam'; (17-20, Gita).

³⁰³ 'Yattu pratyupakartham falamuddishya va punah, deeyate cha pariklishtam, taddanam rajasam smritah'; (17-21, Gita).

³⁰⁴ 'Adeshakale yaddanamapatrebhyashcha deeyate, asatkritavamajnatamtattamasamudahritam'; (17-22, Gita).

³⁰⁵ 'Tasmadomityudahritya yajnanadanatapah kriyah, pravartante vidhanoktah satatam brahmavadinam'; (17-24, Gita).

³⁰⁶ 'Tadatyanabhisandhaya falam yajnatapah kriyah, danakriyashcha vividhah kriyante mokshakankshibhih'; (17-25, Gita).

³⁰⁷ 'Sadbhave sadhubhave cha sadityetatprayujyate, prashastekarmani tatha sachchhabdah partha yujyate'; (17-26, Gita).

³⁰⁸ 'Yajne tapasi dane cha sthithi saditi chochyate, karma chaiva tadartheeyam sadityevabhidhiyate'; (17-27, Gita).

³⁰⁹ 'Ashraddhaya hutam dattam tapastaptam kritam cha yat, asadityuchyate partha na cha tatpretya no ih'; (17-28, Gita).

³¹⁰ 'Gagani gagan laya jaye, aise je kahi aae' (6-310, Dny).

³¹¹ 'Yuktah karma falam tyaktva shantimapnoti naishtthikim'; (5-12, Gita).

³¹² 'Yunjannevam sadatmanam yogi niyatamanasah, shantim nirvanaparamam matsamsthamadhigachchhati'; (6-15, Gita).

³¹³ 'Api chetsuduracharo bhajate mamananyabhak, sadhureva sa mantavyah samyagvyavasito hi sah'; kshipram bhavati dharmatma shashvachchhantim nigachchhati'; (9-30 and 31, Gita).

³¹⁴ 'Nasti buddhirayuktasya na chayuktasya bhavana, na chabhayatah shantirashantasya kutah sukham'; (2-66); 'Apooryamanam-achalapratishtham-samudramapah pravishanti yadvat, tadvatkama yam pravishanti sarve, sa shantimapnoti na kamakami'; (2-70); 'Vihaya kamanyah sarvan-pumanshcharati nisprihah, nirmamo nirahankarah sa shantim-adhigachchhati'; (2-71); 'Shraddhavan-llabhate jnanam tatparah samyatendriyah, jnanam labdhva param shantim-achiren-adhigachchhati'; (4-39); 'Yuktah karmafalam tyaktva shantimapnoti naishtthikim, ayuktah kamakarena fale sakti nibadhyate'; (5-12); 'Jitatmanah prashantasya Paramatma samahitah, sheetoshna-sukha-duhksheshu tatha manapamanayoh'; (6-7); 'Prashantatma vigatabhir-brahmachari-vrate sthitih, manah samyamyah machchitto yukta asita matparah'; (6-14); 'Prashanta manasam hyenam yoginam sukham-uttamam, upaiti shanta rajasam brahmabhootam-akalmasham'; (6-27); 'Ahankaram balam darpam kamam krodham parigraham, vimuchya nirmamah shanto brahmabhooyaya kalpate'; (18-53); 'Tameva Sharanam Gachchha sarvabhaven bharata, tatprasadat-param shantim sthanam prapasyasi shashvatam'; (18-62); (Gita).

³¹⁵ 'Shreyo hi jnanam-abhyasat jnanat dhyanam vishishyate, dhyanat karmafalatyagah tyagat shantir-anantaram'; (Gita, 12-12).

³¹⁶ 'Saktah karmanyavidvamso yatha kurvanti bharata, kuryadvidvamstathasaktashchikirshurlokasangraham'; (3-25, Gita).

³¹⁷ 'Pavano leeyate yatra manastatra vileeyate'; (4-23, Hathyogapradeepika).

³¹⁸ This is reference to the old custom of Sati, now defunct, in Hindus. The wife enters the funeral pyre with the corpse of her husband to give up her life after her husband.

³¹⁹ 'Bahunam janmanamante jnanavanmam prapadyate'; (7-19, Gita).

³²⁰ 'Sanniyamyendriyagramam sarvatra samabuddhayah, te prapnuvanti mameva sarvabhootahite ratah'; (12-4, Gita).

³²¹ 'Dambho darpo-bhimanashcha krodhah parushyameva cha, ajnanam chabhijatasya partha sampadamasurim'; (16-4, Gita).

³²² 'Daivi sampadvimokshaya nibandhayasuri mata, ma shuchah sampadam daivimabhijato-si pandava'; (16-5, Gita)

³²³ 'Dvau bhootasargau loke-smindaiva asura eva cha, daivo vistarashah prokta asuram partha me shrunu'; (16-6, Gita).

³²⁴ 'Pravrittim cha nivrittim cha na jana na vidurasurah, na shaucham napi chaharo na satyam teshu vidyate'; (16-7, Gita).

³²⁵ 'Asatyamapratishtham te jagadahuraneeshwaram, aparasparasambhootam kimanyatkamahaitukam'; (16-8, Gita).

³²⁶ 'Etam drishtivashtabhyah nashtatmano-lpabuddhayah, prabhavantyugra-karmanam kshayaya jagato-hitah'; (16-9, Gita).

³²⁷ 'Kamamashritya dushpooram dambhamanamadanvitah, mohadgrihitvasadgrahan-pravartante-shuchivratah'; (16-10, Gita).

³²⁸ 'Upabhogem na shamyate kamam'.

- 329 'Chintamaparimeyam cha pralayantamupashritah, kamopabhogaparama etavaditi nishchitah'; (16-11, Gita).
- 330 'Ashapashashatairbaddhah kamakrodhaparayanah, ihante kamabhogartham-anyayenarthasanchayan'; (16-12, Gita).
- 331 'Idamadya maya labdham-imam prapsye manoraratham, idamasteedamapi me bhavishyati punardhanam'; (16-13, Gita).
- 332 'Asau maya hatah shatrurhanishye chaparanapi, ishwaroham-aham bhogi siddhoham balavan-sukhi'; (16-14, Gita).
- 333 'Adhyo-bhijanavanasmī ko-nyo-sti sadrisho maya, yakshye dasyami modishya ityajnana-vimohitah'; (16-15, Gita).
- 334 'Anekachitta-vibhranta mohajala-samavritah, prasaktah kama-bhogeshu patanti narake-shuchau'; (16-16, Gita).
- 335 'Atmasambhavitah stabdha dhanamanamadanvitah, yajante namayajnaiste dambhenavidhipoorvakam'; (16-17, Gita).
- 336 'Ahankaram balam darpam kamam krodham cha samshritah, mamatmaparadeheshu pradvishanto-bhyasooyakah'; (16-18, Gita).
- 337 'Idam te natapaskaya nabhaktaya kadachana, na chashushrooshave vachyam na cha mam yo-bhyasooyati'; (18-67, Gita).
- 338 'Ahankaram balam darpam kamam krodham parigraham, vimuchya nirmamah shanto brahmabhooyaya kalpate'; (18-53, Gita).
- 339 'Tanaham dvishatah krooransamsareshu naradhaman, kshipamyajastramashubhanasureshveva yonishu'; (16-19, Gita).
- 340 'Asurim yonimapanna moodha janmani janmani, mamaprapyevea kaunteya tato yantyaadhamam gatim'; (16-20, Gita).
- 341 'Trividham narakasyedam dvaram nashanam-atmanah, kamah krodhas-tatha Lobha-stamad-etat-trayam tyajet'; (16-21, Gita).
- 342 'Etairvimuktah kaunteya tamodvaraistribhirnarah, acharatyatmanah shreyastato yati param gatim'; (16-22, Gita).
- 343 'Yah shastravidhimutsrujya vartate kamakaratah, na siddhimavapnoti na sukkham na param gatim'; (16-23, Gita).
- 344 'Tasmachchhastram pramanam te karyakaryavyavasthitau, jnatva shastravidhanoktam karma kartumiharhasi'; (16-24, Gita).
- 345 'Ye shastravidhimutsrujya yajante shraddhayanvitah, Tesham tu ka krishna sattvamaho rajastamah'; (17-1, Gita).
- 346 'sa vai ekaki naivam ramate, tasmad-ekakin ramate, sa dwitiyamaichchhat'.
- 347 Dr. G. N. Joshi, 12 volumes in Marathi language on History of Indian Philosophy; other works by Tarkateerth Lakshman Shastri Joshi, Hiriyanna, S. Radhakrishnan, Bapat Shastri, R. D. Ranade, Mr. K. V. Belasare et al on Indian Philosophy i.e. Adhyatma.
- 348 'Jnanat-eva Tu Kaivalyam'.
- 349 'Brahmasootrapadaishchaiva hetumadbhirvinishchitaih'; (13:4, Gita).
- 350 'Avibhaktam vibhakteshu abhedah bhedeshuh ekam anekeshuh'.
- 351 'Shruty-artham achary-oktim cha prishthatah kritva maya-matram swa-buddhaya kalpayitwa anyad-eva darshanam rachayanti.'
- 352 'Karana-Jeevatman ev karya-Jeevatmana avasthitah'.

³⁵³ 'Tyat-tishtthat Dash-angulam.'

³⁵⁴ 'Evam-eva tasya tayoshcha sarvatmantva-sarvaniyantritva – sarvavyapaktva-swatanrasva – sarvadhartv-adi-yogen-Brahmatmanekatva-tanniyamyatva-tdrivyapyatva – tattantra – sattwaparadheyatv-adiyogen – chabheda iti esha sarva bhoot-antaratman antah pravishtah shasta jananam'.

³⁵⁵ 'Brahma-vikarah samsarah.'

³⁵⁶ 'Maya-sambandha-rahitam-shuddham-ituchyate-budhaih. Karya-karanarupam hi shuddham brahma na mayikam.'

³⁵⁷ '....Kleshodhikatars-tesham avyakt-asakta chetasam' (12:5, Gita).

³⁵⁸ 'Tuj Saguna mhano ki Nirguna re, saguna Nirguna eku Govindu re'.

³⁵⁹ 'Poornam-adah. Poornam-idam. Poornat-Poornam-udachyate; Poorn-asya Poornam-adaya Poornam-ev-avashishyate'.

³⁶⁰ 'Ish-avasyam-Idam Sarvam Yatkincha Jagatyan-Jagat'.

³⁶¹ 'Heyam duhkhamanagatam'; (2:16, Patanjala-yoga-sootras).

³⁶² 'Yavanartha udapane sarvatah samplutodadake, tavansarveshu vedeshu brahmanasya vijanatah'; (2:46, Gita).

³⁶³ 'Kleshamoolah karmashayo drishtadrishya-janmavedaneeyah'; (2:12); 'Sati moole tadwipako jatyayurbhogah'; (2:13); 'Avidyasmita-ragadweshabhiviniveshah kleshah'; (2:3); 'Avidya kshetram-uttareham prasuptatanu-vichchhinn-odaranam'; (2:4); (Patanjala yoga sootras).

³⁶⁴ 'Sarvam Kshanikam'.

³⁶⁵ Janma-mritu-jara-vyadhi-dukkh doshanu-darshanam'; (13:7); Tatra-ikagram manah kritwa yata-chittendriya-kriyah';(6:12); 'Atma-samstham manah kritwa na kinchid-api chintayet';(6:25); 'Samprekshya nasikagram swam dishasch-anvalokayan';(6:13); 'Yatendriya-mano-buddhir-munirmoksha-parayanah, vigatechchha- bhaya krodho yah sada mukta eva sah';(5:28 ..etc.);[Gita]; 'Yathabhimata-dhyanaadwa';(1:39); 'Tatra-pratyakata dhyanam';(3:2); Vishesh-darshina atma-bhava-bhavana-vinivrittih';(4:25); 'Tada viveka-nimnam kaivalya-pragbharam chittam' (4:26); 'Tadichcheshu', 'Hanam-esham kleshavaduktam' (4:27,28); 'Prasankhyane vieka-khyater-dharmameghah samadhih';(4:29); 'Tatah klesha-karma-nivrittih' '.....' etc.;(4:30 to 33) and 'Purushartha-shoonyanam gunanam prati-prasavah'; (4:34); [Patanjala yoga sootras].

³⁶⁶ 'Anityam-asukham lokam-imam prapya bhajaswa mam';(9:33); 'Traigunya-vishaya veda';(2:45); 'Rajo rag-atmakam viddhi trishna-sanga-samudbhavam, tan- nibaghnanti kaunteya karma-sangen dehinam'; (14:7); 'Natyashnatastu Yukt-ahar-viharasya ... yogo bhavati dukkhaha'; (6:16, 17); (Gita).

³⁶⁷ 'Sarvam Kshanikam'.

³⁶⁸ 'Manushyanam sahasreshu kashchidyatati siddhaye, yatatamapi siddhanam kashchinmam vetti tattvatah'; (7-3, Gita).

³⁶⁹ 'Mayyasakta manah partha yogam yunjan madashrayah, asamshayam samagram mam yatha jnasyasi tat shrunu'; (7-1, Gita).

³⁷⁰ Jnanam teham savijnanamidam vakshyamyasheshatah, yajnatva neh bhooyonyajnatavyamavashishyate'; (7-2, Gita).

³⁷¹ 'Vyadhistyansamshayapramadalasyaviratibhrantidarshanalabdhabhoomikatv anavasthitattvani chittavikshepastentarayah'; (Pys, 1-30); 'Dukkhadaurmanasyangameyajayatvashvasaprashvasa vikshepasahabhuvah'; (Pys, 1-31).

³⁷² 'Tatah pratyakchetanadhighamopyantarayabhavashcha'; (Pys, 1-29); tatpratishedharthamekatattwabhyasah'; (Pys, 1-32).

³⁷³ 'Bhoomiraponalo vayuh kham mano buddhireva cha, ahankaram iteeyam me bhinna prakritirashtadha'; (7-4, Gita).

³⁷⁴ 'Apareyamitastvanyam prakritim viddhi me param, jeevabhootam mahabaho yayedam dharyate jagat'; (7-5, Gita).

³⁷⁵ 'Etadyonini bhootani sarvanityupadharaya, aham kritsnasya jagatah prabhavah pralayastatha'; (7-6, Gita).

³⁷⁶ 'Rasohampsu kaunteya prabhasmi shashisooryayoh, pranavah sarvavedeshu shabdah khe paurusham nrishu'; 'Punya gandhah prithivyam cha tejashchasma vibhavasau, jeevanam sarvabhooteshu tapashchasma tapasvishu'; 'Beejam mam sarvabhootanam viddhi partha sanatanam, buddhirbuddhimatamasmi tejastejasvinamamah'; 'Balam balavatam chaham kamaragavivarjitam, dharmaviruddho bhooteshu kamosmi bhatarashabha'; (7-8 to 11, Gita).

³⁷⁷ 'Ye chaiva Sattwika bhava rajasastamasashcha ye, matta eveti tanviddhi na tvaham teshu te mayi'; (7-12, Gita).

³⁷⁸ 'Tribhiringunamayairbhavairebhih sarvamidam jagat, mohitam nabhijanati mamebhyah paramavyayam'; (17-13, Gita).

³⁷⁹ 'Daivi hyesha gunamayi mama maya duratyaya, mameva yo prapadyante mayametam taranti te'; (7-14, Gita).

³⁸⁰ 'Na mam dushkrutino mudhah prapadyante naradhamah, mayayapahritjnana asuram bhavamashritah'; (7-15, Gita).

³⁸¹ 'Jaramaranamokshaya mamashritya yatanti ye, te brahma tadviduh kritsnamadyatmam karma chakhilam'; 'Sadhibhootadhidaivam mam sadhiyajnam cha ye viduh, prayanakalepi cha mam te viduryuktachetasah'; (7-29,30, Gita).

³⁸² 'Kim tadabrahma kimadyatmam kim karma purushottama, adhibhootam cha kim proktamadhidaivam kimuchyate'; 'adhiyajnah katham kotra dehesmin madhusoodana, ...'; (8-1,2, Gita).

³⁸³ 'Adhibhootam ksharo bhavah Purushashchadhidaivatam, adhiyajnohamevatra dehe dehabhritam vara'; (8-4, Gita).

³⁸⁴ 'Dva suparna sayuja sakhayasamanam vriksham parishasvajate, tayoaranyah pippalam svadvattyanashnannayo abhichakashiti', (3-1-1, Mundakopanishad).

³⁸⁵ 'Kshinavritterabhijatasyeveamanergrahitrigrahanagrahyeshu tatsthatad-anjanata samapatti'; (pys, 1-41).

³⁸⁶ '..... antakale cha katham jneyosi niyatatmabhih'; (8-2, Gita).

³⁸⁷ 'Antakale cha mameva smaranmuktva kalevaram, yah prayati sa madbhavam yati nasyatra samshayah'; (8-5, Gita).

³⁸⁸ 'Gatasangasya muktasya jnanavasthitachetasah, yajnayacharatah karma samagram praviliyate'; (Gita, 4-23).

³⁸⁹ *'Brahmarpanam brahma havirbrahmagnau Brahmana hutam, brahmaiva ten gantavyam brahmakarmasamadhina'; (4-24, Gita).*

³⁹⁰ *'Daivamevapare yajnam yoginah paryupasate, brahmagnavapare yajnam yajnanaivopajuhvati'; (4-25; Gita).*

³⁹¹ *'Shrotradinindriyanyane samyamagnishu juhvati, shabdadinvisayananya indriyagnishu juhvati'; (4-26, Gita).*

³⁹² *'Sarvanindriyakarmani pranakarmani chapare, atmasamyamayogagnau juhvati jnanadipite'; (4-27, Gita).*

³⁹³ *'Yamaniyamasanpranayamapratyahara-dharanadhyana-samadhayo-shtangani'; (pys, 2-29 and ssp, 2-32).*

³⁹⁴ *'Trayamekatra samyamah'; (pys, 3-4).*

³⁹⁵ *'Tajjayatprajnalokah'; (pys, 3-5).*

³⁹⁶ *'Tasya bhoomishu viniyogah'; (pys, 3-6).*

³⁹⁷ *'Yukt-ahara-viharasya'; (6-17, Gita).*

³⁹⁸ Marathi Ovi: *'Pinde pindacha grasu, to ha Natha sanketicha damshu, pari daooni gela uddeshu, mahavishnu'; (6-291, Dny).*

³⁹⁹ *'Dravyayajnanastapoyajna yogayajnanastathapare, svadhyayajnanayajnanashcha yatayah samshitavratah'; (4-28, Gita).*

⁴⁰⁰ For *Yogataravali*, the abbreviation 'yt' shall be used henceforth.

⁴⁰¹ *'Apane juhvati pranam pranapanam tatha pare, pranapangati ruddhva pranayamaparanah'; (4-29, Gita).*

⁴⁰² *'Sahasrashah santu hatheshu kumbhah, sambhavyate kevalkumbha eva; yatra rechapurau pranasya na prakritvaikritakhauh'; (10, Yogataravali).*

⁴⁰³ *'Tasyapi nirodhe sarvanirodhannirbeeja samadhih'; (pys, 1-51).*

⁴⁰⁴ *'Bandhatrayabhyasavipakajatam; vivarjitamrechaka-poorakabhyam; vishoshayantim vishayappravaham; vidyam bhaje kevalkumbharoopam'; (8, yt).*

⁴⁰⁵ *'Nadanusandhananamostu tubhyam; tvam sadhanam tattwapadasya manye; bhavatprasadatpavanen sakam; viliyate vishnupade mano me'; (4, yt).*

⁴⁰⁶ *'Vivartayanti nikhilendriyanam; pravartayanti paramatmayogam; samvinmayim tam sahajamanaskam; kada gamishyami gatanyabhavam'; (23, yt).*

⁴⁰⁷ Two noteworthy commentaries on these books are 1. '*Yogataravali*' by C. V. Dandekar (Marathi) and '*Saundaryalahari*' by Shri Vishnuteertha Maharaja (Hindi).

⁴⁰⁸ *'Yajnishishtamritabhujo yanti brahma santanam, nayam lokostyayajnasya kutonyah kurusattam'; (4-31, Gita).*

⁴⁰⁹ *'Yajnishishtamrita'; (ibid).*

⁴¹⁰ *'Evam bahuvidha yajna vitata brahmano mukhe, karmajanviddhi tansarvanevam jnatva vimokshyase, (4-31, Gita).*

⁴¹¹ *'Shreyandravyamayadyajnanayajnah parantap, sarvam karmakhilam partha jnane parisamapyate'; (4-33, Gita).*

⁴¹² *'....., Yajnah karmasamudbhavah'; Karma brahmodbhavam viddhi brahmaksharasamudbhavam, tasmatsarvagatam brahma Nitya yajne pratishthitam'; (3-14 and 15, Gita).*

⁴¹³ 'Tadviddhi pranipaten pariprashnen sevaya, upadekshyanti te jnanam jnaninastattwadarshinah'; 'Yajnatva na punarmohamevam yasyasi pandava, yena bhootanyasheshena drakshyasyatmanyatho mayi'; (4-34 and 35, Gita).

⁴¹⁴ 'Api chedasi papebhyah sarvebhyah papakrittamah, sarvam jnanaplavenaiva vrijinam santarishyasi'; 'Yathaindhasi samiddhognirbhasmasatkuruterjuna, jnanagnih sarvakarmani bhasmasatkurute tatha'; (4-36 and 37, Gita).

⁴¹⁵ 'Na hi jnanena sadrisham pavitramiha vidyate, tatsvayam yogasamsiddhah kalenatmani vindate'; (4-38, Gita).

⁴¹⁶ 'Shraddhavanallabhate jnanam tatparah samyatendriyah, jnanam labdhva param shantimachirenadhigachchhati'; (4-39, Gita).

⁴¹⁷ 'Ajnashchashraddadhanashcha samshayatma vinashyati, nayam lokosti na paro na sukham samshayatmanah'; (4-40, Gita).

⁴¹⁸ 'Yogasanyastakarmanam jnanasanchinnasamshayam, atmavantam na karmani nibagnanti dhananjaya'; (4-41, Gita).

⁴¹⁹ 'Tasmadajnanasambhootam hritstham jnanasinatmanah, chhitvainam samshayam yogamatisthottishttha bharata'; (4-42, Gita).

⁴²⁰ 'Idam shariram kaunteya kshetramityabhidhiyate, etadyo vetti tam prahuh ksjetrajna iti tadvidah'; 'Kshetrajnam chapi mam viddhi sarvakshetreshu bharata, kshetrakshetrajnayorjnanam yattajjnanam matam mam'; (13-1 and 2, Gita).

⁴²¹ 'Tatkshetram yachcha yadrikcha yadvikari yatashcha yat, sa cha yo yatprabhavashcha tatsamasen me shrunu'; (13-3, Gita).

⁴²² 'Rishibhirbahudha gitam chhandobhirvidhah prithaka, brahmasootrapadaishchaiva hetumadbhirvinishchitaih'; (13-4, Gita).

⁴²³ 'Mahabhootanyahankaro buddhiravyaktameva cha, indriyani dasaikam cha Pancha chendriyagocharah'; 'Ichchha dveshah sukham dukkham sanghatashchetana dhritih, etatkshetram samasena savikaramudahritam'; (13-5 and 6, Gita).

⁴²⁴ 'Ahankaro mahabhootakaranam ahampratyayalakshanah; Ahankara karanam buddhih adhyavasayalakshana; tatkaranam avyaktam eva cha na vyaktamavyaktam avyakritam ishwarashaktih – Mama Maya duratyaya – iti uktam; (Gita Shankarhashya).

⁴²⁵ 'Aparimeyamitastvanyam prakritim viddhi me param, jeevabhootam mahabaho yayeda dharyate jagat'; (7-5, Gita).

⁴²⁶ 'Jeevo brahmaiva na para'; (Brahma-sootra-bhashya).

⁴²⁷ Shri J.S. karandikar and others.

⁴²⁸ 'Savikaram udahritam'; (13-6).

⁴²⁹ 'Etat kshetram samasena savikaram saha vikarena mahadadina udahritam uktam; yasya kshetrabhedajatasya samhatih idam shariram kshetram iti uktam tat kshetram vyakhyatam mahabhootadibhedabhinna dhrityantam'; (Gitabhashya on 13-5 and 6 Gita Shlokas).

⁴³⁰ 'Mana eva manushyanam karanam bandhamokshayoh'.

⁴³¹ 'Sa vadhuh sati'.

⁴³² 'Sattvatsanjayate Jnanam'; (14-17, Gita).

⁴³³ 'Adinatham namaskrityam shaktiyuktam jagadgurum, vande gorakshanathoham siddhasiddhantapaddhatim'; (ssp, 1-1)

⁴³⁴ 'Nasti satyavicharesminnutpattishchandapindayoh, tathapi lokavrittayartham vakshye satsampradayatah'; (ssp, 1-2).

⁴³⁵ 'Yada nasti svayam karta karana na kulakulam, avyaktam cha param brahmam anama vidyate tada'; (ssp, 1-4).

⁴³⁶ 'Anameti svayamanadi siddhamekamevanadinidhanam siddhasiddhantaprasiddham tasyechchhamatradharmadharmini nija shaktih prasiddha'; (ssp, 1-5).

⁴³⁷ 'Tasya unmukhamatrena para shaktirutthita, tasya spandanamatrena apara shaktirutthita'; (ssp, 1-6).

⁴³⁸ 'Tatohantardhamatrena sookshmathaktirutpanna, tato vedanashila Kundalini shaktirudgata'; (ssp, 1-7).

⁴³⁹ 'Ahantakhandaishvaryam svatmata vishvanubhavasamarthyas sarvajnatvamiti panchagunah sohambhavah'; (ssp, 1-27).

⁴⁴⁰ 'Sa shivah shivadbhairavo bhairavat shrikantthat sadashivah sadashivadishwarah ishwradrudro rudradvishnorbrahma iti mahasakarapindasya moortyashtakam'; (ssp, 1-36).

⁴⁴¹ 'Sattvam rajastamah kalo iti kulapanchakam'; 'Daya dharmah kripa bhaktih shraddheti panchagunam sattvam'; 'Danam bhogah shringarah vastugrahanam svarthamiti panchagunah rajah'; 'Vivadah shokah kalahah bandhah vanchanamiti panchagunah tamah'; kalana kalpana bhrantih pramadonatha iti panchagunah kalah'; 'Jagrata svapnah sushuptituryam turyatitamiti panchavasthagunojeevah'; (ssp, 1-49 to 53).

⁴⁴² 'Jneyam yattatpravakshyami yajnatvamritamashnute, anadimatparam brahma na sattanasaduchyate'; Sarvatah panipadam tatsarvatokshishiromukham, sarvatah shrutimalloke sarvamavrittya tisththati'; (13-12 and 13, Gita).

⁴⁴³ 'Nasadasinno sadasittadani nasidrajo na vyoma na paro yat ...'; (1-Nasadiya Sookta).

⁴⁴⁴ 'Sarvendriyagunabhasam sarvendriyavivarjitam, asaktam sarvabhichchaiva nirgunam gunabhoktri cha.'; 'Bahirantashcha bhootanamacharam charameva cha, sookshmatvattadvijneyam doorastham chantike cha tat'; (13-14 and 15, Gita).

⁴⁴⁵ 'Avibhaktam cha bhooteshu vibhaktamiva cha sthitam, bhootabhartri cha tajneyam grasishnu prabhavishnu cha'; (13-16, Gita).

⁴⁴⁶ 'Jyotishamapi tajjyotistamasah paramuchyate, jnanam jneyam jnanagamyam hridi sarvasya vishtthitam'; 'Iti kshetram tatha jnanam jneyam choktam samasatah, madbhakta etadvijnaya madbhavayopapadyate'; (13-16 and 17).

⁴⁴⁷ 'Apareyamitastvanyam.....'; (7-5 to 7, Gita).

⁴⁴⁸ 'Iti Shrimadbhagavadgitasoonishatsu brahmavidyayam yogashastre.....' (Gita).

⁴⁴⁹ 'Prakritim purusham chaiva viddhyanadi ubhavapi', (13-19, Gita).

⁴⁵⁰ Ref. K.K.Kolhatkar's Patanjala Yogasootras

- ⁴⁵¹ 'Karyakaranakartritve hetuh prakritiruchyate, Purushah sukhaduhkhanam bhoktritve heturuchyate'; (13-20, Gita).
- ⁴⁵² 'Purushah prakritistho hi bhunkte prakritijangunan, karanam gunasangosya sadsadyonijanmasu'; (13-21, Gita).
- ⁴⁵³ 'Daivi hyesha gunamayi mam maya duratyaya, ...'; (7-14, Gita).
- ⁴⁵⁴ 'Upadrashtanumanta cha bharta bhokta maheshwarah, paramatmeti chapyukto dehesminpurushah parah'; (13-22, Gita).
- ⁴⁵⁵ 'Ya evam vetti purusham prakritim cha gunaih saha, sarvatha vartamanopi na sa bhooyobhijayate'; 'Dhyanenatmani pashyanti kechidatmanamatmana, anye sankhyena yogena karmayogena chapare'; (13-23 and 24, Gita).
- ⁴⁵⁶ 'Anye tvevamanantah shrutvanyebhya upasate, tepi chatitarantyeva mritum shrutiparayanah'; (13-25, Gita).
- ⁴⁵⁷ 'Upadrashtanumanta cha mritum shrutiparayanah'; (13-22 to 25, Gita).
- ⁴⁵⁸ 'Yavatsanjayate kinchitsattvam sthavarajangamam, kshetrakshetrajna-samyogattadviddhi bharatarshabha'; (13-26, Gita).
- ⁴⁵⁹ Samam sarveshu bhooteshu tisthanti parameshwaram, vinashyastvinashyantam yah pashyati sa pashyati'; 'Samam pashyanhi sarvatra samavasthitamishwaram, na hinastyatmanatmanam tato yati param gatim'; (13-27 and 28, Gita).
- ⁴⁶⁰ 'Prakrityeva cha karmani kriyamanani sarvashah, yah pashyati tathatmanamakartaram sa pashyati'; (13-29, Gita).
- ⁴⁶¹ 'Uddharedatmanatmanam natmanamavasadayet, atmaiva hyatmano bandhuratmaiva ripuratmanah'; (6-5, Gita).
- ⁴⁶² 'Ajnashchashraddadhanashcha samshayatma vinashyati, nayam lokosti na paro na sukham samshayatmanah'; (4-40, Gita).
- ⁴⁶³ 'Yada bhootaprithagbhavamekasthamanupashyati, tata eva cha vistaram brahma sampadyate tada'; (13-30, Gita).
- ⁴⁶⁴ 'Anaditvannirgunatvatparamatmayamavyayah, sharirasthopi kaunteya na karoti na lipyate'; (13-31, Gita).
- ⁴⁶⁵ 'Yatha sarvagatam saukshmyadakasham nopalipyate, sarvatravasthito dehe tathatma nopalipyate'; (13-32, Gita).
- ⁴⁶⁶ 'Yatha prakashayatyekah kritsnam lokamimam ravih, kshetra kshetri tatha kritsnam prakashayati bharata'; (13-33, Gita).
- ⁴⁶⁷ 'Kshetrakshetrajnayo revamantaram jnanachakshusha, bhootaprakritimoksham cha ye viduryanti te param'; (13-34, Gita).
- ⁴⁶⁸ 'Prakritim purusham chaiva kshetra kshetrajnameva cha, etadveditumichchhami Jnanam Jneyam cha keshava'; (13-1, Gita).
- ⁴⁶⁹ 'Param bhooyah pravakshyami jnananam jnanamuttamam, yajnatva munayah sarve param siddhimito gatah'; (14-1, Gita).
- ⁴⁷⁰ 'Idam jnanamupashritya mama sadharmyamagatah, sargepi nopajayante pralaye na vyathanti te'; (14-2, Gita).
- ⁴⁷¹ 'Mama yonirmahadbrahma tasmingarbhnam dadamyaham, sambhavah sarva bhootanam tato bhavati bharata'; (14-3, Gita).

⁴⁷² 'Sarva yonishu kaunteya moortayah sambhavanti yah, tasam brahma mahadyoniraham beejapradah pita'; (14-4, Gita).

⁴⁷³ 'Sattvam rajastama iti gunah prakritisambhavah, nibadhnanti mahabaho dehe dehinamavyayam'; (14-5, Gita).

⁴⁷⁴ 'Tatra sattvam nirmalatvatprakashakamanamayam, sukhasangena badhnati jnanasangena chanagha'; (14-6, Gita).

⁴⁷⁵ 'Rajo ragatmakam viddhi trishnasangasamudbhavam, tanibadhnati kaunteya karmasangena dehinam'; (14-7, Gita).

⁴⁷⁶ 'Tamastvajnanajam viddhi mohanam sarvadehinam, pramadalsyanidrabhistannibadhnati bharata'; (14-8, Gita).

⁴⁷⁷ 'Sattvam sukhe sanjayati rajah karmani bharata, jnanamavritya tutamah pramade sanjayatyuta'; (14-9, Gita).

⁴⁷⁸ 'Rajastamashchabhibhooya sattvam bhavati bharata, rajah sattvam tamashchaiva sattvam rajastatha'; (14-10, Gita).

⁴⁷⁹ 'Sarvadvareashu dehesmina prakasha upajayate, jnanam yada tada vidyadvivridham sattvamityuta'; (14-11, Gita).

⁴⁸⁰ 'Lobhah pravrittirarambhah karmanamashamah spriha, rajasyetani jayante vivridhe bharatarshabha'; (14-12, Gita).

⁴⁸¹ 'Aprakashopravrittishcha pramado moha eva cha. Tamasyetani jayante vivridhe kurunandana'; (14-13, Gita).

⁴⁸² 'Yada sattvam pravridhe tu pralayam yati dehabhrita, tadottama lokanamalanpratipadyate', (14-14, Gita).

⁴⁸³ '....., shuchinam shrimatam gehe yogabhrashtobhijayate, athava yoginameva kule bhavati dhimatam,'; (6-41 and 42, Gita).

⁴⁸⁴ 'Rajasi pralaye gatva karmasangishu jayate, tatha pralinastamasi moodhayonishu jayate'; (14-15, Gita).

⁴⁸⁵ 'Karmanah sukrutasyahuh sattvikam nirmalam falam, rajasastu falam dukkhamajnanam tamasah falam'; (14-16, Gita).

⁴⁸⁶ 'Sattvatsanjayate jnanam rajaso lobha eva cha, pramadamohau tamaso bhavatojnanameva cha'; (14-17, Gita).

⁴⁸⁷ 'Urdhvam gachchhanti sattvastha madhye tisthanti rajasah, jaghanyagunavrittistha adho gachchhanti tamasah'; (14-18, Gita).

⁴⁸⁸ This book - '**Inner Secrets Of Rajayoga**', along with my other book - '**Autobiography of A Natha Siddha Yogi – Travails of A Mystique**'- are transliteration into English language of a part of my book composed in the Marathi language under the title of '**Yogada Shri Dnyaneshwari**'.

I expect that the remaining part will also appear in its English version as soon as possible. However, all the care is taken, as much as possible, to make this book, independent of my further work on *Gita-Dnyaneshwari*.

⁴⁸⁹ "Yenama kechit ihan prashnayantu vajnam, janantu te kimapisan pratinaisha yatnah; utpadatsyatesti mam kopi samanadharmah, kalohy-ananto niravadhir vipula cha Prithivi'.

⁴⁹⁰ 'Bharuni sadbhavachi anjuli, miyan voviyan fule mokali; arpili anghri-yugali, Vishva-rupachiyen.' (11:7,8, Dny).